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The BRETHREN EVANGELIST

Vol. LXV, No. 1 January 2, 1943





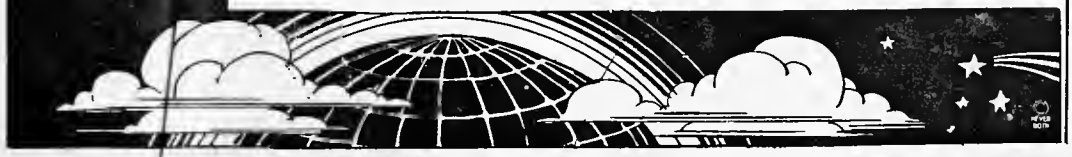
Another Year

By Frances Ridley Havergal

Another year is dawning, dear
Master, let it be
In working or in wait!ng, an-
other year for Thee.

Another year of leaning upon Thy loving breast,
Of ever deepening truthfulness, of quiet happy rest.
Another year of mercies, of faithfulness and grace;
Another year of gladness in the shining of Thy face.

Another year of progress, another year of praise,
Another year of proving Thy presence "all the days."
Another year of service, of witness for Thy love;
Another year of training for holier work above.
Another year is dawning, dear Master, let it be
On earth, or else in Heaven, another year with Thee.



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of The Brethren Church

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INTERESTING ITEMS

WE CALL YOUR ATTENTION to the announcement on page 16 of this issue. The next issue of The Evangelist will be largely devoted to the matter of Publication Interests. The date which is set for the receiving of this offering is, as you see by the announcement, January 24th. So you see the time is short to make preparation for this important matter of offering. Be thinking about it. The offering should, like all the other offerings thus far, be larger than that of last year. We are depending on every member to do his or her part.

AND SPEAKING OF PUBLISHING INTERESTS, what has your church done toward getting on the 100% roll of churches? At the present time the score remains the same. Note it below:

100 PER CENT CHURCHES

1. Vinco, Pa. (Second Year) ..... C. Y. Gilmer, Pastor
2. New Lebanon, Ohio ..... W. C. Berkshire, Pastor
3. North Manchester, Indiana .. J. Raymond Schutz, Pastor
4. Ashland, Ohio ..... L. V. King, Pastor
5. And now WHO answers to this number? ? ? ?

We have the assurance that there will be others in the 100% column very soon. This is indeed encouraging, for more and more subscriptions is what we need. Keep them coming.

WE ARE MORE THAN PLEASED with the number of reports that are coming from the various churches. You will note that in the last several numbers there has been a fine increase in the churches that have sent in reports of their activities. This is what the people want and we urge that the correspondents of the churches throughout the brotherhood send in items of interest as often as possible. There are still some churches that have not sent in any report for months. Get in line and send them in. The readers are looking for them.

NOTE THE ANNOUNCEMENT OF NEW TRACTS on page 10. The tract distribution depends on the membership of the church. In accord with the action taken at last General Conference new tracts will be making their appearance at regular intervals for your convenience in spreading the doctrines of the church. Buy them—Use them.

CORRECTIONS FOR CONFERENCE ANNUAL

Please make the following corrections or additions to your conference annual number of The Evangelist. This will help you to keep your address list up-to-date.

Church Secretary for Roann, Indiana, changed to:

Lloyd R. Miller, Rt. 1, Wabash, Indiana.

Through an oversight the following was omitted from the officiary of the Indiana District:

Statistician—C. D. Whitmer
South Bend, Indiana.

Should there be others that have been omitted or changes that should be made, feel free to write to the Conference Secretary and additions or corrections will be gladly made.

However, all additions to the ministerial list should be made by order of the various District Conference Secretaries.

L. E. Lindower,
520 Samaritan Ave., Ashland, Ohio.

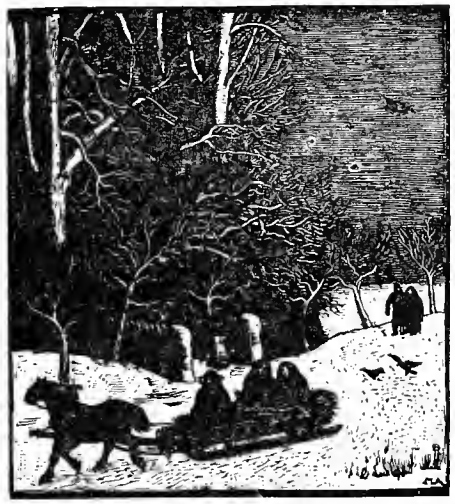
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EDITORIALS

NEW YEAR
We Must Face It With Confidence

As we usually use these two words they become the signification of a definite time—the beginning of another year as marked by the calendar under which we, as a people, operate in our daily living. It marks the closing of one calendar year and heralds the beginning of another. It is met with varied emotions—a sense of failure to obtain; a knowledge of faults unchanged; fears from the past; hopes for the future; a step forward in the darkness; a wonderment as to the possibilities and opportunities to be faced. Resolutions are made, which, alas, may soon be broken; joys are anticipated, which may soon turn to sorrows, or may continue on into full fruition. It is neither fraught with assurances, nor doomed to failure. What lies before is wrapped within the individual who faces it, and he and no other possesses the answer.



It is thus that we ordinarily view New Years. It is traditionally kept and soon forgotten. It eventually becomes "just another day." A day to be lived and then left behind, either brightened by loving deeds, or darkened by thoughtless activities.

New Year Day by Day

But every day may be the beginning of a New Year. Indeed that is exactly what it is. We might go even farther and say, "Every moment of time opens up the vistas of a new year—a year ahead. For years are not merely twelve months, or fifty-two weeks or even three hundred and sixty-five days. Years are begun and ended in moments that pass like the twinkling of an eye; and are like the ceaseless ticking of a clock which may seem to say, as the pendulum swings from side to side, "Old, new—old, new," in constant monotony, marking time with relentless calmness, giving but opportunity for present actions.

But deeds are not always marked by the tick of the clock. Some acts of life are timeless. We cannot mark their beginning nor trace their end. Human influences find their effects in lives, not in time alone but throughout eternity.

This Year

We have entered into a year that differs immeasurably from any other time the human race, since the birth of Christ, has seen. A world at war—not a small war, but one that embraces the entire world. One that has been called a "global conflict." That war is testing the very foundations of civilization. It is a conflict between the forces of good and those of evil, with an evident attempt to stamp out the last vistas of the Christian faith. But careful consideration of the words of our Lord Jesus Christ gives us a faith that this can never be accomplished. For He has said that His words shall never pass away and that the church which He has established here on the earth shall never perish.

And so, while we enter into this year of war and international unrest that is appalling, we can rest assured that righteousness will in the end prevail and that God will not permit the stamping out of that for which His blessed Son gave His life.

Optimism

Why should not this year into which we have entered be a year of optimism? As one has recently said, "Put your hand into the hand of God and go out into the future with assurance." That is the only solution to the problems of today. It is time to quit looking backward and go to looking forward and upward. A backward look is always a desolate thing. No one is satisfied with what they have accomplished during a year that is passed. But the forward and upward look ever carries a bright and hopeful gleam. True, it may be ofttimes overshadowed with clouds, but in the end the sun shines out through the rifts that are sure to come.

So, having entered into this year of 1943 we find ourselves faced with opportunities and obligations, the like of which we have never faced before. But we can face them with fortitude, not in our own strength, but in the strength of Him who came to give Himself for all of us.

F. C. V.

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Ashland, Ohio



The Grandeur of Service

By Rev. Freeman Ankrum

Perhaps no one living today has had a part in an age which has manifested such kaleidoscopic variations as the present one. Less than the fingers of a hand marking the passing of the years will show world wide geographic changes. Nations which have stood in honor and grandeur have fallen. Countless peaceful inhabitors of the earth are today homeless or dead. Freedom is in chains, the weeping of Rachel for her children rises to new heights. All this has been forced upon an unwilling people because of no desire for the rendering of service. Had the words of the text which are basic in this article been considered we would be spared the ruin of a world, and the ashes of destruction. The text to which reference has been made is that of Matthew 20:26 to 28 where we have stressed the parts of true greatness. The two words which stand out prominently are those of Minister, and that of Servant. As is plainly stated, the Son of man came not to be ministered unto but to give His life a servant's ransom.

The ills of the present time may readily be placed at the feet of men who have no desire to give their lives, but to preserve them however worthless they may be and to sacrifice the lives of innocent unfortunates. There has been no desire to be a servant, but to demand service. There has been in their minds no desire of contributing benefits by the office of one who ministers, but one who orders the administering of others to himself. It is a long way from the servant of the Upper Room to Dictator hiding and cringing in his fortified retreat, knowing full well that only a matter of time will mark his end and a tyrant's grave, if he is afforded a grave at all.

The plowman wending his weary way home at the close of the day is fully conscious of the fact that he has traded strength for service; time for accomplishments untinged with human selfishness. The forefathers who came to the shores of America looked beyond their immediate families and visioned a country where service may be a part of the free life of the land. There is no service without freedom. Our pioneer ancestors were well acquainted with this fact.

It might be well to consider in this connection the words of our Lord in John 8:36, where He states to those who sang of freedom but were in chains, "If the Son therefore shall make you free, ye shall be free indeed." The lands from which they sailed, were enslaved, religiously as well as in every other phase of life. America has become strong and the envy of countless millions as a land of desire, because of the principles of the Servant and Minister. There are many today who will recall the service rendered to unfortunates at the close of the other world holocaust. Children fed, homes restored and the wrongs of war righted as far as this could be physically accomplished. This was done with no desire for pecuniary gain by Christian America. In this statement we realize that there is a question as to whether America deserves the name "Christian," nevertheless we are forced to realize that had there not been the Gospel of the serving and ministering Christ preached and known in America, the needy places of Europe would have been bereft of America's aid. Service is the antithesis of selfishness, Ministering in the light of the Man of Galilee leaves no room for greed. There comes to mind the tragic end of the one of the Lord's disciples who so far eclipsed the part of a servant or minister by his covetousness that today his name is, after centuries, mentioned with odium—Judas. If America has had or ever shall have greatness, it can only be because of service.

The minister of Jesus Christ who comes to the end of a long day and useful life, usually has little of this world's goods to tide him through the evening shadows. However he does have a conscience of a life well lived and a service rendered to great num-

bers during his ministry. The measure of a man when his shadow no longer silently glides to and fro on the earth is not in the stocks or bonds, or the material wealth left, but the appreciation of those who have been recipients of his service. Few men have been remembered for that which was tangible, when they took their departure, but for the intangibles. For indeed the things which are seen are temporal and the things which are not seen are eternal. Dorcas, for whom many classes of service have been named, was as far as the writer knows, unpossessed of enough property to be worthwhile making a will at the time of her death. There were brought in the hands of her mourners, and these not likely hired mourners, tokens of her service and sacrifice. Were financial attainments to be the desire of one entering the Lord's service, as a Minister, it would be better that he reconsider and enter into some of the regular channels of the business world. While we grant that the laborer is worthy of his hire, and that certain needs must be met in the only way that a society in which we live has provided, these things should not at least be foremost in motivating a choice of a life work.

Where there is no idea of service, we find no hospitals. Where the idea of ministering is not a part of a nation or people, we find no humane organizations of any kind. The old law of survival of the fittest rears its ungodly and selfish head. The preaching of the Gospel of Jesus Christ in pagan Rome preceded the passing of those laws which caused Rome to stand out on the pages of History, as the very contributor of law to the world. Slowly Rome turned from receiving service to rendering service to the helpless.

It was no easy task to preach a service Gospel to the greatest Nation of the time, but it was done with worthwhile results. The Declaration of Independence would likely never has been written had not those men been recipients of one hundred and fifty years of Christian teaching and preaching. The lasting things in America (and what suffices for America will be suitable for other lands) may be readily traced to a Gospel foundation. A Gospel base cannot be separated from ministering and service. A speaker of world wide note recently made this statement in the Pennsylvania State Sunday School Convention at Uniontown, Pennsylvania in the hearing of the writer, that: "the future belongs to those who belong to Christ." With no thought of taking exception to this statement, it may well be said that those who belong to Christ must take the place of the servant, as He taught them in the upper room. We will then be conscious of the realization as the same speaker said, "That I am unbeatable and unbreakable as long as I am with Him."

—Masontown, Pa.

♦♦♦ 1943 ♦♦♦

By H. A. Gossard

I am but Time, yet I am firm as truth.
I change things—yes, I cause both age and youth.
I have resolved to give the world my days;
To serve all life thru God and Nature's ways;
To bless mankind with all God blesses me;
To grant no time for strife—I'd keep man free!
To all that lifts man up I'll bow a bit
With throbs of love and hope to rythm it.
In every prayer for peace I pledge to play
My part in wafting it upon its way . . .
I am but Time, yet I am as true as truth.
I antedate all things,—yet, I'm a Youth . . .

And curse themselves oft as they use me wrong.
Folk bless the world oft as they use me right;
As Servant, I rest neither day nor night.
As King, I rule the universal throng.

—Lanark, Illinois



College and Seminary News



Dr. E. G. Mason

News from College Hill is too easily put off because the press of routine and ever present problems constantly push the preparation of news from the Hilltop into the background. Dean Haun's leave of absence to the University of Minnesota this year has made it necessary for a few members of the staff to absorb portions of his responsibilities in addition to their regular loads. Late readjustments due to the resignation of Dr. Seehoffer in Business Administration and due to course demands pertinent to the war effort have taken much time. Regardless of these handicaps, the work for the year is going forward nicely and smoothly.

Our attendance at the opening of the year in September was down about 8% which is about the national average. The freshman class was 17% larger than last year but the upper class registration was 20% lower. The total registration for regular students was 200 and 10 have withdrawn so far to go into the armed services. Our yearly budget for the first semester is balanced but it is very difficult for us to anticipate what the conditions will be during the second semester. With the draft age lowered to 18, there will likely be a great reduction of the number of men in college.

We had anticipated that we would have a considerable increase in the number of College women this year but it did not work out that way. It seems that the demand for women in industry and government jobs affects the decision of girls to go to college as much as the patriotic appeal has affected the men. All colleges face the same problem and are much concerned over the probabilities of attendance in the future. If the Colleges are faced with greatly depleted enrollments and with increased expenses of operating, the task of keeping them functioning becomes increasingly more difficult.

It is equally difficult to hold staff members because they too are attracted to industry and government positions.

In spite of the difficulties faced, the Colleges must keep on or else higher education will suffer and it will take years to overcome the handicap when peace again returns to the world. Higher Education is necessary to progress in any field of activity but higher education alone can neither lead the world back to peace nor provide a permanent peace. The only answer seems to be found in Christian Higher Education wherein the purposes and motives of all education are thoroughly imbued with the Christian Code of Ethics and the Christian philosophy of life. The greatest source of this type of higher education is to be found in the Christian Colleges owned and supported by the various religious denominations. The particular responsibility of the Brethren people in this regard rests with their loyalty to Ashland College and Seminary.

We are peace loving and want peace to return as soon as possible but it is apparent that an all out war is the only way to get it. The Selective Service now includes all men from 18 to 45 and it may be even extended further before the war is over. Women are urged strongly to displace men in industry and in government positions and there is a possibility that the woman power of the country also may be subjected to selective service. We are in a war now and we are getting into it deeper every hour.

The College is therefore trying to do its part. We are accepting enlisted reserves among our students so that they may continue in college and are offering the courses they need for training. The combined Army-Navy-Marine procurement committee came to our Campus, November 5, to present to the College men the requirements and opportunities for officer's training in each branch of the service. By the time this news reaches you, the Combined Recruiting Committee will have been on Campus to enlist students in the reserve corps enabling them to complete their college work if the exigencies of the war does not make it necessary to call them before graduation. It must be understood that any student who desires to take the stand of a conscientious objector, no effort is made by any one to change his mind. But to refuse to present the opportunity for the continuance of the college course in preparation for officer's Candidate school, is unfair either to the country's needs or to the needs of Christianity. Therefore, we are doing what we believe to be best. We believe that if the world is to be made better, we must keep our College and Seminary going to keep alive the cause of Christian leadership and example. But we dare not allow the Godless enemies of justice, law and order to overwhelm us. If war is the only way out and it seems that it is the only way out, then we must bring it to a successful conclusion as early as possible.

Now to leave the problem of the College in its relation to the world situation faced, let us return to the campus itself.

Our homecoming on October 24, was a success even though we did not have a football game. The physical education department furnished the entertainment with an exhibition. Many who returned to the Campus considered it to be one of the best homecomings they ever attended. Dr. W. D. Furry of Sharpsburg, Maryland, visited the Campus for the first time since he left as President twenty-three years ago. He expressed great pleasure in the progress the institution has made in that time and his friends were glad to have him bring the Homecoming sermon at the Park Street Brethren Church on Sunday morning. The Footlighter's Club presented the Homecoming play "Brief Music" at the High School Auditorium Saturday evening.

The students and staff are carrying on their programs as usual. The Campus organizations especially the Christian organizations are particularly active. The Gospel teams have made a number of trips to Churches but the gasoline situation may make it quite difficult to continue an extensive program.

During the first week in October, Dean Ronk and the writer attended the Central District Conference at Milledgeville, Illinois and the writer attended the Mid-West District Conference the same week at Falls City, Nebraska. Both conference programs were very good and quite well attended. While enroute, Dean Ronk preached in Waterloo and the writer spoke in the North Manchester and Nappanee Churches and was the Homecoming speaker at the Morrill, Kansas Church.

Prof. Stuckey delivered a week's Bible Lectures at the Elkhart, Indiana Church during the second week of October. Prof. Lindower held a two weeks' meeting at Bethlehem and Mt. Olive Churches in Virginia the second and third weeks in September. Dean Ronk held a meeting in Lanark, Illinois during the week before Easter. Prof. Stuckey served several churches during the same week.

The Financial Campaign is moving along but not much work has been done since National Conference. The Central, Mid-West, Indiana, and Ohio District's are partially completed and the returns for this year are approximately $12,000 in cash and pledges. Many of the Subscribers will duplicate their gifts or pledges in 1943. The work will continue and we count upon reaching our goal. Certainly the Brethren people should stand back of their College and Seminary. Money will help but we want students too. We need recruits for the Ministry so urgently. We should have a student at least from each Church next year and many should be candidates for the Ministry. The draft is taking a heavy toll of our potential ministers and we need new recruits badly. Every Church member and every pastor can help to boost for the Campaign, for prospective students and especially for prospective ministers. The Educational Day offering now has passed the $3,000 mark. It shows improvement, but is far short of our goal of $1.00 per member.

In the campaign for an Operating Reserve fund and in our appeal annually for an educational day offering we have tried to place the goals within easy reach of the entire church membership. To reach our goal for the reserve fund we set the approximate average for each church member at $10.00 for two years or $5.00 for 1942 and $5.00 for 1943. The goal for the annual Educational Day offering is set at $1.00 per member. These goals are conservative and certainly within the reach of the great majority of Brethren families. To make up for those who cannot afford these amounts there are many who are able to give much more than the average. In that case our general average for the campaign for funds and for the annual educational day offerings should approximate the figures set up as goals. If each member should plan for it, it could be done easily.

Since our last report, the death of Dr. J. L. Clahk, one of Ashland's leading citizens and a staunch supporter of the College occurred. Dr. Clark, a former student of the College was brought up in a Brethren home and later joined the Lutheran Church. He was outstanding as a lay leader in his church and was very active in community affairs even up to a few months before his death. He was an active member of the Board of Trustees of Ashland College for the past twenty years. Both the city of Ashland and Ashland College have lost a real and true friend.

Recently, the college received substantial gifts of several hundred valuable medical books for the College Library from Dr. Malcolm Miller of Goshen, Indiana. Dr. Miller is a graduate of the college and the son of Mrs. J. Allen Miller. He is now in the army as a Medical officer with the rank of Major. From Mrs. L. L. Burns, the Seminary Library received several hundred books from the library of her father,

the late Rev. A. L. Garber who passed away several months ago. Rev. A. L. Garber was one of our pioneer ministers and the founder of The A. L. Garber Publishing Company. From Bro. J. A. Rishel of Pittsburgh we recently received the cement approaches to the gymnasium. Bro. Ira Wilcox of Pittsburgh gave $1,000 for the Operating Reserve Fund for the Pittsburgh Church. We are grateful indeed for these substantial gifts.

We are doing our utmost here to solve our problems, and they are grave ones, but must depend heavily upon the real owners of the College and Seminary, the Brethren Church at large. Gifts like these are very helpful.

Brethren people may also give through annuities and through bequests in their wills. We shall be very glad to furnish the necessary information if you will write to me for it.

With the Laymen

Prof. Allen R. Thompson, National President

Carl E. Mohler, News Editor

SOUTH BEND, INDIANA

As a member of the Laymen's Association of the Northern District of Indiana I would be very interested in seeing news from our District meeting published in *The Evangelist*. Hoping I am not intruding on any one, I am sending the following report of the last meeting.

It was held at Goshen, Indiana, December 7, 1942. At 7:00 p. m. we were served a very fine dinner by the ladies of the church. Music was furnished by three Goshen High School students. Following the dinner a quartet of men from the Goshen College sang several selections.

The speaker of the evening was Dr. L. E. Lindower of Ashland Theological Seminary. He gave a very fine talk.

Following the speaker we held election of officers. Mr. Sam Sharp of Nappanee was elected President; Mr. Lewlyn Swintz of South Bend, Vice President and Dart Bemendefer of Goshen, Secretary-Treasurer.

The meeting was closed by the singing of one verse of the song, "'Till We Meet Again" and prayer by Dr. G. W. Rench of New Paris.

A layman Brother, Lewlyn Swintz,
923 Logan Street,
South Bend, Indiana.

If I could hear Christ praying for me in the next room, I would not fear a million enemies. Yet the distance makes no difference. He is praying for me.—*Robert Murry McCheyne.*

If we put off repentance another day, we have a day more to make up.—Selected.



PHILIPPIANS

2:14-16

PART II

Rev. L. A. Myers

The object and aim of such a spirit is to become blameless and harmless, with an unflickering example shedding its influence upon the world. This scripture is an exhortation to continued progress in the Christian life.

Paul writes to the Corinthians (II Cor. 3:18), saying, "But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as the spirit of the Lord." If men obey God in all things gladly, with the spirit of meekness and perseverence, they will become blameless. Others will find no ground of censure in them. Thus the inner life will be pure, real and sincere without mixture of evil or selfish motive. Simplicity of character is essential, for God seeth the heart.

These Philippians were his children and were to present no spots upon which the eyes of the critical generation might rest. For every spot there is always a shadow. The shadow is evidence of an opaque nature through which the light cannot pass. Upon this cause of the shadow the critical eye of the "scornful" falls, obscuring the light by its scorn of existing goodness. Their lives were to be marked, not so much by a mere absence of fault, as by a conspicuous exhibition of all those positive graces that are identical with the fullness of the Word of Life, manifesting its beauty to the world. Thus the saints are to be "Living Epistles of Christ, known and read of all men." The life of a Christian should be a transcript of the Word of God, to which it could be referred at any time, giving needed information on the subject it bears.

Christians should be good examples. Jesus said, "Ye are the light of the world." Others watch them. They attract the attention of the surrounding world. They are to shine forth as luminaries in a dark and perverse society. Nearly all the light that fills the world is reflected from a million lights around and does not stream down directly from the sun. Similarly, Jesus is the supreme source of all light. He is the Sun of Righteousness, but his light is also reflected upon the world by millions of hearts that he has enlightened and blessed. Therefore the saints of God should remember the voice of old, "Arise; shine, for thy light is come and the glory of the Lord is risen upon thee."

There is a necessity for this shining power. These light reflectors, these spiritual examples are in the midst of a crooked and perverse generation. Although Paul refers to the "bigoted Jews and Gentiles," yet his words are applicable today. It is the world as distinguished from the Church which lives outside and around it in perverseness and wickedness. The world is the sphere of the Church—a world which is corrupt in its aims, in its spirit, its practices, theories and institutions. The Prince of darkness is its ruler. "He worketh in the children of disobedience." In this society there are

dark souls, dissatisfied with their plight and yet unable to find contact with the light. The Church is the Light House.

The light is in individuals. It is focused and concentrated in Christian men and women. The truth influences the world through the presence of persons who hold it forth. It is not the general illumination of the church, but the particular light of each Christian that enlightens the world. Every Christian is a distinct luminary. Each individual is a light They do not shine in their own goodness, merely to shed abroad their own notions. They are lamps and God's Truth is the flame. Christians, then, like the Jews of old, have the custody of the oracles of God. But not merely in the literal sense of possessing the Bible. Rather they declare and interpret the truth of revelation by manifesting the character and power of it in their own lives. The truth thus revealed is the Word of Life. It is a vital truth, the secret of Christian Life, the presence of life to the world.

The Church has made too much of orthodoxy, to the neglect of goodness. We may have the best oil, and yet, if the lamp is out of order the flame will flicker vainfully, and if the glass be foul the light will be dull. If the head lights of the automobile are to light the highway ahead to the point of safety for all, the reflectors and lenses must all be clear and bright. Every spot will throw a shadow in the stream of light and thus obscure the vision. The lamp must also be perfect, with no shorts or disconnections and the candlepower must be sufficient to use the necessary energy of light required to reveal the road. It is the heart of man and his perfect equipment to throw light to dispel darkness. There must be no spots. Do all things without murmurings that ye may become blameless and harmless sons of God. Christians may have the pure word of life within them, but they will hold it forth clearly to the world only when the lamp is trimmed and the glass is clear; when their own life is healthy and no earthly-mindedness will check the flow of divine radiance. Nothing is more fatal to the clear shining of the Christian light than quarrels among Christians. Love in the church is the essential condition to the light of the world. She receives light that she may give it to the people that sit in darkness. This is the effective way of commending the Word of Life to the world. Moreover, whether we shine well or ill, the eyes of the world are upon us. Brotherly love in the heart of a Christian is always essential to good light.

Here is revealed unto us the proper conception of the Church's duty in the world: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." The World, away from God, is sick, helpless and in the dark, with a darkened soul—lost. We are responsible for a lost world, condemned because of its own fruitage. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and all Judea and Samaria and thence to all parts of the world." These are Jesus' last words to the disciples assembled at Jerusalem and they undoubtedly carried equal importance with that of any other teaching he gave. If this is not our task, then pray tell what is our task.

Jesus' commission to his disciples is his charge to us to teach the world by precept and example to observe the things, whatsoever they were, that he had commanded. It is possible that we do not know the commands sufficiently to teach them and exemplify them before men. He said, "Know ye what I have done unto you? Ye call me Master and Lord and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. If ye know these things, happy are ye if ye do them." Who besides Brethren should know more about the significance of this symbolical teaching? Jesus said, "I have given you an example that ye should do unto each other as I have done unto you."

"Do all things without murmuring and disputing that ye may be blameless and harmless, sons of God in the midst of a crooked an perverse generation, upon whom ye shall shine as light to the world, that I may rejoice in the day of the Lord."

Oak Hill, W. Va.

For Thoughtful Reflection

Inasmuch as religion is the very foundation of democracy, and inasmuch as a nation is no stronger than its ideals and its spirit, we declare that every man's place is in the House of God on the Sabbath Day. For that one day, at least, a church pew is in the front line of the nation's defense. And the loyal and patriotic citizen is in his pew, drinking in the spirit of confidence and faith, that he may be able to face the fact of his nation's peril unafraid.—*Christian Advocate.*

"Uncle Bob" Davis said of a preacher he had just heard, "He reminded me of a pig shaking a shuck on a frosty morning. No corn."—*James H. Felts, New Orleans Advocate.*

"The Omnipotent has sown his name on the heavens in glittering stars, but upon earth he planteth his name by tender flowers."

In answer to the question, "What is a prime minister?" a pupil wrote: "A prime minister is a preacher at his best."—*Watchword.*

"It is finished," repeated a dying saint, and then added, "Upon that I hang my eternity."—*Dr. Ironside, in "Except Ye Repent."*

Drink is commercially our greatest wastrel; socially it is our greatest criminal; morally and religiously it is our greatest enemy.—*Dr. Albert Schweitzer.*

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Editorial Comment

What Constitutes a Church Paper?

By Rev. J. G. Dodds, Secretary-Treasurer
The Brethren Publishing Company

Our editor asked me this question recently and it is worthy of consideration.

THE BRETHREN EVANGELIST is the only religious magazine published particularly for the Brethren Church. Its chief task is to keep the church membership informed in our church news, doctrines, institutions, activities, growth and progress; and to help inspire with greater zeal unto increased Christian efforts toward Kingdom advancement. *The Brethren Evangelist* is the Official Organ of The Brethren Church.

In response to my request, several lay-people of the Smithville, Ohio, Brethren Church (of which I am pastor) have written brief answers to the above question. Insofar as space allows, I am herewith giving portions of these replies.

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1. A church paper, as the official organ of the church, holds a position unattained by any other paper or magazine. It is sent into homes of like faith and welds them together for unity. It teaches, it influences, and molds the spiritual thinking of its readers. Contributing writers, who are the Church leaders, should make it a guide to the laity upon church problems. Through its pages Church Doctrines can be effectively emphasized. Our church paper, too, needs to be as attractive as possible, to catch and hold the attention of its readers, so they may gain the message and truths it contains.

—Mrs. H. J. Amstutz

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2. The church means the Brotherhood-at-large. The church paper should contain subject matter of interest to everybody, both young and old. (a) It should print news from all the churches in the Brotherhood, which I think at present is all too scarce. It is interesting to know what is being done in other churches. This news and the Mission numbers are much liked. (b) Sermon topics and C. E. programs for the young people are fine. (c) As we learn by seeing as well as hearing, more pictures of Sunday Schools and classes might help to make our church paper more attractive.

—Boyd Hostetler

3. I have been asked to write one thought or paragraph on what constitutes a church paper. My personal opinion is "News from the various churches of the Brotherhood." It is interesting to read of the different church activities, and progress made in the various fields. This type of information helps us to be more interested and enthused in having our local church do her part in strengthening our home base spiritually, reaching our goals, and winning souls for Christ.

—Mrs. H. S. Rutt

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4. I wish to compliment our Publishing Company on the cover page of each Evangelist; I would also commend the article on page 13 of No. 46, "An Excellent Suggestion from Pittsburgh." Such are inspiring and interesting to both young and old. I think it would be fine to have at least one missionary letter from the field with portrait in each issue, that all may learn to know our missionaries better: this would help to cause us to bring into His treasury our gifts of life and money. We also need more news from all the local churches.

Of course the pages of a church paper should show forth the living Christ made real to the Christian and also to the sinner. Thus it will be strong influence upon a 100% subscription list. The Publication Board should be remembered both by our prayers and our gifts, as it promotes the general welfare and Spiritual life of the Church.

—Mrs. J. C. Weigley

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5. A church paper is one which teaches the inspired Word just as Christ would have us teach it, without adding to or taking from, and not as man thinks but as Christ commands. A church paper should also contain many brief articles written by godly men; and it should print much good and interesting news from the churches. Such a paper will be a real inspiration to all Brethren to go forward and aim to accomplish more in the service of their Master than they have ever done before.

Mr. and Mrs. D. L. King

Ashland Theological Library

One point upon which all agree is that a church paper should contain much news of the work of our Brethren in every field. (In many local congregations the pastor does most of the reporting; in other churches a corresponding secretary is elected, in which event the reporting of news is largely the responsibility of the elected church corresponding secretary.) I note further that a church paper should also contain instruction in doctrines, Christian living, and soul winning, in addition to articles of inspiration. Pictures that are informative of achievement and progress always present a challenge to other like groups.

In presenting this article I am endeavoring to suggest to all who read it, that you support the program of getting *The Brethren Evangelist* to become a regular weekly visitor in every Brethren home. Quoting from an article by Rev. W. E. Ronk on page 12 of the Evangelist of November 21st, such work "is not the mere support of a mere Board, but is your support of the church. The church must go forward to bigger and better things, and I know it is possible and I know that it will, because I have assurance that you are going to look to the Lord for leadership and that we will follow wheresoever He leads. May the Lord bless us as we pray and as we live."

—Smithville, Ohio

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

SUBJECT: THE CAUSE OF THE WORLD'S MISERY

1. The world, and all in it, was created perfect by God. The first two chapters of the Bible gives us a graphic picture of the earth in its unfallen glory. No cloud was in the sky, no storm on the sea. And man, the Creator's masterpiece, dwelt in the Garden with perfect body and untroubled heart. Man's soul and spirit was in perfect fellowship with God. Genesis 1:31; Genesis 2:1, 2.

2. The last two chapters of the Bible show a picture of the earth's future glory. Man, redeemed and saved, appears in the midst of the world in perfect harmony with the Creator. Revelation 21:1; Revelation 21:22-26; Revelation 22:5.

3. The earth at present is in anything but the perfect condition described in the first two, and the last two chapters of the Bible. It is filled with violence, distress and despair. Sky, earth and sea are filled with roaring, flaming death. Romans 8:22; Isaiah 24:20; Luke 21:25, 26.

4. Why should there be all this pain, sorrow and distress? Why should creation suffer so? What is the cause? Romans 3:23.

5. Satan introduced sin into the world: but he could not have done it without the consent of man. Genesis 3:1-6; Romans 5:12-14.

6. The sliding serpent, the travailing woman, the sweated laborer and the thorny undergrowth are constant infallible proof of what happened in the third chapter of Genesis. Genesis 3:14; Genesis 3:16; Genesis 3:17, 18, 19.

7. Satan's first step to introduce sin into the world was to promote doubt in the mind of Eve. "Hath God said?" "Are you sure God said that?" Satan must get us to doubt God's word before we are ready to believe the devil's lie. Genesis 3:1.

8. Eve argued with the serpent, which is a very poor method of procedure. She also misquoted what God said. She left one word out, and added five words of her own. Then she was ready to believe Satan's lie. Genesis 2:16, 17.

9. Next Satan called God a liar. "Ye shall not surely die," he said. Pseudo-science, modernism, and a number of other "isms" are today calling God a liar. To question the virgin birth of Christ, to deny his Deity, to reject the fact of his resurrection, to scoff at his second coming, and to deny the inspiration of the Bible as the word of God, is equivalent to calling God a liar. The punishment is the same condemnation as is pronounced upon the Devil. 1 John 2:22; 1 John 5:10.

10. The third step in Satan's introduction of sin into the world was to tell a half-truth. "Ye shall be as God, knowing good from evil" Satan's half-truth is worse than his lie. We all know what is good, but we can't do it; we all know what is evil, but we can't resist it, except as we do the good and resist the evil through Christ. The teachings of all false religions contain half-truths. One of Satan's most damnable tricks is almost to tell the truth. Genesis 3:15; 2 Corinthians 5:17; 2 Peter 2:1.

(Continued next week)

AVAILABLE TRACTS

The following tracts are now available and can be purchased by sending your order to The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

As new tracts are added to the list they will be noted in this column.

"The Night of Holy Fellowship" .... By Dr. George S. Baer
10 cents per dozen; 50 cents per 100

"Feet Washing—a Church Ordinance .... By Dr. J. L. Gillin
35 cents per 100

"The Law of Baptism" .... By J. B. Wampler—16 pages
25 cents per dozen

Small four page folders:

"I See no Harm in it."

"Is it Important?"

"Five facts you ought to know."

"Three Great Surprises."

"No Guess Work."

"What Must I Do To Be——."

"Where are you going?"

These small tracts may be had for 15 cents per 100 or 65 cents per 1000.

The new tract, "The First Principles of the Doctrine of Christ" by Dr. I. D. Bowman, is now ready for distribution. An eight page tract of value. Price—25 cents per dozen, or $1.40 per 100.

"Biblical Baptism," (Second printing) by M. A. Stuckey. 6 pages. Price—15 cents per dozen or $1.00 per 100.

The Tract Committee.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

In winter time in houses sometimes people put flowers in their windows and try to grow them through the cold months, and it makes a very great difference which windows the flowers are put in. If you want to see how this is so, go look at a flower which has stood in a window toward the south, and then put it beside a flower which has stood in a window that looks to the north. One, even in the winter time, will have its stalks green and healthy, and perhaps little budding leaves here and there. And the other will be thin and shrivelled, with dry stalks and scarcely any sign of life.

It is easy to understand the reason. The flower in the north window has been where the coldest winds could sift in around the window panes and chill it, and no sunshine has ever fallen upon it because the sun always went by on the other side of the house. But the flower in the south window has been bathed day after day by the sun light, and all the life within it stirred at that warm touch. So one flower grew, while the other was limp and bare.

There are a great many people in this world whose lives are like flowers set in north windows. They never really have a chance to grow and bloom. The cold winds of unkind criticism sift in and blight them. The good sunlight of encouragement goes by on the other side. I suppose the flower in the south window never realized what a hard time the other flower had. It was so much in the sunlight itself that probably it never could think how dreary it would be to stand where the sunlight never fell. It had such a fortunate lot of its own that perhaps it would think that all flowers had that same happy chance. And there are a lot of us who live in south windows, and who have love and kindness fall on us like the sunlight, and every good chance to blossom and grow, who may not stop to think of the boys and girls who live in north windows, with bad homes, and too little to eat, and worst of all, too little love.

Now the beautiful chance which we have that the flower does not have, is that we can help to change conditions for the boys and girls who are in the hard place. The flower in the sunny window cannot help the flower in the gloomy one, even if it wanted to, but we can. We can change things for the flower and we can change things for people, just as Jesus did when "He went about doing good." We can put them into the places where they will have a chance. We can go out after the lonely boy and girl and bring them where the sunlight of friendship will shine on them. We can take the ones who are shrinking in themselves because mean things are said about them and pour the warmth of our own encouragement around them. We can make life all full of sunny windows if we choose for any number of unhappy people, and it will be wonderful to see the lives that looked shriveled begin to grow and bloom.

Now, even tho the Christmas season has passed, we can do much to teach our playmates what the real Christmas is, for many, many boys and girls do not know. Since our country is in this terrible war there will be many boys and girls who will have few or no toys and Christmas pretty things, but if they know the story of Jesus and that Christmas is not just a day for Santa, but in memory of the birth of our Savior, Jesus Christ, they can be happier than any one without Him.

We do hope you may each one have had a very happy time at Christmas, but we pray, too, that each one of you have remembered the real Christmas and Christ's love for us.

With love, in Christ's Name,
Aunt Loretta,
275 Harker St., Mansfield, Ohio.

"Bottles and rags! Bottles and rags!" cried a man with a push cart as he went from door to door buying up discarded articles. "Why do you put the two together?" asked a housewife of the old junkdealer. "Because they go along together," was his reply—Dr. Paul F. Holdcraft, Otterbein Teacher.

Wedding Bells

PLATT-LIDDICOAT. On July 6, 1942, at Walla Walla, Washington, I joined in marriage our younger son, Alvar Bryce Platt and Mary Liddicoat, in the presence of Brother and Sister J. W. Hathaway at Camp Walla Walla.

Alvar Bryce is the youngest of three children of Mr. and Mrs. Wesley Platt of Ripon, California. The bride, Mary Liddicoat, is the only daughter of Mr. and Mrs. W. R. Liddicoat of Sutter Creek, California. Both young people are members of the First Brethren Church of Manteca, California.

On October 7, 1941, Alvar Bryce was drafted into the Army Air Corps and was sent to the Army Air Corps Technical School at Shepherd Field, Wichita Falls, Texas, where he graduated on May 7, 1942, as an airplane mechanic. He was then shipped to the Boeing Flying Fortress School in Seattle, Washington, for further technical training on the B 17F, completing that phase of his work on May 30th. Then to McDill Field, Tampa, Florida; then to the Army Air Base, Walla Walla, Washington. It was there we went to visit him in the company of his bride-to-be, and Brother and Sister Hathaway attended them.

On the following day we all returned to our homes leaving our soldier boy in the care of his God and our God. Mary returned to her school work in San Jose. In a few weeks she returned to Walla Walla to be with Alvar Bryce till he was shipped to Ft. Dix, New Jersey. While I was at General Conference at Ashland, he passed through Mansfield—so near and yet so far. On September 5th he left New York and arrived in England about the 12th.

Mary is now in Sacramento in a secretarial position at McLelland Air Field and Alvar Bryce is probably in England. He may be addressed by any friends as follows:

Pv't. Alvar Bryce Platt, 39082742,
323 Bombardment Squadron, 81st Bbt. Group,
A. P. O. 634, Care Postmaster,
New York City, N. Y.

The good wishes of their many friends and relatives accompany these two young people and their church wishes them God's richest blessing and a speedy reunion as it may please Him.

J. Wesley Platt.

Laid to Rest

KING—Reuben C. King departed this earth life November 14, 1942, after having been bed-fast for twelve weeks. Nearly two years ago he had a stroke which kept him from much of the activity of life that he loved so much. Brother King was born on a farm just north of Orrville, Ohio, on September 4, 1867. His age was 75 years, 2 months and 10 days. He united with the Church of the Brethren when a young man; later he united with the Brethren Church at Zion Hill; then in 1920 when the Zion Hill Church began the work in Smithville, he continued as an active member there.

On October 17, 1893 he was united in marriage with Malinda Steiner. Surviving are his wife and the following children: Glenn D. King, Cleveland; Mrs. Robert Freshe, Detroit, Mich.; Howard King, Monroe, La.; Mrs. Myron Steiner, at home; and Miss Beulah King, Cleveland.

Because of his physical inability Brother King got to the services of the church only occasionally. When our Communion was held in October this year, it was the writer's happy privilege, as pastor, to assist him in this most sacred service. Even though he was bed-fast he rejoiced in the service.

During the last twelve weeks, he suffered considerable pain. At times when the pain was severe, he and his good wife would sing the hymns of the church together, and read the Scriptures.

Funeral services were held from the Smithville Brethren Church Tuesday, November 17th with the writer in charge.

J. G. Dodds.

SPEARS—Mrs. Clamenia Josephine Spears, daughter of Isaac and Ruth Watson, was born September 9, 1866, in Carroll County, Indiana, and departed this life on December 4, 1942, at her home in Cambria. She was 76 years old, adding a few months and days.

She was united in marriage to Daniel Michael in 1891, and he departed this life in 1897. In 1906 she was married to Mr. Benton Spears, who survives. Two children by her first marriage, Russel Michael and Mrs. Ruth Kirby, of Cambria, and three grandchildren remain. Also she has two brothers, Perry Watson of Carmel, Indiana and Huff Watson of Cutler, Indiana.

She was a long-time member of the Cambria Brethren Church and had been in poor health for over two years.

Funeral services were held in the Cambria Brethren Church on Sunday, December 6th. Rev. Powell of the Presbyterian Church assisted the writer in this service.

W. R. Deeter.

KEIM—Matilda Rose Keim, daughter of Samuel and Cristene Bayles, was born in Miami County, Indiana, May 2, 1863, and departed this life on Tuesday, December 15, 1942, at the Peru Nursing Home. She lived for many years at Deedsville, Indiana. She was 79 years, 7 months and 13 days of age. She was a member of the Roann Brethren Church for many years.

Her husband preceded her almost three years ago. She leaves two daughters, Mrs. Harvey Porvines, of Roann, and Clara, who makes her home with the Provines.

Funeral services were held at the Enterprise Church of God on Thursday, December 17th. Rev. Smith Rose of Roann assisted the writer. Burial near by.

W. R. Deeter.

BOWERS—Jacob Cephas Bowers was born March 26, 1889, at Woodside, Nicholson Township, Fayette County, Pennsylvania. He dropped dead in the office of a local physician where he had gone for medical attention, on November 16, 1942. He was aged 53 years, 7 months and 10 days.

He is survived by his widow; Sergeant Clyde Bowers, across the seas, and Oscar of the home.

"Ceph," as he was familiarly known, had been a member of the Brethren Church for over 20 years and had filled numerous offices of trust. He had been in all services the day preceding his death. His sudden departing was a shock to the community and to his numerous friends.

Funeral services were held in the Masontown Brethren Church by his pastor, the writer. Pallbearers were from his Sunday School class. Burial was in the near by cemetery.

Freeman Ankrum.

LILLY—Mrs. Martha Lilly died at her home in Bessmer, near Masontown, Pennsylvania, on November 20, 1942. She was born in Fayette County, Pennsylvania, January 10, 1861. She had been a member of the Brethren Church for over fifteen years. She was an invalid for a number of years preceding her death.

She leaves to mourn her passing, eleven children, forty-one grandchildren and seventeen great-grandchildden.

Services were held in the Christian Church at new Salem, Pennsylvania, by the writer, her pastor. Burial was in a near by cemetery.

Freeman Ankrum.

DAVIS—Charles Perry Davis, son of Sidney and Irene Davis, was born August 10, 1881, in Delaware Township, Ohio. He departed this life on September 17, 1942, at the age of 61 years. In 1912 he was married to Mary Elizabeth Marquart. To this union was born two sons, Robert Royce, who died in infancy, and Elwood Floy, who died at the age of eight. Besides the widow he is survived by two sisters, Mrs. Ethel Riegle of Arlington, Ohio, and Mrs. Inez Krout of Mount Blanchard, Ohio, and two brothers, Harley Davis of Mount Blanchard, and Pearl Davis of Sherwood, Ohio.

Mr. Davis was a member of the First Brethren Church of Williamstown, Ohio, and was loved and honored by all who knew him.

James E. Ault.

NEER—Andrew J. Neer, son of John W. and Anna Miller Neer, was born in Logan County, Ohio, October 30, 1872, and departed this life September 19, 1942, at the age of 69 years. He is survived by his wife, Ida Kaylor Neer, whom he married February 27, 1896; three daughters and one son. They are Mrs. Banner Bush, Mrs. Paul Hines, Mrs. Elmer Buchenroth, and Ezra Neer, all of Bellefontaine vicinity. He also leaves five grandchildren and three sisters.

He was a faithful member of the Gretna Brethren Church with which he united in 1898, and has served as Deacon for the past twenty-five years. He was loved and honored, his humbleness being a symbol of the Christian life he lived. He was an ardent supporter of Missions.

James E. Ault.

PECK—Elias T. Peck, son of George W. and Sarah Maust Peck, was born December 18, 1869, at Myersdale, Somerset County, Pa., and departed this life, following an operation in a Falls City, Nebraska, Hospital, on November 6, 1942, at the age of 72 years, 10 months, and 18 days. He came with his parents to Richardson County, Nebraska, when he was about a year and a half old and spent his entire life in

this vicinity. He attended the schools of this section and then attended McPherson College, being a member of the first class of that school. Following the completion of his education he taught in the public schools of this county for eighteen years. He was elected Trustee of McPherson College and served in that capacity for about twenty years.

He became a Christian when he was about twenty years old and united with the Church of the Brethren, Silver Creek Church. Early in his Christian life he was elected to the office of Deacon, which office he held and faithfully served to the time of his death. He served as Sunday School Superintendent a continuous term service for fifty years and at the time of his death was the Honorary Superintendent of the Falls City Brethren Sunday School. He served as president of the Richardson County Sunday School Association for a period of ten years. He was president of the Silver Creek Cemetery Association, and served several terms on the local school board.

He was elected to the Nebraska State Legislature and served in that office in 1931 and 1932.

His entire life was one of service to others, serving in whatsoever capacity he could, always putting the work of the Church and kindred interests first; the evidence of his loyalty to his Master.

On May 1, 1902, he was united in marriage to Anna May Keller in Somerset County from whence they returned to make their home on the farm six miles northeast of Falls City. To this union were born three children. One son, Leonard, died in 1918. Surviving are his widow, one daughter, Miss Bernice Peck of Chicago, and one son, Dr. Willard Peck, Marine Medical Corps, San Diego, Calif. Besides these he leaves two brothers: Cleon Peck, Falls City, and Lloyd Peck, Reserve, Kansas; and two sisters: Mrs. Maggie Miller, Waterloo, Iowa, and Mrs. Ira Kinrig, Beatrice, Nebraska.

Funeral services were conducted in the Falls City Brethren Church by the writer. Interment was made in the Silver Creek Cemetery.

Cecil H. Johnson.



News From Our Churches

LOUISVILLE, OHIO

We always enjoy the reports of the doings of our Brethren in other parts. However it seems that for some time all at this place have been too busy to make a report of ourselves.

In these testing and troublesome days we are trying to keep the Home Fires burning, spiritually; and to do our part wherever possible. During the past summer this church allowed their pastor to do some work for Ashland College and Seminary, visiting Ohio Churches in the interests of the Reserve Financial Campaign. This work will be completed in the Spring in Ohio.

Our absentee members are greatly missed this Fall and Winter. Eighteen young men have gone for government service and two more will leave before this is in print. A very attractive honor roll with each man's name inscribed upon it, hangs in the church. Also seven college students—six at Ashland and one at Capitol and three of our teachers are away, except for vacations. We try to keep in touch with these folks by prayer, church bulletins and correspondence.

For more than a year we have tried to stop Brother John Locke, of Virginia, at Louisville, at least long enough to get acquainted. We were finally successful and had the joy of having both Mr. and Mrs. Locke for Thanksgiving week, as they were enroute to Bryan, Ohio, for special meetings. The one week with the Lockes at the parsonage and the church was too short. The congregation did a lovely service in helping to entertain at the parsonage and in their homes. Brother Locke is a forceful and persuasive preacher, and his pictures from the Holy Land brought real blessings to the congregations. Our only regret was that they could not remain for another week. The closing day was set for Home Coming. Morning, afternoon and evening services were held. Due to work and to lateness of this event in the season, the attendance was not quite as large as last year, yet all acclaimed it to be a wonderful day of fellowship and blessing. Brother Frank Clapper of the Canton congregation and Brother L. E. Lindower, pastor of the Canton Brethren Church, each gave short messages at the noon hour. Also the male quartet from Ashland College sang several numbers to the very great delight of their audience. It was nice to report, too, that fourteen Ashland students were here for the day.

Since our last report five young people have been added to the membership by baptism.

On a recent Sunday night the Louisville High School Chorus of 48 voices presented a delightful Christmas service in our church. Next Sunday evening our own people will offer a miscellaneous Christmas program.

A blessed New Year to all.

E. M. Riddle, pastor.

MEXICO, INDIANA

The Season's Greetings to the Evangelist Family.

We pray the love of Christ, who was born in Bethlehem, may bring joy and peace to every believing heart.

Notwithstanding the fact that there exists much unrest and perplexity about us, the Mexico Church has kept the faith "once delivered unto the saints." This faith has been manifested by the work that has been accomplished. On the eleventh of October we had our annual Home Coming: Sunday School and preaching in the morning; bountiful meal at the noon hour, and in the afternoon a good program, with a thought provoking address by Brother Bert Hodge of Flora, Indiana.

On the eighth of November our Woman's Missionary Society held a public service. Our State President, Mrs. Russel Rodkey, gave an inspiring message.

On the ninth of November our revival commenced and continued for two weeks. Brother C. A. Stewart was our evangelist and Mrs. James Stockdale of the Church of the Brethren was our song leader. Brother Stewart surely preached the Word with boldness, even as did the apostles of old. The membership of the church was edified and brought nearer to the cross of Christ Jesus. We were happy to see three young girls make the good confession.

Brother Arthur Tinkle is our faithful and consecrated pastor, and he assisted all he could in every service.

May God keep us faithful until He comes.

Mrs. Charles H. Black, Cor. Sec.

STOCKTON, CALIFORNIA

Sunday, Nov. 29th the Stockton Church celebrated the paying off of the bank loan which had been granted on the modest building erected less than two years before. Monthly payments had amounted to $50 and the ability to meet these promptly month after month calls for thanks to the Lord for His goodness, and to friends of the work who remembered it

PRELIMINARY
ANNOUNCEMENT

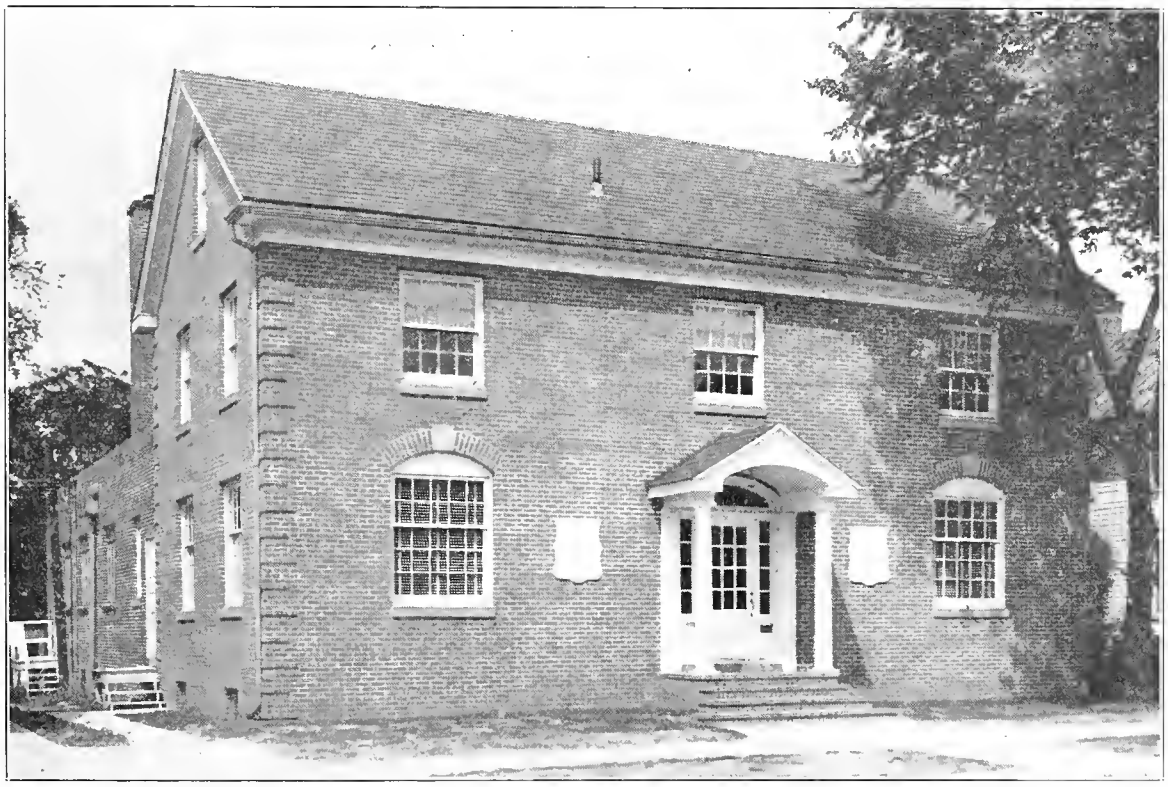
Publication Day
Annual Offering
Sunday, January 24th

"Publication Number" Next Week

The BRETHREN EVANGELIST

Vol. LXV, No. 2 January 9, 1943

Publication Day Number



The Brethren Publishing Company
Home of Brethren Literature

Official Organ
of The Brethren Church

St. Clair Bensho ff 1-1-43
Milledgeville, Illinois

The Brethren Evangelist

Published fifty weeks of the year at

THE BRETHREN PUBLISHING CO.
ASHLAND, OHIO

PRUDENTIAL COMMITTEE
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J. E. Stookey, Vice President
J. G. Dodds, Secretary-Treasurer

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Rev. Claud Studebaker Rev. Frank Gehman
Dr. R. F. Porte

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NOTICE TO CHRISTIAN ENDEAVOR SOCIETIES!

We are sorry that because of unavoidable circumstances it is impossible to bring you a C. E. Topic. We hope to do so this next issue.

St. Clair Benshoff, Topic Editor.

INTERESTING ITEMS

THE EDUCATIONAL TASK OF THE CHURCH

—O—

What the Brethren Church of tomorrow will be like, will depend upon what she is taught today and the sense of loyalty which is inculcated. All of the main interests of the Church, except one; are primarily educational in nature. The College and Seminary, the Missionary interests, and the Publication interests are first of all educational, although it is fundamental that the Evangelistic spirit should pervade them all. (The one strictly benevolent interest is the Benevolent Board, which support the Home at Flora, Indiana, and the superannuated ministers.)

It is the duty of these agencies, apart from general education, to teach the things which have made us Brethren, together with any new views or interpretations which may be presented from time to time. Both the old and the new should be fully and freely discussed in more or less public fashion. Such free discussion may be made public through the church paper.

The Church has seen much of loss and of tragedy during the last twenty-five years, and it has been largely due to a lack of loyalty to the ideals, beliefs, and practices of the Church, in high places. Those who are familiar with the facts know this to be true. This is not said merely as a criticism but as a warning for the present and the future. Our leaders should write for the Evangelist, and the membership of the Church should read the articles. Thus the Church paper becomes the medium for exchange of ideas and educational force.

OUR NEW BUILDING

We are indeed proud of our new building, which is at once beautiful (in a quiet way), ample for our needs for years to come and very well located, just across the street from the College campus. This new building shows the vitality of our cause in spite of past dissension and division.

OUR OFFERING

We are asking for $5,000 offering for this year and we know that the goal can be reached. The writer has been much interested in looking over the offering of last year. Look over the ten largest gifts (see page 7); then look for the amount which your church gave. Set your local Church goal high, and then give. Over the Top we go!

THE EVANGELIST

We have been very much gratified over the new subscriptions received for the Evangelist, and especially the churches on the Honor Roll. We should have 1,000 new subscribers within three months. It is possible. Will you do your part?

Let us make our Church paper a real medium of exchange of ideas. What about some more Church news? Have you sent yours in?

W. E. R.



EDITORIALS

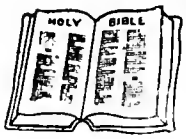
Do We? - - - -

The Answer Is, "Yes."

Fred C. Vanator

Managing Editor The Brethren Publishing Company





Does the Brethren Church need a Publishing House? Without hesitation we say, "Most certainly." And, of course, many will say immediately, "Upon what do you base your positive assertion?" And such a question requires a longer and more involved answer, but nevertheless, just as positive a note.

First of all we do not hesitate to say that without a means of sending forth the plans and purposes of the church there would be no unifying factor in the work of The Brethren Church. Plans are worked out in conferences and boards which would be accessible to but few if there were no medium through which this knowledge could be dispersed. Such plans would be of little value if they were not put into effect by the various churches. Constant communication would be necessary between individuals and boards; and boards and churches, if any unified effort were to be accomplished, were there no weekly publication going into the homes of the members of the churches. Such haphazard methods would lead only to confusion, careless reports and inaccurate interpretation. For "what is everybody's business is nobody's business."

Consequently, it is vital to the life of our denomination as a whole (to any denomination, in fact) that there be a medium through which the various interests, activities, plans and purposes of the denomination may be set before the entire church body in a definite well defined manner, in order that the various churches may work in harmony and unitedly to bring forward progress to the entire program. This is being accomplished by the literature which is published in your own Publishing Plant at Ashland.

Therefore, we feel assured that the Brethren Publishing Company meets a definite need in the life of The Brethren Church.

Second. No other Publishing House is vitally enough interested in the progress of The Brethren Church to be able or willing to become the agency through which the work of The Brethren Church shall be sent forth. True any secular printing plant might do the mechanical work upon our publications, but not in the same manner as those who are vitally interested in the general affairs of the church.

In our Publishing House the matter and material pertaining to the church takes first place. This is essential. It is vital. Other things must take second place. And, in this time of government priorities, which demand first place in the secular press, this becomes a vital factor in the publishing of church literature. In the work of the Religious Press the government recognizes the urgent need of such materials to the churches and denominations, and, consequently, they permit the presses of the religious publishing plants to roll on in their own peculiar task —that of helping keep up the spiritual life of the country. The work of the church-at-large is the most important thing in the life of your Publishing House. It becomes the mouthpiece of the church. Consequently it must be kept going.

Third. The Publishing House is the property of The Brethren Church. It stands or falls at the desire and the will of the church. It was established by the church—*and it must be supported by the church.*

Now support means two things. First it means the using of the literature that is published for the use of The Brethren Church in the plant of the Brethren Publishing Company—your company. The weekly visits of *The Brethren Evangelist* should be looked forward to as eagerly as the visits of the daily paper. The daily paper is read, (usually for the comics) and then thrown away. Your Church Paper should find a deeper place in your life. It tells you of the

(Continued on page 7)

"PROGRESS"

Rev. J. G. Dodds

Secretary-Treasurer

of the

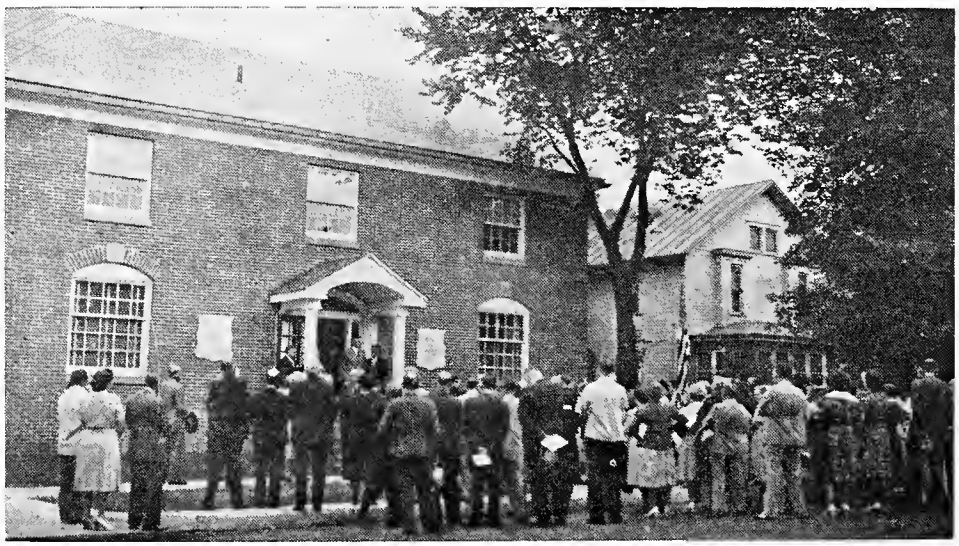
Brethren Publishing Company

1. *WHAT HAS BEEN ACCOMPLISHED SINCE* 1939?

When the Brethren Publishing Company again became BRETHREN and once more obtained control of all Brethren publications, we found bankruptcy staring us in the face. Our building had been sold for a few thousand dollars but the money realized was nowhere to be found. The few hundred dollars left to our credit in the bank was not sufficient to pay outstanding bills of labor and accounts from supply houses. Job work was at a low ebb; bonifide paid-up Evangelist subscriptions were so few that the suggestion had been made that we no longer needed a publishing house of our own, but could farm out our publications. To sum it all up the financial status of The Brethren Publishing Company was factually represented by an amount far on the negative side of the number which signifies the turning point from the minus to the positive.

In contrast to that situation The Brethren Publishing Company is now housed in a fine new building owned by the Brethren Church. The indebtedness against the property is less than half its real value, and is so arranged as to be decreased over a period of years until fully paid. Two separate apartments are being arranged above the office rooms, and a smaller building is being built just west of the large publishing house. Because of certain restrictions the apartments and smaller building cannot be completed at this time; but will be completed as early as possible and rented to be the source of a nice income.

The Evangelist subscription list has more than doubled and is steadily increasing. Nearly all Brethren Sunday Schools are again using genuine Brethren Quarterlies, and orders are being increased. We confidently look forward to the near future when every Brethren family will be regular readers of *The Brethren Evangelist,* and also enjoying the use of all available Brethren Sunday School literature. All the workmen in the publishing house are efficient and take much interest and pride in the successful accomplishment of our undertakings. The Lord has certainly blessed us during these three years. The membership of The Brethren Church, be-



Scene at the Dedication of Our New Building

cause of their loyalty, prayers, sacrifices, and steadfastness, are deserving of Publishing Interests that are and shall ever be true to the faith and practices of our beloved denomination. It is the aim of The Publication Board to accomplish their every desire.

II. WHAT ABOUT THE FUTURE?

The continued growth and success of this great enterprise, the publication of Brethren literature and a uniform understanding of the Brethren Faith and Practice, will depend upon the continued support and sacrifices of the membership of The Brethren Church.

The Prudential Committee hopes to amortize a large sum of the debt with the Publication Day Offering. The greater the gifts, the more rapidly will the indebtedness be liquidated. To help make a bigger and better *Brethren Evangelist* we want the subscription list doubled. Yes, we have a vision of *The Evangelist* in every Brethren home, and Brethren Sunday School literature in every department of every Brethren Sunday School, and doctrinal tracts and booklets with which to evangelize every community. All this requires prayer, work, sacrifices, finances. Pray for a large offering on Publication Day.

—Smithville, Ohio.

Gleaned From Here And There

OUR GENERAL INTERESTS



W. E. Ronk

President

of the

Brethren

Publishing

Company

The writer has served for many years as a pastor and knows how often the appeals are made for money, and he too has heard the complaints about so many offerings. Let us analyze our denominational requests for money. First, there is the Missionary appeal, which is divided into the Home and Foreign appeals; second, the College and Seminary; third, the Publishing interests; fourth, the Sunday School Board which includes the young people's summer camps, and the Benevolence offering which includes the gifts for retired ministers and the old folks home.

These constitute the five major interests of the church and if reasonable publicity is given to them, each will receive due consideration from the whole church. *Our people need to be informed concerning these interests, and the means of spreading that information is at hand in The Brethren Evangelist.* That is part of the function of the Church paper. It should be used more to that end.

The greatest need of our general interests is not money, although that is always needed. Our greatest need is the interest and prayers of the entire Church. It is still true that the Lord moves in mysterious ways, his wonders to perform. Every interest of our beloved church should be on our daily prayer list. This and this alone will solve our many problems.

TIES WHICH BIND

There has been a tendency among Brethren churches for each to exist in their own little corner, but such a way is the way of death for the Church. There must be certain ties which draw us together and really make of us a people. Of these ties there are all too few in our church. Think of our general interests and you have them, and they are all important; but one thing is certain WITHOUT A CHURCH LITERATURE we cannot go forward. Our new Publishing Building ought to be a great unifying force. Let us make it so.

W. E. R.

REMEMBER—PUBLICATION DAY, JANUARY 24TH

WE ARE ASKING FOR $5,000.00

Is that too much to ask? We think not. That would be less than twenty-five cents for each member of the church—*if everyone gave.*

But the trouble is that not everyone gives. There are some who cannot—some who will not. This leaves

a greater burden on those who can and will. We need more than mere 25 cent gifts. We need some who will give $500.00—$200.00—$100.00—$50.00—$25.00 and a flood of $5.00 and $1.00 gifts. Every dollar that comes cuts off interest and makes the building just that much nearer our very own.

THE RELIGIOUS PRESS

The importance of the Religious Press can hardly be over-emphasized in view of the fact that it is so generally under-estimated. From the human viewpoint, the printed page is the greatest educative and unifying force in the church, and for the church as a whole the greatest inspirational force. It is of course evident that in the local church the spoken word through teaching and preaching is of first importance, and it is also evident that the Holy Spirit inspires and leads men out into all truth. *It is the duty, a high and holy duty for the Religious Press to give the printed page to the church, so as to educate, unify, and inspire for Christian living and for Christian service.*

THE EARLY BRETHREN

There can be no doubt that the progressive element within the church was fostered and developed by religious literature, especially by the Progressive Christian. It is not too much to say that the formation of our Brethren Church was largely the result of this literature. The evidence of its power is seen in the terrific opposition which it aroused in Annual Meeting.

EVERY DOLLAR COUNTS—BUT FIVES AND TENS COUNT FASTER IN OUR PUBLICATION OFFERING

THE PRESS NOW

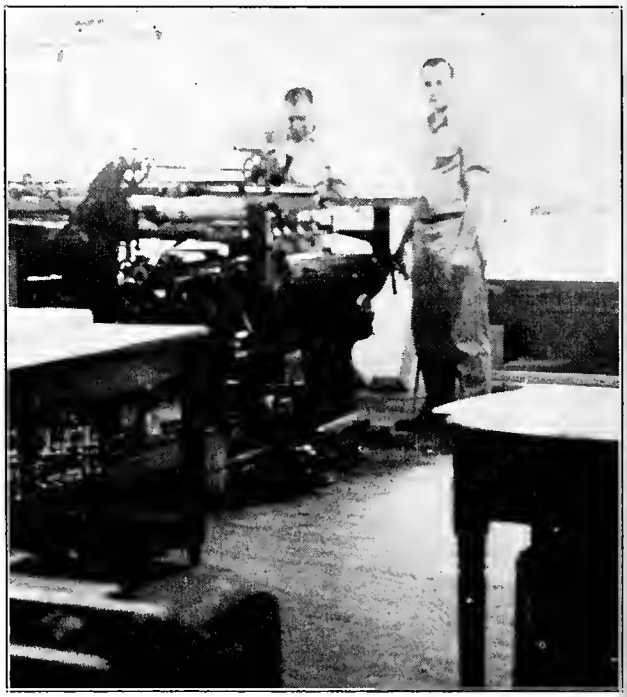
We are not interested in the past except as it teaches us its lessons, as we may now apply them. The Progressive Christian was long ago renamed *THE BRETHREN EVANGELIST* and is now our official organ. It ought to be,—we must make it a strong spiritual, educative and unifying force in the Church. The instrument is in our hands, if we do not properly use it as an instrument for the Lord, we are guilty of neglecting the talents which have been placed in our hands. *If we would have a great church tomorrow, we must build for a great church today.* The printed page is invaluable in that building process. In all seriousness I say The Publishing Interests Are Indispensable if we are to build strongly for tomorrow.

W. E. R.

NEW YEAR—NEW BUILDING—NEW INSPIRATION

We trust that these words express just what will be the force of the urge that will drive us on to a deeper appreciation of our task. You have been helpful in the erection of the new building, in that you have come to our assistance with your offerings. Now January rolls around again and the time for the Publication Offering has been set as of January 24th.

F. C. V.



At the Babcock Press

LOYALTY TO THE BRETHREN PUBLISHING COMPANY

By Prof. E. G. Mason, President of Ashland College

Support of the Publishing interests of the church includes the moral, spiritual, and material assistance that each member of the church can give. By moral support we mean that confidence and good will shall be given. Every loyal member of the church can give this. It costs nothing except an honest effort to ascertain from the proper source the truth about any rumors, and make whatever constructive criticisms and suggestions that may improve the publications. By spiritual support we mean the prayers of the friends of the Publishing interests for its success. This also costs nothing except the time and effort required, but such support is very valuable.

Finally material support can be given in three ways: First of all, every family in the church should subscribe for *The BRETHREN EVANGELIST;* Second, every Brethren Sunday School should use

the Sunday School Literature now published and send in its orders for other literature, Bibles, and books, which we cannot publish. By sending orders for this literature the Publishing Company realizes a commission which constitutes a substantial part of the company's income. The third way that material support can be given is through outright gifts to increase the working capital of the company. An opportunity for gifts is given especially in connection with the Publication offering but gifts may be sent at any time and will be greatly appreciated.

Loyalty is measured in terms of any one, two or three forms that were mentioned above. Let us begin to repair and build at once and may God bless our efforts.

PUBLICATION OFFERING PRIOR TO JULY 1, 1942 NOT REPORTED IN EVANGELIST

W. M. S., Clayton, Ohio, Brethren Church..	$ 5.00	
Mrs. W. H. Beachler, Ashland, Ohio	1.00	
Louisville, Ohio, Brethren Church (add.)..	17.00	
Manteca, Calif., Brethren Church	3.45	
Clifford & Anna Mast, Smithville, Ohio ...	25.00	
Mrs. Mary B. Turner, Bethlehem, Pa.	5.00	
Alice Crawford, Ft. Wayne, Ind.	10.00	
Annabelle Merrifield, Winnetka, Illinois...	1.00	64.75
This amount plus the previous ledger balance of.....		$2,424.99
Total offering Jan. 1, 1942—July 1, 1942		$2,492.44

PUBLICATION OFFERING RECEIVED BEGINNING JULY 1, 1942 to DECEMBER 31, 1942

Previous balance		$2,492.44
Goshen, Indiana, First Brethren .....$	21.75	
W. M. S., Johnstown, Pa., First Brethren ..	25.00	
Mr. & Mrs. W. F. Metcalf, Westville, Ind...	25.00	
G. C. Carpenter	11.00	
Loyalty Group, First Brethren, Peru, Ind.	3.15	
Mr. & Mrs. M. C. Harrison, Washington, D C.	5.00	
W. R. Deeter (for chair)	1.00	
Carl & Esther Mohler (for chair)	3.00	
W. E. Ronk (for shrubbery)	10.00	
Phyllis Maust (for shrubbery)	10.00	
National W. M. S.	375.00	
Smithville Brethren Church (additional)..	10.00	
Mrs. Ira Slotter (for chair)	3.00	
Park St. Brethren Church (D. Lee Garber)	15.00	
H. J. Riner, West Alexandria, Ohio	20.00	537.90
Total balance for the year, January 1, 1942 to January 1, 1943		$3,030.34

OFFERING EXPLAINED

The total offering, as has been noticed, from January, 1942 to January, 1943 totals $3,030.34. The total offering for the 12 month period from January 1, 1941 to January 1, 1942 was $3,822.46. This shows a decline of almost $800.00 from the previous year. If you have noticed the financial reports of the Brethren Publishing Company you have discovered that these figures do not correspond because the financial reports are dated from July 1 to July 1 of each year. For this reason we are hereafter making our reports correspond to the bookkeeping year from July 1 to July 1. In other words, the offering for the present year has already reached the sum of $537.90, the amount received from July 1, 1942 to the present.

THE CHURCHES CONTRIBUTING THE TEN LARGEST OFFERINGS

—O—O—

Ashland, Ohio	**$ 250.85**
Smithville, Ohio	**183.65**
Nappanee, Indiana	**120.00**
Hagerstown, Maryland	**117.19**
Elkhart, Indiana	**108.00**
Meyersdale, Pa.	**81.50**
Summit Mills, Pa.	**79.50**
Milledgeville, Illinois	**75.00**
Johnstown Third Church (Pa.)	**65.00**
Conemaugh, Pa.	**59.00**
Total	**$1,139.69**

This averages $113.96 for the ten churches.

Do we? . . . The Answer is "Yes."

(Continued from page 3)

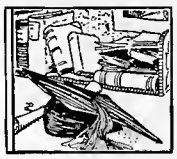
work of your church. It keeps you informed as to your church's denominational progress. It ought to be read in every Brethren home. The Sunday School quarterlies should also find place in your church's work. That is the first way to support.

The second way to support your Publishing Company is through your gifts at the time of the ANNUAL PUBLICATION DAY OFFERING (This year on January 24th). No publication, however large the circulation, can support itself. Remember that in the face of the fact that every other publication raised its subscription price, the price of *The Brethren Evangelist* was cut one-fourth. This must be made up from some source or other. We suggest that you think it over very prayerfully and then GIVE THIS YEAR IN GREATER SUPPORT than ever before. It will help to tide over a very grave situation.

And REMEMBER, we do need a Brethren Publishing Company.



Christian Education Now and Later



Dr. E. G. Mason

Other articles under this caption have appeared in these columns in the past and maybe there will be some repetition, but repetition is justifiable and excusable when it is used for the purpose of emphasis.

Our conception of Christian Education is education under Christian influences. It is education within which the principles of Christianity and the Christian Code of Ethics or Behavior is continuously and consistently related to the educational process. Education proceeds on three levels: elementary, secondary, and higher. It is with higher education that we are concerned in this article. Higher education is above the other two levels supplied by our public schools. It consists in a study of the various fields of learning and results in some understanding of the fields of study and their inter-relationships and bearing upon the solution of the problems of life.

Higher education involves a study of and an understanding of the various fields of the biological, physical, social sciences and the humanities. It means the acquisition of a certain acquaintance with the nature and importance of the contributions made by man in these fields of learning. In short, it constitutes an understanding and appreciation of the accumulation and application of the knowledge and works of man from the beginning of his activities until the present time. Higher education includes an inquiry into the usefulness of this knowledge in meeting the problems of the present and future. Without it our preparation for the more responsible positions in life is not complete. It is not complete until it is tempered by an understanding and appreciation of the principles of living that Christ gave us while he lived and taught on earth as a man born of woman.

Education alone, that is education on any or all levels, will not suffice in meeting the needs of the present day. Education alone may produce criminals. Education alone may produce implements of destruction and plots to undermine an existing order for selfish purposes. But education tempered and motivated by Christian principles and ideals will produce a safe leadership whose interest is centered in the welfare of mankind and the uplift and betterment of society. This distinction between education alone and Christian education seems to be logical, sound and safe.

But since an education that is divorced from Christianity can be and has been used for purposes adverse to social good, a feeling of aversion to education in general develops. We dare not condemn the whole procedure because we find it misused in places. Such reasoning is both unsound and unjust. Surely we would not condemn books in general because there are a few that are bad. We can not brand all men as liars because some lie. There is a grave danger also in condemning a group or an organization because some individual within the group belies the objectives of the organization.

Sometimes education is condemned because of the fear that new discoveries of science or new social theories will undermine and destroy the accepted interpretations either of the story of Creation as it is recorded in Genesis or of some other Biblical event. This fear need not exist because education includes open-mindedness with the ability and the willingness of the individual to accept new contributions of knowledge after they are proven to be true. And by no means should this upset one's religious convictions. Biblical interpretations vary greatly with individuals and each may feel certain that he is right, yet merely believing it does not establish the truth. We must always seek and accept the truth even though it does upset our particuar or favorite beliefs. The truth always sheds light upon our understanding of God and His universe and unless some idea proven to be false is paraded as the truth and is used for the purpose of destroying Christian faith, we need not be deeply concerned. It is of little value to adopt a "Don Quixote" attitude toward any new idea or theory or proposed programs until we have definitely determined its falsity.

Sometimes those who call themselves educated use their so-called education to confuse issues and deliberately attempt to convince others to their points of view. Any effort either to confuse others or to insinuate that any one is dishonest, or to discredit the efforts and purposes of anyone is the height of dishonesty and a definite indication that education in that case is misdirected. When such procedures are followed among Christian people, it discredits the cause of Christianity as well as the individuals who practice it and makes the average individual suspicious of all higher education.

It has been said, and we believe rightly so, that if the ideals of Christianity can be applied to everyday living we can solve the problems of the world. If the Axis leaders were men whose lives were dominated by Christian ideals, we would not be in this turmoil today. But in order to solve the world's problems, we must find Christian leaders whose knowledge of world affairs is deep enough and broad enough to cover the scope of human activities. This qualification means education, higher education, and the ability to hold to it steadfastly and consistently with the need for change when new knowledge and new conditions arise.

Where can this type of needed higher education be obtained? The answer is in an institution of higher education where the best of liberal education is tempered and motivated by the true Christian Spirit. You ask where such an institution can be found and the answer is in a College or University that is sponsored by a religious denomination that believes in the practical application of Christian ideals in daily life and where the faculty consists of Christian men and women of the right type and extra-curricular activities that are wholesome and strongly Christian are available to the students. When these ideals dominate the administration of a College you have found the kind of an institution for which you are searching.

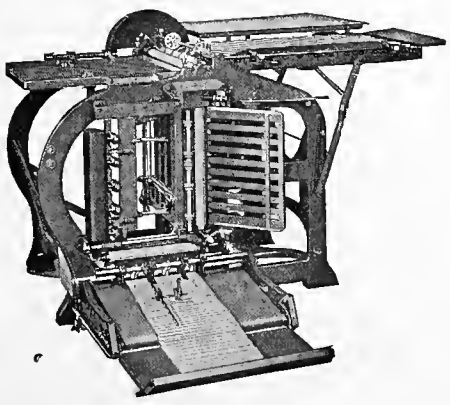
You may ask whether you can expect near perfect results from such an institution and the answer is "no." Admission of students is not based upon regimented religious beliefs or convictions or even upon any beliefs or convictions at all because regimentation at the point of admission rules out individuals that may need a Christian education and tends to make hypocrites of those who seek admission in order to conform to the requirements. With a cross section of American youth, one must expect conflicts and difference of points of view and such challenge the faculty and administration to do its best. Again, mistakes, errors or failure alone should not be the criteria for condemnation. The accomplishments, even if the percentage be small, constitute the measure of evaluation. What organization, family, or Church makes a perfect record in its work?

The best criteria for evaluating the work of a College is what the students say after they have come in contact with the real and tangible problems of life. When they write back or come back and say, "I couldn't see your point of view when I was in school, but I see it now," we feel that a real contribution is being made. How tragic it would have been to have refused such a student admission to a Christian College.

If you really want to live,
You will have to learn to give.

Now this is the kind of a Christian College we are trying to operate for the Brethren Church at Ashland College. Regardless of mistakes, misplaced confidences, and errors in judgment, the administration and faculty of Ashland College is striving consistently and continuously to carry out the objectives and purposes set forth in this article. The extent to which the Church-at-large and the membership at large believes in it is shown by the support given it. Without question, the present crisis through which we are passing is the most serious that the College and Seminary has ever faced. Now is the time to show materially how much you value it. For the most part, the Church membership is more able financially now to support it than ever before and certainly now is not the time to allow its work to be crippled by the lack of church support.

—Ashland, Ohio.



One of Our Three Folding Machines



View of the Front Office

A bit of broken glass had caught the light
That made the eastern sky a sea of flame,
And he who saw it turned about to learn
Whence all the splendor came.

So, if a life that else were dull and drear
Glowed with the glory of a lighted face,
What marvel if men turned, to praise anew
The wonder of God's grace.

Lord, wilt thou make a mirror of my life,
And let it ever show thy radiance bright,
That dwellers in the dark may catch the gleam,
And turn, to see thy light.

—Frank J. Exley.

SPECIAL ANNOUNCEMENT

THE DEDICATION SERVICE
for the
NEW DAYTON CHURCH
North Main at Hillcrest
is set for
Sunday, January 17, 1943

—o—o—

10:30 *a. m* ..... *Dr. Martin Shively*

3:00 *p. m.* ..... *Dr. J. Raymond Schutz*

Rev. J. Ray Klingensmith begins a Two Weeks Revival

A cordial invitation is issued to all Pastors and Congregations

Vernon D. Grisso, Pastor.



Editorial Comment



Gas Rationing and Church Attendance -- Dr. Charles A. Bame

Our lives are continually in the test tube of experience. Each new day brings new problems and new tests demanding new interpretations, but usually going back to the original basic foundation: steadfastness and immovability and conviction. A gun in the hand of a hunter may be a good thing; in the hand of maniac and murderer—it is a curse.

Less than fifty years ago, there came into American life a new method of locomotion. It was the automobile. All sorts of jibes and jokes were made concerning it then, but now, it has become so much a part of American life that we wonder if we can carry on without it. It is a real test of our patriotism to meet the demands of our government just now upon us. But it is more than a test of patriotism: it is also to be a test of our fidelity to our church and all it stands for. A major part of our population is to be compelled to do without gasoline, or with so small a ration of it that it has been freely and unashamedly said that some of the work of the church will necessarily be curtailed. Without a meeting during this, one of the best months of the year, I have been told that this rationing of gasoline has become a major question concerning revival meetings. Some have recalled their engagements and others are debating if it shall be possible.

Now, I have often said that an automobile will take people only where they would rather go. It is not the vehicle that is at fault, or that is being tested: it is the person at the wheel or the one behind the screen quite often who drives the driver. Note that I did not say, "back-seat," but "behind the screen" drivers. Many a good husband drives where the "better half" (?) drives him to drive when he would rather enjoy the home where he spends so little of his time and she, so much. The machine takes people where they guide it—instead of where they should go ofttimes. It is a good revealer.

Now, it is evident that we shall need immediately to rearrange our plans from one of choice of pleasures to one of duty. It will be a test as to whether we wish it to take us to church or to a movie; to a prayer meeting or a grange meeting; to a club or to a place of worship. We shall not have enough "gas" to take us all the places we have been going. So, this rationing is going to put a new test upon our Christianity and our faithfulness to our church, our God and our Lord Jesus Christ. We are once more to be proving to ourselves and to the world where we place values. Once more to learn how deep our salvation reaches.

Let us not be deceived into believing that the church can go on without all the activities to which it is accustomed. I know of no unnecessary services in our churches. I am sure that without Evangelism, our churches will miserably recede both in gains and in spiritual power. The most insistent command and the one sealed with his own precious blood was the one to go and make disciples. To preach the gospel to every creature. To tell the last nation and the last possible soul the need of the salvation that comes only through the ministries of the church. Radio? Well who knows a good churchman that was made that by a radio message? The radio does not have too many Christian messages, perhaps, but it does show too little results so far as my experience goes and I have tried to find someone made like that. No radio message is a substitute for the worship service of the church. No such contact can equal that of the personal touch of a flaming personality, fired with a spiritual message in the House of God. Family duties, neighbors calling, distractions of all kinds, interfere with the radio message; and besides, that message is so general and so soft-pedaled that it cannot and does not contain a full gospel message. Radio cannot do for the church what the Lord wants done, neither does it preach all that He wants preached. It cannot substitute. It could well collaborate more than it does in most instances.

So, let me warn that our 480 miles of transportation will surely call for some new planning. We shall need to plan fewer trips to town and to the neighbors. It may compel some more walking than many have done for years. It may call for a Community Bus to take several families and surely for much more neighborliness and share-riding than many have been accustomed to give.

It may prove to be a blessing in disguise if somehow, a generation that had almost forgotten the fine art of Christian brotherliness and neighborliness, shall discover some of its values. "It is more blessed to give than to receive," is one of the almost forgotten sayings of Jesus. Acts 20:35. Where Luke dug it

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Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

The other day I took some boys and girls out to where the circus had just come to town. On the big vacant lot, hundreds of men were going about—every man in his own place, and all were working together with wonderful quickness, because they all knew how. They were stretching the canvas of the huge tent and driving down the tent pegs to hold its ropes; they were wheeling the wagons and the animal cages here and there. But what the boys and girls liked to watch the most was an elephant. There he was, with his keeper telling him what to do, and he was busy. He had a big cushion tied to his forehead and he was helping to push the cages into place. He would march around behind a cage and plant his great forehead against the back of it and give a push, and the cage would commence to roll as though a tractor had butted into it. Back and forth, to cage after cage, the big elephant went and presently he had them rolled into the place where they were supposed to be.

As we watched him, I began to think how strange this was to the elephant. He did not begin his life by walking around and being obedient to what his keeper told him; he started life way off in the middle of the forests of Africa, or in the wilds of India. He roamed with a herd of wild elephants through the trees and did exactly as he pleased; and now, it was wonderful to think that he was walking around in a city with boys and girls almost under his feet.

All the elephants we see in circuses were wild elephants once, or else their fathers and mothers were. They were captured and trained. I know a man who used to live in India, and he had a little baby elephant. He had a little dog, and the dog used to run around the screened porch of his bungalow and jump over his bed, and the little elephant lumbering along behind, would try to do as the dog; but he could not jump over the bed and generally fell in the middle. When the man sat at the table eating his dinner, the little elephant stood behind him, and when the man would take a glass in his hand and lift it up to his lips, the elephant would run his trunk under his arm and snatch his bread while he could not help it, and run away. I think that elephant was like some boys and girls; he had not been trained very well.

How do you suppose they capture the wild elephants? They do it by the tame ones. Out in the forests, where the herds of wild elephants rove, men will build a great stockade of pointed logs like a fence, all round in a solid wall, with only one opening, a heavy gate lifted up and fastened so that when the ropes are cut, it will drop down and bar the opening. Wild elephants are driven towards the stockade, and tame elephants, which have been let loose among them, lead them in. Then the gate is closed, and the wild elephants cannot get out. But still, no man would dare go in among them, so the two tame elephants are sent in. Those two will pick out one of the wild elephants and go and get one on each side of him and push in against him and squeeze the breath out of him, until he cannot move; and then a man will come in and chain his feet. Then he will put hay and water before him; but at first the wild elephant will not eat. Every day, though, the man will come and put food before him again, and presently the elephant will stop being afraid of him, and after a while he will begin to obey him and do what the man tells him to do.

It seems a funny thing, but it is true, that all of us have our own wild elephants; and what we need to do is to train some tame ones to make the wild ones learn to behave. "Where do I have any wild elephants?" I hear a boy or girl say. And the answer is—inside! The wild elephants are the things in us which go rampaging around and making trouble.

For one, there is the greedy elephant. In the countries where the wild elephants roam, the people who live near them sometimes have a terrible time. The elephants may come at night and eat up all their gardens and trample down what they do not eat. So, the greedy elephant in boys and girls roams around to see what he can devour. He never thinks of anybody else. He is always hungry, and helps himself just to what ever he can get. We need to call in two nice tame elephants, the name of one of which is Patience, and the other is Politeness: they must squeeze the greedy elephant in between them until he is ready to behave.

There is the lazy elephant. The elephant in the jungle does not do anybody any good; he just roams around and pleases himself, and stands in the shade and fans the flies. But trained elephants are wonderful workers. Like the elephant we saw in the circus. There are boys and girls who have part of themselves trained and part not, like a herd of elephants with some tame ones and some wild ones. They work gloriously in the things that interest them; but they would like to go off, like the lazy elephant, and hide when they are asked to help around the house instead of lying in a hammock, and go down the hot road on an errand instead of resting in the shade. When it comes to playing, they never get tired; but when it comes to disagreeable work, they are sure that they are so weak they will probably die. It is the lazy elephant which is making the trouble, and needs to be trained. Boys and girls must say to themselves: "If we are strong for pleasant things, we must be strong for the hard things too;" and the good elephants of "I can" and "I will" march up to the lazy elephant, and tell him that his big strength has got to learn how nice it is to get to work.

Then there is the wicked elephant. In the jungle, people call him the "rogue elephant"—the wild, bad-tempered one that does vicious things. In many of us there are the rogue elephants of hot temper, and the overbearing spirit of bully and the tease. But when these things are tamed and trained by the good elephants Courage and Unselfishness, their strength too is turned to good things, and the powers in our heart are bigger than they were before.

There is a beautiful saying of St. Paul, that we must "bring every thought into captivity to the mind of Christ." That is what we must do with all untamed things in us; we must make them tame to answer His will.

With Love, in Christs' Name,
Aunt Loretta.

HELP YOUR PUBLISHING COMPANY BY GIVING A GENEROUS OFFERING ON JANUARY 24TH

Help us make our Publication Worthy of wide Circulation.

GAS RATIONING AND CHURCH ATTENDANCE

(Continued from Page 10)

up, no one knows; but we know it is very true. But perhaps we do not know it well enough nor have we practiced it enough.

On the wreck of wars we step to greater heights. The lessons of experience are costly, but they do teach well and sure. Above all, we must now prove our fidelity to our Lord and master of our selfish natures. Rationing will test us severely. Let us hold fast our faith and works.

—Carey, Ohio.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 10

Subject: The Cause of The World's Misery

(Continued from last week)

1. The fourth cause of the downfall of man was the lust of the flesh. "When the woman saw that the tree was good for food." It is not wrong to desire food when hungry; but it is wrong to disobey in wanting the wrong kind. There was plenty of the right kind of food in the Garden. Millions are going wild today over things that look good to them, but they are rank poison. Genesis 3:6; Matthew 4:1-11; Galatians 1:6-9; John 1:14; John 6:35.

2. The fifth cause of the world's misery was the lust of the eyes. The unregenerated eye is a curse to many a life. Genesis 3:6; Matthew 5:29.

3. The pride and knowledge of life was the last step in the introduction of sin into the world by Satan. "And a tree to be desired to make one wise." Worldly wisdom will never make the world better. 2 Corinthians 11:13-15; 1 John 2:16.

4. The misery and distress of the world is described by God in one word—"Curse." Creation was cursed because of sin. Genesis 3:17, 18.

5. The serpent was cursed for permitting himself to be used by Satan. Genesis 3:14, 15.

6. The curse fell upon the woman, Eve. Genesis 3:16.

7. The curse was pronounced upon the man, Adam. Genesis 3:17-19.

8. The curse even included the animals. How different it will be when the curse is removed! Isaiah 11:6-9.

9. Humanity is under the curse of the divine law. All have sinned. Galatians 3:10.

10. To be freed from the curse is as simple as A, B, C.

A—"All have sinned." Romans 3:23.

B—"Believe on the Lord Jesus Christ." Acts 16:31.

C—"Call ye upon him." Isaiah 55:6.

(Are the prayer meeting folks reading the references in the meetings? It takes a little more time that way, but it pays).

Laid to Rest

BOWMAN—Elmer A. Bowman passed out of this life at his residence near College Corners, Indiana, at 1:00 P. M., Sunday, December 6th, at the age of 76 years, 8 months and 18 days; leaving to mourn his departure his beloved wife and three daughters, all of whom are faithful members of the College Corners Brethren Church.

On April 29th, 1900, Brother Bowman was married to Pearl Drumm of Wabash County, and to this union was born three daughters: Miriam, Florence and Dorothy, who remain with their mother on the farm where their father was born and spent his lifetime.

Nine years after his marriage, he united with the Brethren Church at College Corners, where he since has been a most faithful member, attending and participating in its services until recent years, when he was prevented from constant attendance through illness.

Funeral services were conducted jointly by the writer and the pastor of the College Corners Church, Rev. C. C. Grisso; the writer having been a most intimate friend to Brother Bowman over a period of years.

Brother Bowman's clean, temperate Christian life was deeply felt throughout Wabash County, and his influence was for good among those who knew him, and his passing means a great loss to the community and to his beloved Church. He was a marvelous friend, a faithful husband, a loving father, and an exemplary Christian gentleman.

L. O. McCartneysmith.



News From Our Churches

A THREE-PART REPORT

Johnstown, Pa., Third

We are sorry for the delay in reporting our visit to Johnstown and the delightful fellowship with Rev. W. S. Crick and his fine people. Our last meeting in Johnstown was a joint meeting with the Third Brethren and the Church of the Brethren. Rev. Galen B. Royer was the pastor of the Church of the Brethren and our church was without a pastor. Rev. Crick became pastor in a few months from that date. He has been doing splendid work and is loved by his people. He has

the most elaborate and well kept system of records of his people of any man I know. He certainly is the right man to be the National Statistican of our church.

We had our home with the Ambrose family, which was also our home during our last meeting there, but in the interim Mr. Ambrose has departed to be with the Lord. The mother and the two children carry on and maintain a lovely home. The son was called to the service soon after we left.

We had good audiences and they were very appreciative. Some new people were received into the church, but largely because of the faithful work of the pastor. These are difficult days to reach the great unchurched multitudes. Even a large crowd may be almost entirely Christian people. However these profit by the series of evangelistic sermons. The music program was extremely well directed by Mr. Floyd Benshoff and the choir stood by faithfully. The Third church has three splendid C. E. groups which are doing an exceptionally fine piece of work. It was a real joy to labor with these splendid people again. May God richly bless their labor.

Johnstown, Pa., Second

After spending two weeks in the Third church we transferred our residence to the Griffith home and our field of labor to the Moxham church. Rev. Crick shepherds both flocks and it makes him a large field of labor. The Moxham church was rather new to me although I had been there before. It is in a splendid part of the city and I see no reason why this church could not build up to a full time minister and become one of our strong churches. They have a splendid group of substantial people and quite a number of young families that are the type of constituency that makes for growth in a church.

We again had a lovely home in which to live and a very appreciative people. Of course one week is not long enough for great results in a meeting but we made many contacts and the seed no doubt will bear more fruit.

We thoroughly enjoyed our labor in this church and feel that the future should give them a substantial growth. Rev. Crick is a splendid preacher and we had a delightful fellowship during these weeks. He has a lovely family and we shall treasure their friendship as the years come and go. May the Lord's richest blessing be upon them every one.

South Bend, Indiana

Our work at South Bend has not been reported very regularly as it is so easy to postpone, from time to time. Our fall program started off in a very good way. The special features and days were encouraging. Our "Rally Day," "Home Coming Day" and Communion all came in October. Rally Day gave us a splendid program with about 400 in Sunday School. Home Coming also gave us a good crowd and the afternoon given over to a very lovely service of dedication of a unique Bulletin Board, the product of Mr. Harold Haenes' inventive and artistic mind. The Edelweiss class financed the project. This program was reported in a former Evangelist. Our Communion was 25% larger than one year ago, for which we are grateful, but it was not as large as it should be. We had only 35 per cent of our membership in attendance and we have reached 65 per cent at another church. So we have room for improvement.

Some substantial improvements and repairs have been made to the church. The "Acme Class," a ladies' class, furnished the pastor's study with new rug, desk, curtains, etc., which cost near $200.00. The congregation contributed a fund of $1,500.00 to pay for painting the church and parsonage on the outside and other repairs needed. The money is raised but all the work has not been completed. Our Thanksgiving offering is over $500.00, for which we are thankful. The various classes and organizations of the church are entitled to much credit for the work accomplished. We have some fine, faithful people but there is so much room for improvement that we never feel that we are accomplishing very much.

Our Laymen here have an active organization and sponsored a fine "Father and Son's banquet" which was also in October. In this banquet they gave special recognition to our "Soft Ball Team" as the champions of the city league.

Our church has the common problems of these days. Our men and women are working in defense work, overtime and away from home. Our boys are called to the service and the many problems of this feverish war time. Certainly it is no time to slacken the spiritual work of the church for the need is so great in this war-torn world. We are concerned about the welfare of every church and rejoice in your every success, and are sympathetic in your problems. We shall not forget to pray for you and shall appreciate your prayerful interest.

Claud Studebaker.

PUBLICATION DAY—JANUARY 24TH
Don't Forget

PHILADELPHIA, PA.

We had the largest congregations Sunday, December 27th, we have had since we opened the Mission the first Sunday in November. Our congregations have been small, but the interest good. The holiday rush has kept quite a number away. Sunday, the 20th, we had the coldest weather in Philadelphia for fifty-seven years. I have been housed up with a cold for ten days. I preached yesterday morning (the 27th) to the largest crowd since we opened this work. Milton Robinson preached to nearly as large a crowd in the afternoon. We live and preach in the same building.

Mrs. Bowman and I want to publicly thank our dear friends for their generous gifts in money as well as many other things. Our work here done free of charge, but the Lord has graciously remembered us. More later.

Isaac D. Bowman.

WE NEED MORE EVANGELIST SUBSCRIPTIONS

LOUISVILLE, OHIO, AND BRYAN, OHIO, MEETINGS

From November 23rd to 29th we had the fine privilege of being with the First Brethren Church of Louisville, Ohio. This meeting seemed all too brief to us but we hope that it accomplished the Lord's will for it. Surely we were never more hospitably entertained nor could any pastor be more gracious in his presentation of a brother minister to his congregation than was our good friend, Brother Earl M. Riddle. Our home was at the parsonage and from Grandma to the youngest member of the household everyone conspired to make us enjoy every minute of our stay. The Sunday School lessons at the time were dealing with the Christian family and we especially realized the meaning and blessing of Christian family relationships while we were thus situated.

The Homecoming Day services on November 29 will not soon be forgotten by us. There was wonderful music at the Morning Service by the fine choir considerably augmented by

a number of our Brethren Young People from the College at Ashland. Then at noon a great family-sort of gathering in the church basement with innumerable good things to eat, followed by a program which included numbers by the College Male Quartet and a great address by Brother F. E. Clapper. It seemed most fitting for the times. I jokingly told Dr. Lindower, who also brought a fine address, that no wonder he could preach so well since he had laymen who could teach him how. It was fine to have a visit with Dr. Lindower after the program. He has held us two mighty well appreciated revival meetings at Mt. Olive in recent times and in more ancient times I went to college with him.

During this brief stay we showed most of the pictures in my collection on Palestine and preached each evening but Saturday. We were duly impressed with the fine equipment of the Louisville church as well as with the kind of people that make up its membership. The new Sunday School building and basement is one of the best that I know of anywhere for its size.

Christian fellowship seems to be sweeter and more meaningful in a world aflame with hate and war. I have been so thankful that this trip to Ohio was permitted us when it was. Many times in darker days ahead we shall look back to these pleasant experiences and kindle fresh hope and inspiration in our hearts and review with thankfulness the gracious blessing of our loving Lord.

Loathe as we were to leave the hospitable Riddles (my prose is inadequate to properly describe Mrs. Riddle's buckwheat cakes for breakfast much less other delicacies served at other times) we did set forth to Bryan, November 30 and that night we began a new meeting with Brother Stewart, to whom I am likewise now greatly in debt. Brother Riddle asked the Louisville congregation to remember this meeting in prayer. Surely they must have, for the Lord did greatly bless us.

To begin with, the people came! That is always a help when you are preaching as every preacher knows full well. They seemed so appreciative and there were quite a fine number of people who found it possible to be present at every service. They were a responsive people which is another thing that a preacher appreciates, especially when he is a stranger in a strange land. I didn't feel like a stranger long. We enjoyed the hospitality of many homes around the dinner table. There is no doubt in my mind that as a denomination we can not be beaten when it comes to culinary accomplishments. My wife is collecting many a fine recipe by being along on these trips.

We had snow all the time we were in Bryan but not enough to impede travel to any great extent. It was nice cold winter weather. People asked us often while there if it gets cold in Virginia. Well last night it was 10 below zero here (December 21) and we have a fine snow over everything.

Our home in Bryan was with Brother Joseph A. Kerr and family. We were treated as though we were royalty. Hospitality couldn't be more genuine and thoughtful than theirs was. We shall treasure the memory of our happy visit with them and we surely do thank them for their manifold kindnesses and thoughtfulness to us. A perfect bed to sleep in and magnificent breakfasts to begin the day with and after church at night a little visit with the charming two year old granddaughter of the family and perhaps some accordion music and so to bed. During the day our Brother Stewart spared no effort to make us enjoy the visiting with his people. I have a bit of a joke on him which I shall enjoy reminding him of from time to time. Someone inquired if I was his son when we were visiting the candy factory. Now I have always considered Brother Stewart a mighty handsome man, so naturally I felt pretty good over this incident! Not only am I indebted to him for this compliment but also for the honorary degree which he bestowed upon me. But all this is very minor in its importance. The real thing is that the Lord blessed mightily in the meeting, and souls confessed Our Blessed Lord and a number came into the fold of church membership.

Bryan doesn't wait for a Revival meeting though. During the year some twenty persons had already been received into church membership. Brother Stewart is a greatly loved pastor. He has done and is doing a fine work in Bryan. He stands wholeheartedly for the whole gospel. It was a pleasure for me to get better acquainted with him and Mrs. Stewart. He was most considerate of this humble evangelist in every way. I fully realize how much of the success of the meeting and the attitude of the people rests upon the labors and life of the faithful minister. It was one of the best meetings of my life as an evangelist. We shall look back upon it with genuine gratitude to God.

The trip home was made safely over a new route using the Super Highway to avoid mountain travel and lessen the distance. While I was absent from Mt. Olive and Bethlehem churches the Rev. Professor Wolfe, teacher of Bible in Bridgewater College preached in my stead.

It is a grand experience to hold meetings. One meets so many wonderful Christian people. It's very encouraging to know what sort of saints there are in the various churches. To you all we say May the grace of our Lord Jesus Christ be with you all.

John F. Locke.

IS YOUR CHURCH A 100 PERCENTER?
The Brethren Evangelist in Every Home

MEXICO, INDIANA, REVIVAL

The good people of the Brethren Church of Mexico, Indiana and their pastor, Rev. Arthur Tinkle, called us to help them in a meeting. Needless to say I was more than glad to help them. We served as pastor of this church three years, and had held two meetings for them before that. So we were pretty well acquainted with these people. We remembered the happy fellowship of other days.

As we went before that congregation we were impressed very much by the absence of so many of the older ones with whom we had worked. But a great number had been called to their reward, but their labors were not in vain. For it is is very striking to see so many of the younger people assuming responsibility and carrying on the work where their fathers and mothers and older people had left off.

We arrived on the field on November 2nd, and the meetings were closed on November 15th. This field is quite limited from the standpoint of new converts. But every evening we had good attendance in spite of bad weather and other interferences. It rained nearly all the time we were there. But the people of the community came, and we had several delegations which came from College Corner, Loree and Twelve Mile or the Corinth Church. All these we had served as pastor in former years and it certainly was a joy to have them in the services. We also had delegations from Peru, for several of them came on different evenings. We have a fine group there.

One of the fine things about this meeting was the cooperation of the Church of the Brethren and the Methodist and Baptist Churches. Every evening we had a number from the Church of the Brethren and on Sunday evenings the auditorium and all class rooms were filled. The other churches closed their services and they, with their pastors, came to our serv-

ices. I want to speak my appreciation for Brother Walter Balsbaugh, the pastor of the Church of the Brethren. He took great interest in our services. We are happy to have him as one of our very good friends. We also want to mention Mrs. Stockdale, a member of the Church of the Brethren, who led in the music in such a splendid way.

The pastor does not live on the field. He lives near Wabash, where he teaches school. But regardless of the bad weather, he was present every evening but one. They were having sickness in their home at the time.

But we would not forget the membership of the church. If any one was ever royally entertained we were. Every home was open to us both day and night. We made our home with Brother and Sister Carl Fisher and a real home it was. I was just one of the family, and that is what we like when holding meetings away from home.

As to the results of the meetings we will leave that for the pastor to report. There were not as many as I would to have seen making the good confession. But we did our best and left the results with the Lord. But we heard time and again that never in that community had they witnessed such fine cooperation of all Christian people.

We want to thank these people for their hospitality and the fine offering they gave us. And we praise the Lord for results which the pastor will report.

C. A. Stewart.

HELP MAKE THIS OFFERING $5,000.00

BRYAN, OHIO

We have been for a number of years trying to persuade Brother John Locke to leave his home and come to Bryan to help us in a meeting. With a little heavy persuasion we finally succeeded. He and Mrs. Locke came to Bryan on the twenty-third of November and they were with us for a two weeks meeting. Here again we ran into some bad weather. But we had good attendance from the beginning. He showed us his pictures of life in Palestine, which I believe to be the best I have ever seen. And, needless to say, every evening he brought us a good message and drove it home with telling effect. Not only our church, but the entire community received his messages readily. We were loath to see them go.

The results of a meeting are hard to measure, but the spiritual uplift of the church is quite evident. And as to additions, we have baptized and received into the church twenty-three, and we have seven more to baptize and the promise of others. That will make thirty, and a mother came to us and said that they were all coming into the church, and there are three or four in the family that have not come yet. So we cannot say exactly what the visible results ultimately will be. It was surely a stirring sight to see a whole seat full of young ladies coming down the aisle at one time and one of them bringing her mother. There are four young girls and the rest are from teen age to seventy-nine years old.

Another sight that would stir your hearts was to see a father and mother and six children, the entire family, going into the baptismal waters. We will baptize again next week. This will make fifty that we have received into membership in one year. This included two meetings, one last spring, which was a good meeting, and then this one this fall. But we have been taking them in throughout the year. We are still convinced that the Old Gospel has saving power when it is properly preached. We praise God for the victories won.

Brother and Sister Locke have a warm place in the hearts of the people in this church. We had intended to keep them at the parsonage, but when they arrived we had a case of mumps at the parsonage and Mrs. Locke had never had them. So Brother and Sister Joseph Kerr, who always come to the rescue, gladly received them into their home and it was a good and comfortable home.

C. A. Stewart.

OUR CHURCH PAPER SHOULD BE IN EVERY BRETHREN HOME

ASHLAND, OHIO

During the first two weeks of December, it was my high privilege to assist the Pastor, Rev. L. V. King, in an evangelistic campaign in the Ashland, Ohio, First Brethren Church. I accepted the invitation, extended at General Conference, of Dr. L. E. Lindower and the Pastor, representing their Evangelistic Committee, with fear and trembling.

However, the cordial welcome I received, and the wholehearted cooperation from the first, assured me that I was among friends, as well as Brethren! The attendance of the Church families was consistent, even when sickness and zero weather descended upon the community. The College and Seminary personnel and the students generously shared their time and talent with the special services in a manner and spirit that was indeed gratifying.

There are so many resident Brethren ministers in the Ashland Church, that Brother King invited a different one every night to conduct the devotional service. I greatly enjoyed the congenial and sympathetic attitude of these leaders, whose loyalty, ability and sacrifices are known throughout the denomination.

Music Director Allen R. Thompson and Organist, Mrs. Charlotte Teeter Dotson, and the choir arranged special music features for each of the services, and provided that leadership in services of worship which is such an asset. The gracious hospitality of the homes in which we were entertained could not have been more delightful. I was comfortably lodged in the friendly home of The DeLoziers.

I was impressed with the harmonious and aggressive spirit which was in evidence in all our contacts. I was agreeably surprised to learn of so many families of splendid young married folk, who are working zealously and constructively along with those who have been faithful through the years, to the edifying of the Church, and in exalting and honoring our Lord and Saviour. Then, there is promise for the future in the large number of children and young people. The attendance in the three Christian Endeavor Groups on the first Sunday evening was reported to have been eighty. This included a few young people from a downtown Society, who were guests.

Brother King and I were students together in Ashland College, and our children have been students there. Eight years ago, we worked out a very happy exchange of pulpits for evangelistic services. So, I knew what to expect from him, and his splendid family, in the way of fellowship and congeniality. The generous offering the Church gave me was far out of proportion to the rather meager number of additions which were received into the Church. However, Brother King has the vision of shepherding all the families of South Ashland who are not actively affiliated with other churches. He has made a careful survey of the entire section, and has a list of prospects which will continue to bring additions under his ministry and friendliness, and by the families and groups already active in the Church. Thanks, Ashland Brethren, for having made my ministry among you about the happiest two weeks of my life.

William S. Crick, Johnstown, Pa.

OUR GOAL - - $5,000.00

You Surely Helped Us

LAST YEAR

—o—o—

AND NOW

On Publication Day

Which is on

Sunday, January 24th

We are asking

AGAIN

THAT YOU DO YOUR BEST

—o—o—

Why not also become a 100 percent church?

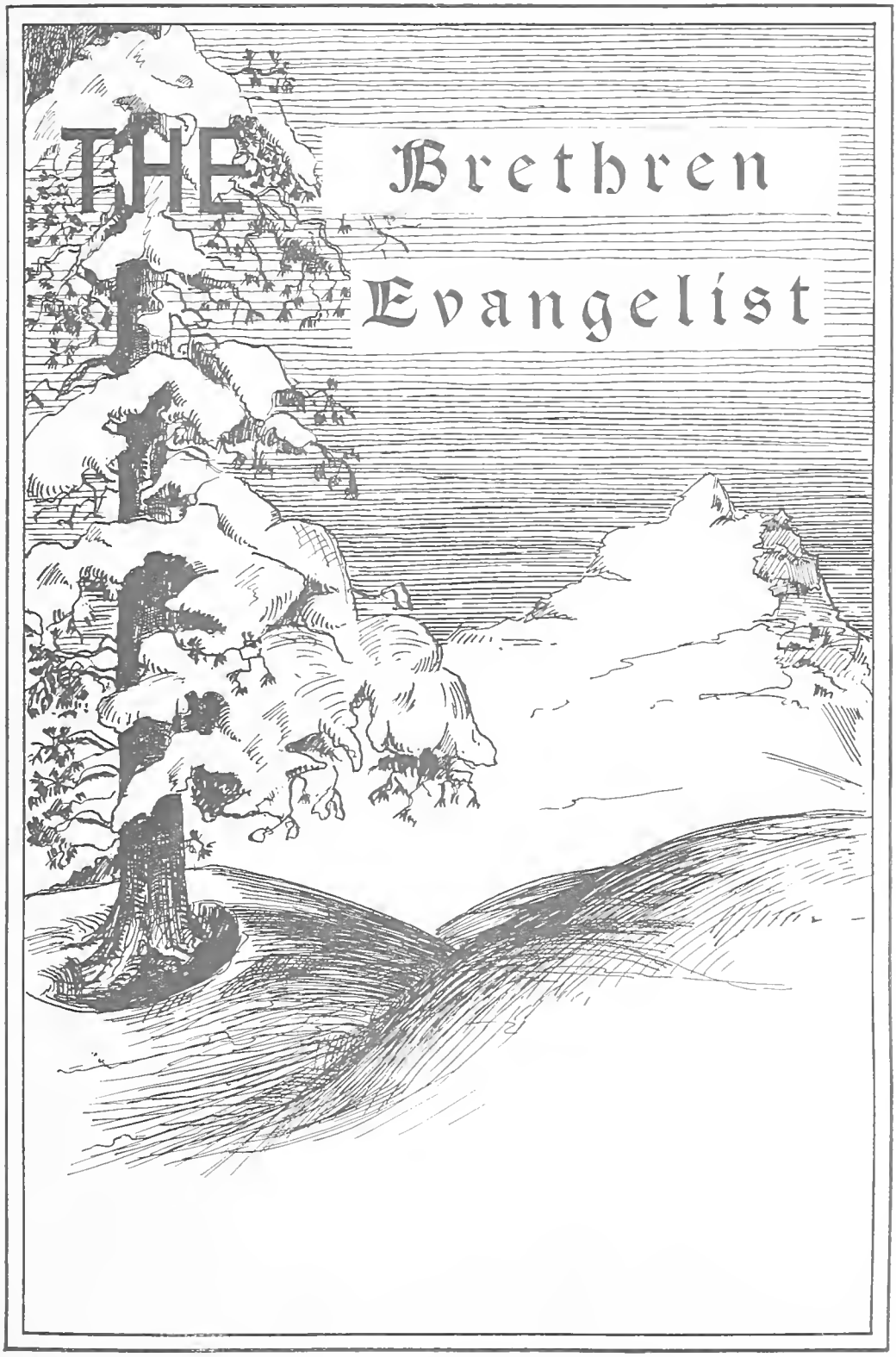
These churches have

1. Vinco, Pa. (Second Year) - - C. Y. Gilmer, Pastor
2. New Lebanon, Ohio - - - W. C. Berkshire, Pastor
3. North Manchester, Indiana - - J. R. Schutz, Pastor
4. Ashland, Ohio - - - - - - - - - - L. V. King, Pastor

—o—o—

THE BRETHREN PUBLISHING COMPANY

Ashland, Ohio



Vol. LXIV No. 3 January 16, 1943

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Milledgeville, Illinois

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Arthur DeLozier has been called to the service. A year ago at Thanksgiving time this young man went to the bank and drew out his last $45 and presented it to the Lord in the form of Home Mission offering. It is with the greatest of interest that our prayers will follow Arthur.

Milledgeville, Illinois

From Reverend St. Clair Benshoff, the pastor of our church at Milledgeville, Illinois, has come the news that their Home Mission Offering has reached $650. Congratulations for this excellent achievement. This exactly doubles last year's offering. Mrs. J. C. Lenhart is the Sunday School Superintendent.

Hagerstown, Maryland

From Dr. Edwin Boardman and his church has come the next highest offering thus far, of $566.65. This is a great victory for the Hagerstown Brethren and for all of us. The Sunday School Superintendent is Brother Earl McCauley.

Washington, D. C.

This is difficult to believe when one realizes the obstacles that our Brethren in Washington, D. C., have faced. They have sent in $565.87. This is $254.12 more than they sent us last year at this time. When this gift in particular was received, it told many stories of faith and courage to the writer that many of you can not understand since you do not know what Washington has faced. This is a marvelous victory of faith; this is also a sacrifice. Congratulations, Brother Fairbanks and Brother Preston Campbell.

Ashland, Ohio

Ashland, Ohio, has responded with the grand offering of $544.53. This has been a grand achievement on the part of Reverend King and Elton Whitted, the Sunday School Superintendent, and all of the Brethren in Ashland. We are proud of their achievement.

Elkhart, Indiana

Elkhart, Indiana, has sent us their check in the amount of $505. This is an increase of $182.20 over last year's Thanksgiving Offering. Congratulations, Reverend Flora and Brother Harold Plank and Elkhart Brethren. We appreciate your great offering. We are aware that you are also contributing heavily to the missionary you have adopted, Dr. Yoder, in foreign fields.

Waterloo, Iowa

Waterloo, Iowa, has sent in their offering of $371.63, which is an increase of $107.45 over last year's Thanksgiving Offering. The Waterloo church also pays one hundred dollars toward Magdalena Anton in South America. Congratulations, Brother Benshoff and Brother Reitz and Waterloo Brethren. This is proof of a real interest in our denomination and its ministry. We are proud of your effort.

Johnstown Third

We are happy to see the Third Church at Johnstown in this early list of leading churches. They have sent us $356.07, which is an increase of $250.27 over last year's offering. We are very happy for your determination and effort and we want you to know it, Reverend Crick and Brother Benshoff.

Oakville, Indiana

Oakville, Indiana, has already sent us their offering in the amount of $315.92, which is an increase of $106.44 over last year. This shows a definite determination and a real consecration and we are very much delighted with this effort. Congratulations, Brother Whetstone and Brother Kern. We will soon go to Oakville for a meeting.

New Lebanon, Ohio

New Lebanon, Ohio, where Reverend Clayton Berkshire is pastor, has sent in $307.23 which is an increase of $157.23 over last year's Thanksgiving Offering. Congratulations, Brother Berkshire and Sunday School Superintendent.

Summit Mills, Pa.

Words of congratulation and gratitude should certainly also be given to our Brethren of Summit Mills church. $272.35 was their Thanksgiving Offering, which is remarkable. We certainly thank these Brethren and pray God's continued blessing upon them.

Meyersdale, Pa.

The good Brethren of Meyersdale have sent us the amount of $211. This is an outstanding achievement as is the offering of Summit Mills and Washington, D. C., where Brethren have been faced with tremendous odds and still have been victorious in their faith and sacrifice.

Oak Hill, W. Virginia

A short while back we received word from L. A. Myers, of Oak Hill, that due to the numerous projects they had undertaken in paying off their obligations and holding a meeting that he was afraid the Oak Hill church would not have a good Thanksgiving Offering. But Oak Hill sent us $91, which is an increase of $50 over last year's offering. Congratulation, Brother Myers and Marion Johnson. You two shall have your Award of Honor.

Cumberland, Maryland

Brother Paul Naff has given a good account of himself already in Cumberland for they have sent us $85, which is an increase of $74.70 over last year's offering.

Goshen, Indiana

Goshen, Indiana, where Reverend H. H. Rowsey is pastor, increased their offering by $101.07. They have sent us $197.70 this year for Thanksgiving Offering.

Burlington, Indiana

Rev. W. R. Deeter and Brother Ray Brubaker, the S. S. Superintendent, of Burlington church have sent in their offering of $91.85. This is an increase of $64.43. This is a good step forward for Burlington.

New Paris, Indiana

From Brother George Rench's church at New Paris an additional $98.50 has come in over their original $148.50. This is a $193 increase over last Thanksgiving's offering! This is outstanding for a church this size to increase its offering in this proportion. It is an unusual victory. We do thank you, New Paris.

Gretna Brethren, Bellefontaine, Ohio

The Gretna Brethren, where Rev. James Ault is pastor, and Banner H. Bush is Superintendent, have sent us an increase of $62.25 this year. The total offering was $154. Thank you, Gretna.

West Alexandria, Ohio

In spite of heavy expenses at West Alexandria, where Rev. Eugene Beekley is pastor, they increased their offering $76.08, sending us a total of $102.08. This church had prepared to take no further assistance from the Board last Conference, but due to unexpected expenses requested further assistance until this February. It was granted. Mrs. Mae Fuller is Superintendent.

Berlin, Pennsylvania

Rev. N. V. Leatherman's church at Berlin has sent us $325.62, which is an increase of $191.11. We want our Berlin Brethren to know of our appreciation to them. Mr. A. B. Cover is the Superintendent.

Bryan, Ohio; Warsaw, Indiana; Louisville, Ohio; North Liberty, Indiana; Pleasant Hill, Ohio; Linwood, Maryland; Ardmore, Indiana; Roann, Indiana; Loree, Indiana.

Notice that everyone of this group have also shown marked increases in their offerings. For instance, Rev. C. A. Stewart's church has sent us $202.33, which is an increase of $77.83. Warsaw sent $175.40, which is an increase of $71.95; Dr. Porte is the pastor and Mr. Allen Ohmart the Superintendent. Louisville sent $317.65, which is an increase of $92.65! Rev. Riddle is our pastor there with Brother A. E. Schwab as Superintendent. Rev. George Pontius, pastor of our North Liberty church has sent us $121.08, which is an increase of $67.96. Pleasant Hill sent us $249.74, which is an increase of $58.83, where Rev. Sam Adams has been serving so successfully. Mr. Roland Deeter is the Superintendent. Rev. A. B. Cover's church at Linwood, Maryland sent us $152, which is an increase of $62 over last year's. Charles Messler is the S. S. Superintendent. Rev. A. E. Whitted's church at Ardmore increased their offering $52.45, making a Thanksgiving Offering of $123.80. Mr. Orren Raybuck is the Superintendent. Rev. Smith Rose and the Roann church have sent us $110.34, which is an increase of $56.13. Lloyd R. Miller is the Superintendent. Rev. C. C. Grisso's church at Loree has sent $184, which is an increase of $51.

To these we are debtors with an obligation that can only be paid back to them by carrying on a mission program for which they will rejoice in the Lord. We pray that this may be accomplished.

Correction for Oakville

Since going to press with the cover page, Oakville has added $25 to their offering, which makes their total $340.92, or an increase of $131.44.

Sunday School Superintendents and Treasurers

Now be sure your Thanksgiving offering is in by January 31 if you are eligible for the Honor Award.. It would be unfortunate to lose the award through tardiness. We must keep our date to be fair to all.

Be on the **LOOKOUT** *for the...*



Next month's Missionary Board's Number of *The Evangelist*. We have some good news from South America which we could not include in this number because of lack of space.

Spiritual Trends In the Present Crisis

What shall we do about them?

J. Ray Klingensmith

For several months there has been coming to the American public through secular channels a constant reminder of God Almighty and spiritual possibilities and realities. The radio, the newspapers, and magazines which are not connected with any particular religious body have given voice to experiences which a few years ago were practically unnoticed, and which possibly were not even then appreciated.

The stories of answers to prayer that were experienced by men in lifeboats such as the writers felt were immediate responses from God to man's desperate need have been numerous. Daily columnists have become concerned with "Moral Anxiety." A monthly publication of enormous circulation offers as its first article "Grace for This Day." Another magazine certainly not motivated by religious bodies offers as an editorial "The closer you get to the front lines, the closer you are to God." At noon each day a Hollywood studio presents a reading of the Bible for fifteen minutes, without comment. At Service Clubs speakers who have a voice with spiritual convictions are invited to return. Bible sales are booming in proportions that have never been known before. Reports reaching the Religious News Service via Stockholm say that the present persecution of the churches in Norway is resulting in an unprecedented revival of interest in religion which is shown in both the free and state churches. While about 90 percent of the clergymen have resigned their status as state officials, thus losing their stipends, they resolutely retain their status as spiritual leaders by reason of their ordination. Many persons impressed by the stand of the church leaders, have become converted to Christianity. Army and Navy Chaplains testify to the keen interest in spiritual values among large numbers of their men. Soldiers and sailors on trains and busses always speak with appreciation about their Chaplain when he is mentioned. And so the trend expresses itself in circles outside the church.

Inside The Church

However, one who is engaged in evangelistic meetings, regular church services and things pertaining to the already established Christian practices and customs could sometimes feel that the battle is going against him. Sinners certainly are not flocking to the church services. Meetings of special nature attract few others than the regular members. And among the constituents of a majority of the churches it is a matter of "business as usual" attitude. No particular outburst of repentance is evident. No new zeal in soul winning or prayer is to be observed. Services are attended about as usual. However, offerings on every hand are increasing. A willingness to sacrifice and share is being demonstrated not only in the church but out of it.

Religious publications that have heretofore been concerned with the social emphasis alone are returning to a spiritual and Biblical conception of life. Seminaries which formerly dealt almost entirely in the social "gospel" are admitting their former failure and are now returning to a solid foundation of spiritual training and Christian experience. For instance, in an article published by "The University of Chicago Press' in 1942, the Dean of the Divinity School of The University of Chicago says, "Forty years ago the center of study in our Protestant seminaries was the Bible; twenty years ago it was social action; today it is theology." This tendency today reveals the facts that denominational leaders are aware of the spiritual needs about us. If it is true that the great bulk of our church members in America are not changing emphatically, the reason may be found in the fact that they never educated themselves away from the original claims of the Gospel message in spite of the fact that their leaders did.



It is like the claim recently made that "the people are ahead of Congress" if applied to the leaders of Protestantism. The common people were ahead because they never departed from their faith in Jesus Christ and never learned to doubt the authority of God's Word and the value of the Christian experience through the so called "higher learning" ventures. Thus if today the secular press and religious leaders of our country expect the church membership of

America to become excited because it has been discovered that God answers prayer, it has exposed itself. The Christians of America have always known that. Thousands upon thousands of God's humbler folks never doubted it at all. And if seminaries have suddenly become aware through the agencies of broken homes and war-torn hearts that their denominations were aching for genuine spiritual food instead of colorful dreams for community life, it is a real step in progress that they have overtaken themselves and caught up with their people. It is also a mark of genuine Christian spirit that they are ready to contradict their own former inclinations by sounding the trumpet to their followers to beware of their earlier detours.

Something Missing In Church Life

However the great masses of church people who would not follow these Pied Pipers into the social and political fields need not feel too successful in their own lack of adventure in spiritual things While they did not become "modernistic" or "social", and never repudiated the value of the great spiritual forces in life, they misrepresented those living realities almost as grossly as their leaders who forsook them. Not that they took issue against the Gospel, *but rather that they did not put into individual experience the things they claimed to believe.* Thus the personal habits of prayer, the individual seeking after God, the yearning to win individuals about them to Jesus Christ, the ferver for missions, the tendency in the home relegated the spiritual training to the school and the adoption of worldly habits which made it difficult to appreciate the spiritual values of the home were about as far away from the real center of Christianity as the other venture.

Humanity Is Still Quite Human

Today all of us who remain at home in America must realize the things that have happened particularly since the first World War. The great social experiment has seen its hopes dashed in that it in spite of its preachments the world is aching in the throes of the worst tragedy it has ever faced. And this tragedy is due to sin and selfishness and bad in the human nature. Dreams of unity have not changed man's nature. In the presence of this great caldron of terror, man has run true to form and sought for a glimpse of God. Those actions have always characterized man in trouble. The book of Judges does not hesitate to show where the spiritual apathy of humanity always brought man. Read over and over again that "the children of Israel did that which was evil in the sight of the Lord. And the Lord delivered them into the hands of—" some enemy. Then when tragedy had borne its fruit, over and over again, confession and repentance were inaugurated and the Lord raised up some deliverer. Thus the entire Old Testament abounds in similar propostions.

Spiritual Action In The Church

A danger confronts America at home in her churches. If the secular world is discovering itself and God and the spiritual power of Christianity, and if the Church is not responding to the tendency by adopting plans and methods for reaching those outsiders which at present she is not reaching through her unbiblical and obsolete methods, we face the danger of fanaticism among the masses and revivals of religion outside the churches which will create more havoc than the Protestant Religion has yet seen. Our numerous sects and denominations will multiply themselves under the leadership of new voices by the thousands which will make the Oxford movement seem unimportant in its emphasis. Not that we fear a revival. God forbid! But we have seen enough of men with zeal for the Lord and without ability to lead bring tragedy into churches and denominations because of convictions which were right enough but wrongly handled. Present pugilistic movements about us give evidence to this. And the Church of Jesus Christ should put herself in a position to lead in spiritual things instead of disdaining spirtual tendences and longings in human hearts to the extent that they withdraw and organize their own cliques. Men outside the church who have won a genuine experience with Jesus Christ, or who have been introduced to Christianity through the personal soul winning of some friend in the hard business of the Army or Navy may feel an emptiness and lack of reality in our churches when they return. Surely the urgency of our need for Him will be lacking unless there comes a glow of genuine experience in our lives that we are eager to relate.

Another Fact To Face

However, we need not expect that the overwhelming majority of our men will return from fields of blood and dead and dying and agony and cruelty, and training in such, as a model Bible Class. To begin with, the extreme changes to which they have been subjected are accountable in no small measure to their awakening to God and religion. Attendant to these circumstances some good Chaplain or personal soul winner has been at hand when he was most appreciated. The extreme dangers of life, the needs of the hours, have created a great opening for God's mercies and grace. What when these have vanished and our soldier or sailor is again in our own midst? Will our interest be as keen? Will our own zeal for the Christian faith supplant the interest of the Chaplain and the soul winner who pours out the simple truths of Jesus Christ that satisfy? May he go on having his personal prayers answered in our society? Will God be as near here as he was there? Will our

habit of worship touch his soul? Or will we but entertain our Christian selves with the anthems and conduct of the church that we like best and expect him to take it or leave it? And what if instead of his being introduced to the spiritual realities, he instead has faced such horrors that his soul is chilled and hard?

The Answer Is Plain

It is plain that if the Church today is not hitting the mark of reaching the lost it will scarcely do it tomorrow either unless it returns more successful methods of executing its commission. Sincerity is not enough. Many of us are sincere and still the sinners are not flocking to the churches although they are becoming aware of spiritual things in life. Attractive and acceptable and personalized religion surely is the answer. Likable personalities must become usable personalities. Friendly hours in unchristian homes must be spent by men and women with good lives, that are not only good but are attractive. This will bless the ones who attempt it thrice and those who welcome it forever. The preparation for this is a blessing. It will drive one to his Bible in study, to his knees in seeking the leading of the Lord, and to his own soul in honest query. The going will be a joy, for the earnest Christian thus obeying will then feel like a disciple of old in business with Jesus Christ. The church will multiply in blessings to him then for those whom he has won will be there, eager, joyous, grateful. And heaven will be far more worthwhile, too, to those who learn this great secret of successful Christianity.

The story is told that several men were adrift on a raft and had abandoned hope unless God should intervene for them. They decided to hold a religious service. But they did not know how to proceed. Some one suggested that they pray, but no one knew how. Finally one of them said, "Let's pass the collection plate!" Let us hope that Christianity and the church and Jesus Christ, while not excluding that, will mean far more to us than taking the offering. That offering is for the purpose of taking more of Him into our own lives and quickly into the lives of others.

Summary

Great numbers of the human race are awaking to spiritual realities due to the conditions of life about us. The church is showing no quickening response to it. Religious leaders and seminaries are sensing past failures and showing eagerness to correct their cause. The church must prepare to minister both to the saved and unsaved that return from fields of war. Personalizing Jesus Christ and the Christian message will succeed in this.

A RETURN VISIT TO NORTH MANCHESTER

Because the North Manchester church and its pastor did not accept lightly a week's effort of a year ago, we were richly compensated in returning for another week just before Christmas. Manchester has gone on the budget plan in its local church. They have been adding tithers to their church contributors in fine proportion to the membership. They have placed the missionary interests in their budget in the amount of $600. They have placed the other boards of the denomination likewise within their program and are giving very well to them.

Their attendance through very bad winter weather through this week of meetings was demonstrative of the finest faithfulness we have yet seen in a meeting. The crowds were *good*. Dr. Schutz himself is in demand everywhere. He travels by airplane, railway, bus, and automobile, meeting speaking engagements all the way from Pennsylvania to Illinois. If there is a busier man in America, we should like to meet him. During the moments of relaxation at home, this man is usually interviewing students and former students now in business or professions seeking his help.

This was another great week at North Manchester and with Dr. Schutz. Thank you.

This church has been adding nearly a half hundred members to its roll each year.

DID YOU HEAR THIS ABOUT CARLETON, NEBRASKA?

A letter just received from Rev. C. E. Johnson, our pastor at Carleton, Nebraska, includes the last three checks sent to that church from the Missionary Board. These are returned because Carleton has been testing herself to see if she can continue without mission help. Now here is an example of a church that appreciates what her denomination has done and rather than take every cent they could get from us they have returned it unused.

We certainly hope Carleton will find a great blessing in this venture. We congratulate them for this forward move. Carleton is now among the regular churches in the denomination. Keep growing Carleton.

Anointing for Healing

Results and Possibilities of the Service

Dr. Warren D. Bowman

During the past summer in Washington, D. C., it was our good fortune to become acquainted with the author of the following article. Dr. Warren D. Bowman and his entire congregation were very helpful to our Brethren of that city at a time when their assistance was doubly valuable to us. During our brief acquaintance I learned of his research in "Anointing for Healing." After obtaining his kind permission to publish the results of this research in **The Brethren Evangelist**, I then learned that a widespread interest had been given to this effort of his in church Councils and ministerial bodies other than Brethren. Dr. Bowman has read this splendid paper before large bodies of ministerial associations. It has also been published in numerous denominational magazines. It is a precious truth which has always been appreciated and practiced by the Church of the Brethren and the Brethren Church. Because of our thorough acquaintance with his first chapter, "The Anointing Service," and our identical belief and practice of it, and to conserve space we will begin with Dr. Bowman's second chapter. It is with delight that we present it. This should find a warm welcome in every Brethren heart. Do not overlook it.

The Present Study

It was during the National Christian Mission in Louisville, Kentucky, in January, 1941 that Dr. Seward Hiltner, secretary of the Commission on Religion and Health of the Federal Council of Churches of Christ in America, asked me to present a paper before that committee on the Theory and Practice of Anointing for Healing in the Church of the Brethren. (This paper was presented to the administrative Committee of the Commission on Religion and Health, Federal Council of Churches of Christ in America, Oct. 7, 1941). I asked him to give me several months in which to study the practice. Consequently, letters were sent to approximately 300 ministers of our denomination, stating the purpose of the study and asking various questions relative to their experience. The request was as follows:

1. Describe the best case of the anointing that has come within the range of your experience. Please give details as to age, sex of patient, disease, diagnosis, prognosis, and date of anointing. Strive to be as objective as possible in giving an account of the case.

2. Describe in detail how you perform the service. There may be some variations in practice that would be of benefit to our Brethren in general.

3. Give suggestions for improving the service and mention any cases of misuse that have come within the range of your experience.

4. If you have an exceptionally good case ask the patient to write his testimony and send it to me.

5. Suggest the name of any doctor of our church who might be acquainted with the service.

6. Do you consider the effect of the anointing on the patient to be mainly physical, psychological, spiritual, or a combination of all three?

Around 150 replies were received, which comprise a rich body of material. About fifty cases were described which would be worthy of mention but space will permit the mention of only a few.

Case A. Tubercular Curvature of the Spine

This is an individual testimony given by a prominent teacher in our theological seminary. From the age of fifteen until the age of twenty-two, when his healing took place, he was unable to work because of Pott's diseases of the lumbar region of the spine. There was a structural lesion involving at least two vertebrae. Every known remedial agency had been used by physicians in his home county, and by a specialist in a medical college. Three times for one-month periods he had worn a plaster cast from hips to armpits. For two years a mechanical brace had been worn. There was no noticeable improvement, but rather his condition grew steadily worse.

Speaking of himself in the third person, he says, "Through the years he had studied everything he could find in the Bible and in books and religious journals on so-called 'divine healing.' There was a growing conviction that it was for this age as well as for the apostolic age."

At the age of twenty-two, while a student in college, he called for the anointing service. Continuing, he says, "The patient had full assurance beforehand that he would be healed. During the service 'he knew in his body' that a change had taken place. Gradually the sores in his spine were healed, and no traces of active tuberculosis were afterwards discernible, throughout a long and active life." This healing took place about fifty years ago. He is still active and teaching today.

Case B. Rheumatic Fever Followed by Complications

The following case was supplied by Dr. Ernest F. Sappington (a member of the Church of the Brethren) of Washington, D. C., from his own medical records. The physician's statement is quoted in full: "In the spring of 1914 Mrs. F developed a severe attack of rheumatic fever. This was followed by an endocarditis with considerable damage to the heart muscle. Several weeks later she developed a hypostatic pneumonia which was followed by an acute inflammatory process in both kidneys. At this time Mrs. F was about forty-four years of age. She was a member of the Church of the Brethren. Members of her family had been members for several generations.

"Because of the serious complications it was not believed that Mrs. F could possibly recover. She was anointed by our local pastor and elder after having been in a stupor and coma for several weeks. A few days after the anointing the attending nurses noticed some changes for the better. This was the first sign of improvement noted. Several days later they noted more positively that she seemed better. There was a very gradual and steady improvement resulting in recovery.

"There remained some evidence of heart weakness and of kidney infection. However, the patient lived for a number of years in relatively good health. Her acute illness covered a period of about three months. It was the positive conviction of nurses and consulting physicians that her improvement dated from the time of the anointing."

Case C. Anemic Condition Following Malaria

The following case was reported by Rev. Edward K. Ziegler, a former missionary of the Church of the Brethren in India. The case was verified by the author in conversation with Dr. A. R. Cottrell, one of the attending physicians, while he was on furlough in America.

"The person anointed was a young native woman about twenty-four years old, married to a young rural schoolteacher in Vyara, India. She had had two children and was expecting a third. Malaria was very prevalent and virulent in the village where they lived, and she was a frequent sufferer from it. Consequently, an anemic condition resulted and was particularly severe and dangerous because of her pregnancy. She came to the Bulsar Hospital (mission) about Sept. 1, 1938. The doctors who treated her pronounced her case practically hopeless. The anemic condition was so severe that her blood showed a hemoglobin percentage of about thirty. After a month of the most heroic treatment, the doctors informed the husband and me that they thought she would live only a few days, and they should call her parents to be with her the last days. The woman could not longer take nourishment, and was too weak to talk above a whisper. She and her husband had been taught about the anointing service in the pastor's training school two years previously, and in my Bible class. At this stage, therefore, they decided that they would ask for the anointing service. The doctors were in full sympathy with the move.

"She was anointed about noon, and following the service fell asleep. She awoke about four in the afternoon, seemed to be greatly refreshed, and asked for food. The next morning she was definitely stronger, had become radiantly cheerful, and was no longer anxious about the future. Improvement was steady from then on."

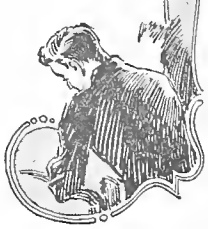
The doctor said that the anointing service had given her new courage and just the extra spiritual push that seemed to be needed for her system to respond to the treatment, and to start her on the upward grade. Within a month she was almost well, and the hemoglobin count had risen to sixty. On Christmas morning a strong and healthy child was born with little suffering, and both mother and child made excellent progress.

A month after the birth of the child she was strong enough to return to her home and to resume her household duties. The young wife and her husband were convinced that the anointing service effected a turning point in her condition and started her toward health again.

Case D. Tuberculosis

Another case reported by a physician is that of my own father, who became ill with tuberculosis when about the age of forty. The attending physician, Dr. E. R. Miller of Harrisonburg, Va., describes

An Effectual Prayer



"Is there any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. James 5:14-16.

the case as follows: "He had a rather sharp attack of typhoid fever which ran a normal course until he reached the stage when convalescence should have begun. This did not take place. I suspected a beginning of tuberculosis and called Dr. X in consultation of the country at that time. He made a very careful examination and reported that tuberculosis had set in and both lungs were involved. Your father received the report calmly, stating that he should like to live awhile longer to manage his affairs and help care for his family at least." The elders were called in and he was anointed." Following the anointing "he began to improve promptly and continued to improve until he was not only able to manage his affairs as he desired, but did much of the work on his farm." He lived twenty-five years longer, until the age of sixty-five, when chronic tuberculosis became active again and he passed away.

My father was a deeply spiritual man and the older members of the family quote him as saying that he prayed almost constantly during his illness that he might be spared to rear his family. At the time of his anointing five small children were depending upon him for support and a start in life. When he died his youngest child had graduated from college and was attending a theological seminary. While on his deathbed he told my brother that his prayer to rear his children had been answered and he was now ready to go. No one could make me, nor any member of his family, doubt the value of prayer and the anointing in his case.

Use in Connection With Operations

Our ministers are frequently called upon to anoint members just before they undergo an operation. Rev. T. F. Henry, of Huntington, Pa., writes, "As I look back I feel that the best results of my anointing have been with persons facing an operation . . . I like to anoint them before they go to the hospital or at the hospital just before they are operated on, that is, the evening before, and pray for their peace of mind, courage and sustaining divine presence, and pray for the doctor, that out of it all health may come." He says further, "I remember especially a woman about fifty facing an operation for a growth in the breast whose mental condition was changed from fear and anxiety of an extreme form to complete relaxation and trust. It was evident in her attitude, and later after her recovery she spoke of it many times.

A young mother who feels definitely that the anointing aided greatly in saving her life when she underwent a very serious operation in connection with childbirth, and for whom the doctors held scarcely any hope for recovery, says, "The service left me with an absence of fear that seemed strange, for I knew my condition." This feeling, which she called her "assurance," never left her throughout her illness. She says further, "I am convinced that it was the work of God, brought about by the prayers of my friends and my own faith in my assurance that makes it possible for me to be living in this world today."

A few months ago the writer assisted in anointing a woman of middle age who was in a sanitorium suffering with tuberculosis. She greatly feared an operation which was to come three days later. She says that the anointing not only strengthened her spiritually but enabled her to face the operation with a complete absence of fear. Numerous patients have testified that the anointing relieved them of anxiety and fear and helped them to confront a difficult situation with a simple, childlike trust in God. Spiritual strengthening and relief from fear can be strong allies of nature as she battles against disease and strives to carry on her work of healing. We, as ministers, should recognize the great value of anointing prior to operations and encourage our members to call for the service within a period of twenty-four hours before they go to the operating room.

Should We Anoint Children?

One question asked by the Committee on Religion and Health of the Federal Council of Churches was whether we anoint children at the request of parents. Our theory assumes that the patient must have attained the age of understanding and accountability if the anointing service is to be most effective. Therefore, the question of anointing children might hinge upon the age of the child and the degree of understanding it has reached. A child reared in a spiritual atmosphere has a pure, simple trust in God, and if the anointing service has been part of his Christian heritage, his faith in this service might be a potent factor at a much earlier age than we are apt to realize.

Several ministers reported the anointing of infants or young children when the request came from the parents. In practically all of these cases recovery was reported to be more rapid than ordinarily expected, but the cases were too few to warrant general conclusions. Whether or not the child was benefited, the parents derived great comfort from the service. In anointing children upon the request of parents we should explain the service to the child as fully as he is able to comprehend it. The relation of the service to the child should also be fully explained to the parents. While the child may understand the anointing only in part, or perhaps not at all, the prayers of the ministers and others centered upon the little patient in connection with this concrete situation provided by the service could have a powerful effect in aiding his recovery. Might we not say that any religious symbol is worthily used when it produces a wholesome spiritual effect?

The Anointing of the Aged Who Are Near Death's Door

In the Catholic Church anointing has become largely extreme unction, that is, the last rite before death. The main emphasis is upon the forgiveness of sins. However, I have discussed this subject with several Catholic priests, and they say that they desire their members to call for the anointing earlier, so that they might avail themselves of its healing blessings. The reformers, Luther and Calvin, were opposed to the extreme unction feature of the anointing and dropped the practice. This perhaps accounts for the fact that anointing was not carried over into practice by most of the Protestant denominations. But, as one minister has said, "in our effort to get as far as possible from Roman practice we threw away some of the good along with the undesirable."

It appears that some of our own members call for the anointing as almost a last rite before death. One elder says, "In my experience as a minister, for practically sixty-five years . . . I have anointed a number who had no desire to continue longer in this world. They felt their work had been finished, they had run the full length of the race, they had kept the faith, and were anxious to take their departure to the realms of the blest. They called for the anointing as a spiritual blessing and preparation, as a great privilege and a means of special grace. I have seen many instances of comfort in such cases." (Harmon, Glenn M., *Toward a Better Understanding of the Anointing Service*, B. D. Dissertation, Bethany Biblical Seminary, 1933, p. 42-43.)

Glenn M. Harmon, who wrote his B. D. dissertation in 1935 on anointing in the Church of the Brethren, says, "The anointing is often used as a spiritual blessing and preparation for the transfer from this life into the next. In cases of this kind, physical healing is not asked for; the forgiveness of sins and the commitment of the anointed one to God are the main issues."

Might we not say that the spiritual value warrants the use of the anointing in such cases? We must not overlook the fact that James says in connection with this service, "If ye have committed sins they shall be forgiven him." While not denying this service to our aged saints who desire it as a spiritual blessing, we should emphasize that this is not the main function of anointing, that its main function is for healing. We should urge our people to call for it in the early stages of sickness, so that the best possible healing effects might be realized. If we should allow the anointing to become largely extreme unction, we should not only take it out of its original setting, but we should lose its primary value.

Should We Ever Anoint a Patient Who is Unconscious?

In connection with anointing those who seem to be near death's door, the question occasionally arises as to whether we should anoint a person who appears to be unconscious. In answer we must remind ourselves again that our theory presupposes that the patient is conscious and mentally able to enter effectively into the service. This condition is undoubtedly necessary if the patient is to derive the highest benefit from the anointing. Nevertheless, a patient may have called for the service when fully conscious but became unconscious before the ministers arrived at his bedside. Furthermore, it is difficult to tell at times whether the person is entirely unconscious, or is just unable to make his wants known. A few years ago the writer assisted in the anointing of an elderly woman who could not speak because of paralysis, but we were convinced that she understood what was taking place and entered into the spirit of the service partly at least. The anointing of those who appear to be unconscious frequently gives great comfort to the relatives and friends of the sick. We must remember that Jesus performed some of his greatest miracles of healing because of the faith of the patient's relatives. While our people should understand that a complete anointing, as we deem it, cannot take place when the person is unconscious, and that the full effects of the service cannot be expected, yet there are undoubtedly times when the service should be performed because of the faith of others, and the comfort it would bring relatives and friends.

(To be continued next month)

(The remaining chapters have the interesting titles, III "Anointing and Medical Science," IV "Making the Most of the Anointing".)

Remember In Prayer « « « « « « « «

The home of the Reverend E. J. Black, our pastor at Sergeantsville and Calvary, New Jersey. At this writing Mrs. Black is seriously ill in the hospital.

The two weeks evangelistic meeting at our new church in Dayton, Ohio.

1942 Easter Offering

We are presenting herewith the complete report of last Easter's Offering. This form of presenting it will enable you to have the entire record in one issue. This report was not complete until November.

Central District

Lanark Brethren Church

Mrs. Bertha Anderson	$ 2.00	
Beginners Class	1.00	
Berean Class	5.00	
Builders Class	5.00	
Mr. & Mrs. Wayne Deets	10.00	
Mr. & Mrs. Harry Engles	2.00	
Charlotte Fleckinger	1.00	
Mr. & Mrs. H. A. Gossard	2.00	
Mr. & Mrs. Roy Greenawalt	10.00	
Mrs. Earl Grimes	1.00	
Mrs. Edna Hawbecker	5.00	
Mrs. Harve Hepner	1.00	
Mrs. Rose Herrman	1.00	
Junior Department	3.11	
Mrs. John Klock	1.00	
T. E. Lego	5.00	
Mrs. Riley Logzbaugh	5.00	
Mrs. Allie Lutz	1.00	
Mr. & Mrs. Walter Martin	2.00	
Mr. & Mrs. Theodore Miller	1.00	
Modern Marys Class	10.00	
Mrs. Luella Peters	1.00	
Mr. & Mrs. H. B. Puterbaugh	10.00	
Mrs. Sadie Puterbaugh	50.00	
Mrs. Sylvia Puterbaugh	2.00	
Mrs. J. E. Rahn	1.00	
Mr. & Mrs. Willard Rahn	2.00	
Mrs. Clara Snavely	1.00	
Mr. & Mrs. Harry Tallman	3.00	
Mrs. Florence Truman	25.00	
Kenneth Truman	5.00	
B. G. Truman	5.00	
United Workers Class	5.00	
Mr. & Mrs. Marvin Wenzel	1.50	
Mr. & Mrs. Earl Wilkin	5.00	
A friend	5.00	
Miscellaneous	8.90	$204.51
Cerro Gordo Brethren Church		$ 1.00
Milledgeville Brethren Church		
Orville Allen	$ 2.00	
Mr. & Mrs. Kenneth Allison	2.00	
Ralph Allison	1.00	
Mrs. Ida Beard	1.00	
Dr. & Mrs. W. S. Bell	50.00	
Mrs. Dorothy Bott	2.00	
Frank Deets	1.00	
Gail Deets	1.00	
Mrs. LaRue Deets	1.00	
Eveready Class	1.00	
Mrs. Evelyn Hanna	5.00	
Frank Hutchinson	1.00	
Mrs. Minnie Kicks	1.00	
P. A. Knox	1.00	
Kum Join Us Class	11.50	
Amanda & Alice Livengood	5.00	
Mr. & Mrs. C. A. Livengood	2.00	
Loyal Daughters Class	3.00	
Mrs. Ed Meyer	1.00	
Mrs. Melle Miller	5.00	
Mrs. Wesley Nesemeier	1.00	
Albert Peters family	2.00	
Mrs. Harvey Schreiner	2.00	
W. M. S.	10.00	
Miscellaneous	18.30	$130.80
Udell Brethren Church		
Mrs. Ora Powell	$ 1.00	
Mrs. L. G. Potter	1.00	
Mrs. Minnie Replogle	1.00	
Mrs. Harold Spring	1.00	
Mrs. Sarah Whisler & Dee	1.00	$ 5.00
Waterloo First Brethren Church		
Mrs. Floy Armstrong	$ 12.00	
Faith Benshoff	10.00	
Rev. & Mrs. W. C. Benshoff	10.00	
Joan Bucklin	1.00	
Glenn Brown	2.50	
Mrs. W. H. Brown	5.00	
Mr. & Mrs. George W. Buns	2.00	
Mrs. J. F. Dietz	.25	
Mrs. M. Dumbauld	1.00	
Friendship Circle Class	3.00	
Mr. & Mrs. J. H. Gessner	5.00	
Mr. & Mrs. O. C. Gnagy	5.00	
Jennie Harrison	2.00	
Mr. & Mrs. K. F. Hoard & Irlowaine	5.00	
Mr. & Mrs. J. B. Holmes	2.00	
Anna M. Hoover	2.00	
Mrs. Ray Johns	1.00	
Mrs. Herbert Jordan	1.20	
Junior C. E.	1.28	
Mrs. F. R. La Barre	5.00	
Genevene Klein & May Lichty	3.00	
Mr. & Mrs. Dan Lichty	5.00	
Mrs. Ida M. Lichty	3.00	
Mr & Mrs. R. K. Maust	1.00	
F. H. McCartney	5.00	
Alice Miller	1.00	
Emma & Harry Miller	5.00	
Mr. & Mrs. G. E. Miller & Marilyn	25.00	
Mrs. W. H. Miller	2.50	
Mr. & Mrs. H. E. Moser	1.00	
Mr. & Mrs. Melvin Peck	2.00	
Mrs. P. F. Puterbaugh	5.00	
Dale RuLon	1.00	
Mr. & Mrs. L. L. RuLon	10.00	
Mrs. E. Van Schoyck	10.00	
Mrs. Frank Scrogg	1.00	
Service Circle Class	11.00	
Frances Shanlis	.50	
Bob Smith	1.00	
Mr. & Mrs. Clyde Smith	5.00	
Sunday School	53.18	
M. H. Thompson	1.00	
Mrs. Anna Weighley	1.00	
Mrs. C. L. Woalsey	5.00	
Miscellaneous	30.25	$266.66

Indiana District

Akron Cooperative Brethren Church		33.24
Ardmoro Brethren Church		50.00
Brighton Brethren Church		36.00
Burlington Brethren Church		33.58
Cambria Brethren Church		6.25
Center Chapel Brethren Church		
Homer Bullestetter	$ 1.00	
Mrs. Skillman	1.00	
Mr. & Mrs. James Stone	1.00	
Thelma Stone	1.00	
Miscellaneous	1.75	$ 5.75
Clay City Brethren Church		
Mr. & Mrs. Martin Goshorn	$ 45.00	
Mr. & Mrs. Cletus Long	5.00	
C. C. Long	2.00	
Miscellaneous	.35	$ 52.35
College Corners Brethren Church		20.35
Corinth Brethren Church		25.00
Denver Brethren Church		
Emma Berkhiser	$ 2.00	
Mr. & Mrs. N. B. Brower	1.00	
Mr. & Mrs. Rufus Carlin	1.00	
Charles Likenberry & family	7.00	
Eldon Fahl	.25	
Mrs. Mildred Flora	5.00	
Junior Church	1.00	
Harriett & Leslie Kitner	.50	
Mr. & Mrs. Augustus Maus	1.00	
Mr. & Mrs. Carl Maus	15.00	
Mrs. Fern Maus	.50	
Ray Miller	1.00	
Mr. & Mrs. John Patton	5.00	
Fayette Shoemaker & family	3.00	
A friend	10.00	
A friend	5.00	
A friend	1.00	
A friend	1.00	
Miscellaneous	4.50	$ 64.75
Dutchtown Brethren Church		24.00
Elkhart Brethren Church		
Mr. & Mrs. Herman Anderson	$ 3.00	
Mr. & Mrs. Fred Baugher	2.00	
Mr. & Mrs. Louis Berger	1.00	
Harvey Bowman	1.00	
Church	413.66	
Viola & Catherine Decker	1.00	
Mrs. Mae Defreese	.50	
Mrs. C. R. Edleman	1.00	
Mr. & Mrs. Louis Ehret	1.00	
Mr. & Mrs. Harold Evans	1.00	
Rev. & Mrs. Delbert Flora	10.00	
Mr. & Mrs. E. C. Feerer	20.00	
Mrs. Cora Gerney	1.00	
Mr. & Mrs. Harry Gilbert	5.00	
Mr. & Mrs. Jon Loape	2.00	
Mrs. Ruth Mogle	1.00	
Mr. & Mrs. Porter Orr	1.00	
Mrs. Ollie Pickrell	1.00	
Mrs. Sue Piper	1.00	
Mr. & Mrs. H. E. Robbins	5.00	
Mrs. Leaffie Schmitendorff	1.00	
Signal Lights	13.84	
Mr. & Mrs. C. E. Smith	1.00	
Mr. & Mrs. William Struble	2.00	
Mrs. Clara Wambaugh	5.00	
Mr. & Mrs. Ray S. Yoder	1.00	
Friends	5.00	$501.00
Flora First Brethren Church		
Mr. & Mrs. Fred Allsbaugh	$ 10.00	
Mr. & Mrs. Robert Bell	1.00	
Mrs. Agnes Brown	2.00	
Kathleen Brown	1.00	
Mary E. Brown	1.00	
Olaf Brown	5.00	
Verne Brown	1.00	
Mr. & Mrs. Elmer Cripe	10.00	
Susie Eikenberry	1.00	
Mr. & Mrs. Basil Eller	5.00	
Mrf. & Mrs. Rufus Flora	10.00	
Russell Flora	2.50	
Humbargers	1.00	
Amos W. Kuns	1.00	
Mr. & Mrs. Russell Kuns	5.00	
Mr. & Mrs. Mac Landis	6.00	
Mr. & Mrs. Monroe Landis	2.00	
George Leslie	5.00	
Mr. & Mrs. Kenneth Myer	1.00	
Mrs. Joseph Norton	1.00	
Mrs. D. C. Oaks & girls	2.00	
Mr. & Mrs. Charles Pope	3.00	
Vernabelle Pope	2.00	
Mr. & Mrs. Elmer Pullen	2.00	
Mrs. Floyd Pullen	1.00	
Mr. & Mrs. Woodrow Robertson	5.00	
Mrs. Sieber	1.00	
Helen Sink	1.50	
Mr. & Mrs. John Sink	1.00	
Sunday School	24.03	
Mrs. Fred Vorhees	2.00	
Mr. & Mrs. Merle Walker	2.00	
W. M. S.	25.00	
Miscellaneous	28.07	
A friend	32.00	$214.10
Goshen First Brethren Church		
Della M. Ford	$ 1.00	
Church	107.40	$108.40
Grace Brethren Church		
Irvin L. Coy	$ 1.00	
Mr. & Mrs. Carl Gawthrop	5.00	
Rev. & Mrs. W. I. Duker	2.00	
Miscellaneous	30.15	$ 38.15
Gravelton Brethren Church		10.00
Huntington First Brethren Church		72.00
Loree Brethren Church		162.54
Mexico First Brethren Church		
Ellen Ault	$ 1.00	
Elmer Berkheiser	2.00	
Joe Berkheiser	1.00	
Mrs. Mary Bond	2.00	
Mrs. Scott Chapin	1.00	
Mr. & Mrs. E. O. Donaldson	10.00	
H. L. Donaldson	7.00	
James Donaldson	8.00	
Carl Fisher family	5.00	
Mr. & Mrs. J. L. Kraning	10.00	
Elmer Neff	4.00	
Rev. & Mrs. Arthur Tinkel	6.00	
Miscellaneous	4.74	$ 49.74
Muncie First Brethren Church		138.75
Nappanee First Brethren Church		
Altruist Sunday School Class	$ 5.00	
Mr. & Mrs. Joe Becknell	8.66	
Beginners Department	1.46	
Mr. & Mrs. H. E. Bowers	1.00	
Rev. & Mrs. J. M. Bowman	13.00	
Mrs. Lee Doering	1.00	
Mrs. Ralph Douglas	1.00	
Mrs. Hattie Cunningham	15.00	
Mrs. Nellie Furney	1.13	
Mrs. Glen Geyer	1.00	
A. C. Henley	1.00	
Mr. & Mrs. Devon Hossler	17.33	
Mrs. Joe Hossler	1.00	
Mr. & Mrs. Curtis Hummel	2.50	
Mr. & Mrs. Calvin Lehman	5.00	
Mr. & Mrs. T. C. Leslie	5.50	
Ralph Maust	1.00	
Mrs. Orville McDonald	1.00	
Paul Mellinger	8.66	
Mr & Mrs. Max Miller	5.00	
Mrs. Perry Miner	2.00	
Mrs. Raymond Parcell	1.00	
Mr. & Mrs. Carlyle Pippen	2.00	
Everett Pippen	1.00	
Jesse Price	1.00	
Dr. & Mrs. M. D. Price	43.00	
Primary Department	3.00	
Primary First Year	1.51	
Primary Second Year	4.30	
Mrs. Amos Reed	1.00	
Mr. & Mrs. Oscar Sechrist	10.00	
Semper Fidelis S. S. Class	5.00	
Helen Shively	10.00	
Mr. & Mrs. U. J. Shively	18.66	
Mr. & Mrs. Warren Shively	13.66	
Mr. & Mrs. Dan Slabaugh	9.20	
Mrs. Melvin Stuckman	1.00	
Sunday School	115.86	

W. M. S.	5.00	
Ed Wagley	1.00	
Mrs Melvin Walters	5.00	
Mrs. Vern Walters	2.00	
Mrs. Warren Walters	2.00	
Mr. & Mrs. Warren Walters	2.00	
Mr. & Mrs. Joe Weaver	7.07	
Mr. & Mrs. Donald Weybright	5.00	
William Widmoyer	22.33	
Mr. & Mrs. Ed Wise	1.00	
Friends	2.07	
Friends	2.00	
Friends	2.00	
Friend	2.50	
Friend	1.00	$400.00
New Paris Brethren Church		153.61
North Liberty Brethren Church		
Mrs. Edith Eldred & daughter	$ 2.00	
Mr. & Mrs. David Gonser	1.00	
Mr. & Mrs. W. F. Hay	2.00	
Mr. & Mrs. A. E. Price	10.00	
Mrs. Charles Quigley	3.00	
Mrs. Barbara West	1.00	
Mr. & Mrs. C. G. Wolfe	25.00	
Paul Wolfe	3.00	
Miscellaneous	18.20	$ 65.20
North Manchester First Brethren Church		180.00
Oakville Brethren Church		
Adult C. E.	$ 5.00	
Mr. & Mrs. Grover Crockran	5.00	
Mr. & Mrs. Kermit Cross	10.00	
Mrs. Mary Drumm	5.00	
Mr. & Mrs. Guy Edwards	5.00	
Clifford Harry	25.00	
Mr. & Mrs. John Holsinger	5.00	
Robert Holsinger	3.50	
Charles Kern	10.00	
Mr. & Mrs. Herman Kirklin	5.00	
Mr. & Mrs. Irvin Masters	25.00	
Mr. & Mrs. C. L. McShirley	5.00	
Mrs. Eva Metzker	10.00	
George Metzker	5.00	
John Metzker	5.00	
Optimistic Class	6.00	
Mr. & Mrs. Walter Sollars	5.00	
The Rev. & Mrs. S. M. Whetstone	10.00	
Mrs. Thresa Wilson	4.00	
Young Peoples Class	5.00	
Sunday School	62.83	
Miscellaneous	15.75	$242.08
Peru First Brethren Church		
Mr. & Mrs. C. D. Clingaman	$ 5.00	
Mr. & Mrs. Albert Elkenberry	5.00	
Mr. & Mrs. H. Fawley	2.00	
Mr. & Mrs. Omer Fenimore	10.00	
Mrs. F. S. Haney	5.00	
Mr. & Mrs. A. F. Halpin	5.00	
Mr. & Mrs. Marvin L. Maus	3.00	
Inez F. Wray	5.00	
Miscellaneous	6.30	$ 46.30
Roann Brethren Church		118.68
Roanoke Brethren Church		
Mr. & Mrs. Elda Dennis	$ 2.00	
The Rev. & Mrs. S. C. Henderson	5.00	
Mrs. Ethel Horine	.30	
Mr. & Mrs. W. D. Humke	40.00	
Mr. & Mrs. V. Stoffer	2.00	
Mrs. Elizabeth Taylor	1.00	
Mrs. Dora Winters	2.25	
Miscellaneous	2.79	$ 55.34
Sidney Brethren Church		
Birthday offerings	$ 9.50	
Mr. & Mrs. H. D. Hunter	6.00	
Mrs. F. C. Lenwell	1.00	
Neil H. Morris	1.00	
Mrs. S. E. Smith	1.00	
Mr. & Mrs. W. R. Smith	5.00	
The Rev. & Mrs. Arthur Tinkle	5.00	
Miscellaneous	7.00	$ 35.50
South Bend First Brethren Church		
Acme Sunday School Class	$ 12.00	
Mrs. Emma Bechtel	5.00	
Mr. & Mrs. C. E. Collo	15.00	
Mr. & Mrs. E. A. Duker	10.00	
Mr. & Mrs. Harley Firestone	9.00	
Mr & Mrs. Bruce Fisher	5.00	
Mr. & Mrs. T. J. Foraker	2.00	
Mr. & Mrs. Clem Garwood	15.00	
Miss Lillie Garwood	10.00	
Mr. & Mrs. Harold Haenes	5.00	
Miss Alberta Hartman	15.00	
Mr. & Mrs. William Heiermann	10.00	
Miss Lillie Jester	2.00	
Mr & Mrs. Ernest Kreider	18.00	
Mr. & Mrs. Raymond L. Kuns	200.00	
Mr. & Mrs. William Meinke	25.00	
Mr. & Mrs. Fred Moller	3.00	
Mr. & Mrs. Wayne Phillips	2.00	
Mr. & Mrs. William Roscoe	15.00	
Mr. & Mrs. C. A. Sholly	10.00	
Mrs. C. A. Shorb	20.00	
Mr. & Mrs. Leo Smeltzer	3.00	
Mr. & Mrs L. Swintz	20.00	
Mr. & Mrs. Dale Ulbricht	5.00	
Miss Eva Whitmer	2.00	
Mr. & Mrs. C. D. Whitmer	5.00	
Mr. & Mrs. C. R. Yoder	2.00	
Mr. & Mrs. William Yoder	5.00	
The Rev. & Mrs. Claud Studebaker	35.00	
Miscellaneous	74.35	$559.35
Tiosa Brethren Church		12.73
Warsaw Brethren Church		
Ernest Becknell	$ 10.00	
J. W. Brower	5.00	
Chester Copeland	5.00	
H. E. Epply	5.00	
J. H. Lytle	5.00	
Harvey May	15.00	
Frank Merkle	10.00	
F. E. Robbins	5.00	
Joyce K. Saylor	5.00	
Jennie Shilling	5.00	
Joe Shilling	5.00	
Miscellaneous	35.05	$110.05
Miscellaneous Indiana		
Mrs. Alive Crawford	$ 15.00	
Mrs. Margaret Hartman	2.00	$ 17.00
Carleton Brethren Church		
Mary K. Bates	$ .11	
Mr. & Mrs. James Dudgeon	1.50	
Hutha Fegesack	1.41	
Mrs. Fegesack	.25	
Mrs. Haun Kenkel, St.	1.00	
Theda Henderson	.25	
Mrs. C. F. Hughes	.50	
The Rev. & Mrs. C. E. Johnson	5.00	
LeRoy Johnson	.75	
Keil family	.50	
Mrs. E. E. Lichty	1.00	
R. A. Lichty	.50	
Mrs. Lauren Lietsch & Audrey	1.15	
Mrs. Dale Miller	.25	
Ella Miller	1.00	
Mr. & Mrs. J. W. Miller	1.00	
Anna & Altha Rachau	.65	
Loetta Rachau	.25	
Shirley Rachau	.25	
Mrs. G. L. Whited	.50	
Miscellaneous	5.38	$ 23.47
Falls City Brethren Church		
Church	$ 87.32	
Primary-Junior Departments	2.76	$ 90.08
Fort Scott Brethren Church		
J. L. Berry & family	$ 1.00	
Mrs. S. A. Booton & Ruby	1.00	
Mr. & Mrs. W. S. Booton	1.00	
Marilyn Brooker	.14	
Georgia Collins	13.00	
Mrs. L. D. Feemster	1.00	
Mrs. G. W. Moore	1.35	
A. O. Sivey	1.00	
Miscellaneous	5.00	$ 24.49
Hamlin Brethren Church		
Bert Ahley & family	$ 6.00	
Mr. & Mrs. Frand Cloud, Shirley	8.00	
Mr. & Mrs. N. P. Eglin	20.00	
Mr. & Mrs. S. I. Miller	12.00	
Scott Shannon & family	10.00	
Miscellaneous	10.13	$ 66.13
Morrill Brethren Church		
Mrs. Florence Eisenbise	$ 1.00	
S. C. Flickinger	5.00	
Mr. & Mrs. Raymond Landis	.75	
Charles L. Rover	3.00	
Mrs. N. S. Schock	3.00	
C. W. Yoder	5.00	
Miscellaneous	1.23	$ 18.98
Mulvane Brethren Church		
Mr. & Mrs. Jet Adams	$ 1.10	
Mr. & Mrs. Clarence Coleman	6.00	
Mr. & Mrs. F. A. Coleman	1.00	
Mr. & Mrs. B. B. Davis	.60	
Mr. & Mrs. Olen Davis	1.00	
Gary Lee Howard	.28	
Mr. & Mrs. Lee Howard	1.00	
Mrs. Clyde Kessinger	20.00	
Mrs. C. A. Landis	1.00	
Mr. & Mrs. Carl Sherman	25.00	
Mr. & Mrs. George Wygel	1.50	
Miscellaneous	1.45	$ 59.93
Portis Brethren Church		
Mrs. Agnes Lemon	$ 1.00	
Mr. & Mrs. Dell G. Lemon	5.00	$ 6.00
Lathrop Brethren Church		
Mr. & Mrs. Cecil DePriest	$ 10.00	
Mrs. Nile Elliott	10.00	
F. L. Kleist	10.00	
Miss Petera Kuhl	2.00	
Phillip Mattes	1.00	
Ronald Mattes	5.00	
Miss Rosie Miniaci	1.00	
Peter Tacata	5.00	
Harold Wolfe	25.00	
Miscellaneous	3.25	$ 86.09
Manteca Brethren Church		
Alice Dowhouse	$ 1.00	
Mrs. Fortuny & children	1.00	
Elmer Gall & family	10.00	
Mr. & Mrs. G. Mathews	5.00	
Enid Ruth Sewart	5.00	
Lois Shank	2.00	
Dr. & Mrs. George Wilson	10.00	
Miscellaneous	1.00	$ 35.00
Stockton Brethren Church		
Harry Dawing	$ 1.00	
The Rev. & Mrs. Frank Gehman	10.00	
Mr. & Mrs. Hahn	1.00	
Mrs. McIntire	1.00	
Mr. & Mrs. Keppler	2.00	
Mr. & Mrs. Lester Liddicoat	2.00	$ 17.00
Miscellaneous California		
F. S. Beeghly	$ 35.00	
Ellen G. Lichty	2.00	$ 37.00
Ashland First Brethren Church		
Mrs. Robert & Esther Abrams	$ 5.00	
Mr. & Mrs. C. L. Anspach	15.00	
Wilma Baer	2.00	
Mr. & Mrs. W. A. Beeghly	10.00	
Mrs. Orpha Beekley	.50	
Mr. & Mrs. Dean J. Benshoff	5.00	
Mrs. Carl Bistline	1.00	
Mrs. Esther Black	25.00	
Mr. & Mrs. David Boss	5.00	
Builders Bible Class	10.00	
Mrs. D. L. Buzzard	5.00	
Mrs. D. O. Carberry	1.00	
Mr. & Mrs. A. Glenn Carpenter	5.00	
Mrs. Hilda Carpenter	5.00	
C. E. Societies (Joint)	2.50	
Mrs. Zella Culbertson	1.00	
Mrs. A. L. DeLozier	10.00	
Arthur DeLozier	45.00	
Dorcas DeLozier	.35	
Mr. & Mrs. G. L. Dodds	35.00	
Mr. & Mrs. Node E. Doggett	2.50	
Norma Donahey	1.00	
Mr. & Mrs. Jesse Dupler	5.00	
Mrs. Grace Flanagan & daughters	3.00	
Mr. & Mrs. D. Lee Garber	5.00	
Donovan Garber	5.00	
Mr. & Mrs. Charles Greer	5.00	
Mr. & Mrs. J. L. Hamilton	1.00	
Mrs. Ethel & Ruth Harley	12.00	
Mr. & Mrs. R. R. Haun	5.00	
Mr. & Mrs. R. A. Hazen	25.00	
Mr. & Mrs. D. W. Hildebrand	2.00	
Mr. & Mrs. L. A. Hildebrand	1.00	
Norma Hildebrand	.50	
Mrs. Anna & Martha Holmes	1.50	
Lena & Bessie Hoover	2.00	
Mr. & Mrs. Bert Imhoff	1.00	
Mrs. Belle P. Kilhefner	40.00	
Mr. & Mrs. M. E. Kimmel	10.00	
Bernice & Beatrice King	.50	
Jane & Janet King	2.00	
The Rev. & Mrs. L. V. King	5.00	
Glorine Kirkwood	1.00	
Mr. & Mrs. J. Ray Klingensmith	25.00	
Mrs. H. H. Lehman	1.00	
Mr. & Mrs. R. L. Lewis	1.00	
Mr. & Mrs. F. R. Lonero	5.00	
Herschel & Mrs. H. B. McEntire	11.00	
Ella McKibben	1.00	
Mr. & Mrs. E. G. Mason	10.00	
Phyllis Maust	1.00	
Mr. & Mrs. Andrew Miller	10.00	
Mrs. J. A. Miller	3.00	
Mr. & Mrs. Carl Mohler	5.00	
Mr. & Mrs. Clayton Mundorf & Beverly	1.00	
Mrs. Hattie Mundorf	1.00	
Mrs. Lydia Murray	.50	
Mr. & Mrs. A. E. Newcomer	1.00	
Mr. & Mrs. Jacob Poorbaugh	1.00	
The Rev. & Mrs. Smith Rose	5.00	
Mrs. Eugene Rumbaugh	2.00	
The Rev. & Mrs. Martin Shively	5.00	
Mrs. Sarah Shreffler & family	.50	
Sisterhood (Junior)	3.00	
Mrs. Ira Slotter	10.00	
Myrtle Love Smith	3.00	
Mr. & Mrs. George Sohn	.20	
Mr. & Mrs. J. E. Stookey	5.00	
The Rev. & Mrs. M. A. Stuckey	10.00	
Barbara & Dickey Taylor	1.00	
The Rev. R. R. Teeter	1.00	
Mr. & Mrs. Reid Thompson	1.00	
Tve Rev. & Mrs. F. C. Vanator	5.00	
Mr. & Mrs. H. B. Viers	1.00	
Mr. & Mrs. H. E. Weidenhamer	10.00	
Mrs. Lydia Wertman	15.00	
Mr. & Mrs. Elton Whitted	5.00	
Miss Amy Worst	5.00	
Mr. & Mrs. B. F. Zercher	10.00	
Miscellaneous	18.95	$516.40
Bryan First Brethren Church		
Louise Calvin	$ 10.00	
Mr. & Mrs. Howard Davis	5.00	
Mr. & Mrs. D. A. Erlsten	25.00	
Mrs. Mabel Fraker	2.00	

Roy Gaskill	.50	
Mr. & Mrs. Herbert Hageman	1.00	
Mayme Hengricks	1.00	
Mr. & Mrs. Charles Hineman	1.00	
Mr. & Mrs. C. L. Jody	1.00	
Hazel Keiser	2.00	
Emma Kimmel	1.00	
Ruby Kunkle	.50	
Mrs. Kathrine Lawrence	1.00	
Mr. & Mrs. Harold Leonard	1.00	
Mr. & Mrs. Denver Lockhart	1.00	
Mr. & Mrs. S. E. Lockhart	1.75	
Mrs. Harriett Luke	1.00	
Mr. & Mrs. George Manning	1.50	
Mr. & Mrs. Arthur Morton	1.00	
Mr. & Mrs. William Musser	5.00	
Mr. & Mrs. C. D. Oxenrider	5.00	
Jack Oxenrider	10.00	
Betty Partie	.50	
Mr. & Mrs. Wayne Partie	1.00	
Mrs. Del Peltis	.50	
Mrs. Jennie Pierce	1.00	
Mrs. Sara Quackenbush	1.00	
Faye Ridenour	1.00	
Mr. & Mrs. Oscar Robage	1.00	
Mr. & Mrs. Verle Rotsel	.75	
Mrs. Minnie Schad	5.00	
Mr. & Mrs. Russell Snyder	5.00	
Ray Stockton	1.00	
Mrs. Carrie Zimmerman	3.00	
Miscellaneous	10.93	$118.75

Canton Brethren Church

Arlene Bechtel	$ 5.00	
Mrs. Harry P. Bechtel	10.00	
Mrs. Harvey Bechtel	1.00	
Mrs. Susan Brown	1.85	
Mrs. N. E. Clark	5.00	
Mr. & Mrs. Louis Cordier	1.00	
Family Circle Class	25.00	
Mrs. W. H. Gloss	2.00	
Glenn Gotchall	1.25	
Mrs. J. A. Guiley	5.00	
Mr. & Mrs. Don Guittar	10.00	
Mrs. Ella Guittar	3.00	
Mr. & Mrs. Harry H. Herbruck	5.00	
Junior W. M. S.	10.00	
Mrs. Gertrude Keatley	1.00	
Mrs. P. H. Krall	5.00	
Rev. L. E. Lindower	10.00	
Dorothy Miller	1.00	
Mrs. Ella Miller	1.00	
Evelyn Miner	5.00	
James A. Noland	1.00	
Tom Noland	5.00	
Roberta Jane Noland	1.00	
Virginia & Mary Noland	10.00	
Primary Department	3.00	
Senior W. M. S.	10.00	
Mrs. Odessa Smith	1.00	
P. M. Snyder	1.00	
Inez Summers	15.00	
Mr. & Mrs. Joe A. Watkins	9.00	
Mrs. Eva Welker	2.00	
Mr. & Mrs. Tom Worley	1.00	
Miscellaneous	3.75	$170.85

Clayton Brethren Church

Ronald Arrington	$ 2.50	
Miss Ruth Earnst	3.00	
Mrs. Ora E. Jones	2.00	
Mr. & Mrs. Charles Loffman	2.50	
Mr. & Mrs. E. E. Zeisert	50.00	
W. M. S.	5.00	
Women's Bible Class	2.50	$ 67.50

Columbus Cooperative Brethren Church 27.31

Dayton Brethren hurch

Mrs. C. W. Abbott	$ 1.00	
Emma Bowman	1.00	
Mr. & Mrs. Perry Bowman	10.00	
G. W. Brumbaugh	6.00	
Mr. & Mrs. Charles Cavender	10.00	
Children's Department of S. S.	5.33	
Mr. & Mrs. Horace Coy	35.00	
George Derringer family	5.00	
Mr. & Mrs. A. E. Erbaugh	2.00	
Mrs. Amanda Eyler	1.00	
Flo B. Fogarty	1.00	
Mr. & Mrs. R. V. Fox	5.00	
The Rev. & Mrs. Vernon Grisso	10.00	
Elizabeth Hepner	5.00	
Mr. & Mrs. Merl Hicks	5.00	
Mr. & Mrs. Myron Kem	1.00	
Mr. & Mrs. E. L. Keplinger	5.00	
Leona Keplinger	5.00	
Mr. & Mrs. Ed Klepinger	10.00	
Mrs. Emmert C. Lentz	10.00	
Mr. & Mrs. David Loxley	5.00	
Mary Loxley	5.00	
Walter & Mrs. Loxley	5.00	
Cora Miller	2.00	
Mr. & Mrs. Thurman Mitchell	5.00	
Mr. & Mrs. W. E. Moist	10.00	
Sarah Newman & Dorothy	1.00	
Mrs. Iona Ozias	1.00	
Pathfinders Bible Class	25.00	
Earl & Ruth Philipps	10.00	
Mr. & Mrs. Ben Potterf	5.00	
Mr. & Mrs. W. C. Metzger	5.00	
Laura Prevo	1.00	
Mr. & Mrs. Charles Sagers	5.00	
Mr. & Mrs. Kenneth Schriml	5.00	
Mr. & Mrs. Roy Selby	1.00	
Maud Shock	1.00	
Mrs. Mollie Smith	1.00	
Mr. & Mrs. George Snell	10.00	
W. H. Teeter family	10.00	
Mr. & Mrs. Willie Teeter	5.00	
Mr. & Mrs. Tine	1.00	
Samantha Tornlin	1.00	
Sunday School	50.00	
W. M. S.	10.00	
Norma Weaver	1.00	
Mrs. Valeria Whitehead	5.00	
Mrs. J. M. Wine	2.00	
Young People's Class	25.00	
Ray Yount	1.00	
Miscellaneous	3.00	$350.33
George F. Kem Trust Fund		165.00

Fairhaven Brethren Church

Mrs. Clara Beegle	$ 5.00	
Mrs. Clara Ebert	12.00	
Mrs. Alda Keeber	7.00	
Delpha Martin & family	5.00	
Mr. & Mrs. Henry Totten	5.00	
Mrs. L. E. Weaver	5.00	
Mr. & Mrs. Glenn Worst	6.00	
Miscellaneous	22.10	$ 67.10

Fremont First Brethren Church

Mrs. J. Baringer	10.00	
Mrs. Arthur Burkett	1.00	
Bernard Burkett	3.00	
Mr. & Mrs. Paul Burkett	5.00	
Mr. & Mrs. D. W. Campbell	5.00	
Mrs. Thomas Corner	1.00	
Rev. & Mrs. C. S. Fairbanks	5.00	
Mrs. Mary Hill	.50	
Mrs. Jesse Metzker	1.00	
Annie Sauer	.50	
Mrs. Frank Shoup	1.00	
Sunday School	6.44	
Miscellaneous	.34	$ 39.68

Glenford Brethren Church

Church	$ 11.85	
W. M. S.	10.00	21.85

Gratis Brethren Church

Clayton P. Andrews, Jr.	$ 10.00	
Mr. & Mrs. W. E. Andrews	2.00	
Mrs. M. M. Brubaker	10.00	
Mr. & Mrs. Roy Brubaker	5.00	
Mrs. Aaron Clark	2.00	
Marjorie Crume	1.00	
Mr & Mrs. Carl Denlinger	5.00	
Mr. & Mrs. Herbert Eby	.50	
Mr. & Mrs. A. B. Flory	5.00	
Mr. & Mrs. M. H. Focht	1.00	
Mary Fudge	1.00	
Mr. & Mrs. N. G. Kimmel	20.00	
Mrs. Eva Leedy	1.00	
Rev. V. E. Meyer	10.00	
Primary Department	4.13	
Mrs. Mae Smith	6.00	
Mr. & Mrs. Roy F. Smith	5.00	
W. M. S.	10.00	
Mr. & Mrs. Harry A. Wikle	5.00	
Young Missionaries S. S. Class	1.00	
Mr. & Mrs. L. R. Zimmerman	1.00	
Miscellaneous	20.00	$132.63

Gretna Brethren Church

George Buckenroth	$ 4.00	
Banner Bush	5.00	
Jenny & Mable Deterick	5.00	
Mr. & Mrs. Emory Hudson	7.00	
Mr. & Mrs. E. F. Miller	10.00	
Mr. & Mrs. A. J. Neer	20.00	
Mr. & Mrs. Ezra Neer	25.00	
W. M. S.	13.50	
Miscellaneous	12.50	$102.00

Louisville First Brehtren Church

Adult Division of Sunday School	$ 18.50	
Mrs. Lillie Bratten	2.00	
Mr. & Mrs. L. P. Clapper	5.00	
Mr. & Mrs. John Cook	1.00	
Mr. & Mrs. Emerson family	1.00	
Mrs. Bertha Eshleman	1.00	
Glad Hand S. S. Class	5.00	
Mrs. Frank Guittard	2.00	
L. L. Hang	1.00	
Mr. & Mrs. Otto Jones	2.00	
Junior C. E.	5.00	
Junior & Intermediate Depts. of S. S.	12.50	
Mr. & Mrs. Henry Karlosky	5.00	
Mrs. Bertha Keirn	1.00	
Karl Kelrn	1.00	
Mrs. W. C. and Bill Lamb	5.00	
Arlene Miller	5.00	
Mr. & Mrs. Floyd Miller	5.00	
Mr. & Mrs. Glenn Miller	5.00	
Mr. & Mrs. L. E. Miller	5.00	
Marie Miller	3.00	
Mr. & Mrs. M. R. Moomaw	5.00	
Mrs. Catherine Myers	5.00	
Mr. & Mrs. Homer Newhouse	5.00	
Mrs. Amanda Oyster	2.00	
Mrs. Hazel & Elmer Phillips	5.00	
Primary Department	15.00	
Rev. & Mrs. E. M. Riddle	20.00	
Mr. & Mrs. Jack Riddle	2.00	
Joan Riddle	1.00	
Mary Cree Riddle	1.00	
Philip Riddle	1.00	
Mrs. Ida Ross	5.00	
Mr. & Mrs. McKinley Royer	1.00	
Mr. & Mrs. A. E. Schwab	10.00	
Senior C. E.	5.00	
Pauline Sheets	10.00	
Mr. & Mrs. W. E. Sheets	1.00	
Mr. & Mrs. Galen Sluss	15.00	
Mr. & Mrs. James Smith	2.00	
Mr. & Mrs. Louis Snyder	15.00	
Mrs. Minnie Stuckey	4.00	
Mr. & Mrs. Calvin Teeter	35.00	
W. M. S.	25.00	
Beatrice Walker	1.00	
Mrs. Mary Walker	2.00	
Mrs. Joseph Wertenberger	2.00	
Mrs. Thelma Wertenberger	3.00	
Mr & Mrs. John Youtz	1.00	
Miscellaneous	6.00	$302.00

Mansfield First Brethren Church

Mrs. H. R. Beal	1.00	
Mr & Mrs. Fred Boss	1.00	
Mr. & Mrs. Lewis Cline	2.00	
Rev. & Mrs. Elmer Carruthers	2.00	
Mr. & Mrs. Charles Craig	1.00	
Mr. & Mrs. Everett Gullet	2.00	
Mr. & Mrs. D. M. Heuney	1.00	
Mr. & Mrs. H. H. Keil	2.00	
Mr. & Mrs. Herbert Longshore	1.00	
Mr. & Mrs. R. S. Miles	2.00	
Betty & Ellen Parrott	.75	
Mrs. Sadie Peregory	1.00	
Mr. & Mrs. C. C. Stoner	5.00	
Miscellaneous	.25	$ 22.00

Mount Zion Brethren Church

Jacob J. Beery	$ 2.00	
Simeon Blackstone	2.00	
H. B. Imboden family	10.00	
Christina Poling	.50	
Elizabeth E. Welty	1.00	$ 15.50

New Lebanon First Brethren Church

Rev. & Mrs. Clayton Berkshire	5.00	
Mr & Mrs Robert Bisset	1.00	
Mr. & Mrs. Dan Blosser	5.00	
Mr. & Mrs. Vern Blosser	5.00	
O. F. Brumbaugh	2.00	
Mary Alice Dafler	15.00	
Mr. & Mrs. Harvey Dafler	10.00	
Marie Diehl	1.00	
Geraldine Gagle	2.00	
Mrs. Leona Herikle	.50	
Mrs. Harry Johnson	1.00	
E. A. Keiser	2.00	
Mr. & Mrs. Glen Murr	20.00	
Mr. & Mrs. Forest Musselman	5.00	
Mrs. Viola Petry	.50	
Mr. & Mrs. Harvey Piren	1.00	
Mr & Mrs. Fred Purnhogen	1.00	
Mr. & Mrs. Carl Seals	1.00	
Mrs. Cordelia Winfield	1.00	
Mr. & Mrs. Floyd Wirth	1.00	
Miscellaneous	12.00	$103.00

North Georgetown Brethren Church 9.75

Pleasant Hill First Brethren Church

Mr. & Mrs. Harry Bortz	$ 1.00	
Ben Carey	45.00	
Earl Robbins	10.00	
Church	70.25	$126.25

Rittman Brethren Church

Mr. & Mrs. E. O. Frank	$ 30.00	
Mr. & Mrs. I. V. Kime	5.00	
Mr. & Mrs. Henry Long	2.00	
Mr. & Mrs. A. A. Petit	2.00	$ 39.00

Smithville First Brethren Church

Mr. & Mrs. Harvey J. Amstutz	$ 40.00	
Mrs Thelma Bodager	1.00	
Mr. & Mrs. Elmer C. Crider	10.00	
Mr & Mrs. J. F. Curie	2.00	
Mr. & Mrs. John Dintaman	10.00	
Rev. & Mrs. J. G. Dodds	5.00	
Nadine Dodds	1.00	
Mrs. Effie Fouch	5.00	
Mrs. Anna Gensemeer	1.00	
Mr. & Mrs. Cristie Graber	12.50	
Mr. & Hrs. Harry Hartzler	5.00	
Alice Hoff	1.00	
Amanda Hoff	1.00	
Mr. & Mrs. Boyd Hostettler	8.00	
Donald Hostettler	1.00	
Margaret Hostettler	5.00	
Mr. & Mrs. D. L. King	2.00	
Glenn King	1.00	
Mr. & Mrs. Ruben King	10.00	
Mildred Kohler	1.00	
William Kohler	3.00	
Mrs. Hazel Long	1.00	
Mr. & Mrs. Clifford Mast	75.00	

Mr. & Mrs. Dewight Miller	2.00	
Mr. & Mrs. Noah Musser	2.00	
Mr. & Mrs. Harvey Naugle	40.00	
Mr. & Mrs. Joe Plank	1.00	
Mrs. Maude Rutt	100.00	
Mrs. Emma Shoemaker	1.00	
Mrs. Lydia Slossnagle	1.00	
Mrs. Mary Snyder	5.00	
E. L. Steiner	1.00	
Mr. & Mrs. Myron Steiner	2.50	
Sunday School	22.80	
Mrs. Nora Swinehart	10.00	
Mr. & Mrs. John Weigley	15.00	
Marie Wenger	2.50	
Elizabeth Winkler	5.00	
Wooster W. M. S.	10.00	
A friend	20.00	
Miscellaneous	13.60	$460.90

West Alexandria Brethren Church

Mrs. Altha Baker	$ 2.00	
Rev. & Mrs. N. V. Berry	1.00	
Mr. & Mrs. Charles Eakle	1.00	
Mr. & Mrs. George Gilbert	1.50	
Ruth Gilbert	1.00	
Sherman B. Gilbert	1.00	
Roy C. Holsinger	5.00	
Home Builders Class	1.00	
Mr. & Mrs. William C. Keplinger	5.00	
Viola Ray	1.00	
Mr. & Mrs. A. M. Runyon	1.50	
Alma Smith	3.00	
Margaret Wertz	1.00	
A friend	1.00	$ 26.00

Williamstown Brethren Church

Church	$ 44.26	
Sunday School	5.00	$ 49.26

Miscellaneous Ohio

Mrs. Belle Fox	$ 5.00	
Mrs. Isaac Grubb	5.00	
Mrs. Ida Himiller	2.00	
Mr. & Mrs. H. C. Holsinger	4.00	
W. V. Holsinger	1.00	
Mr. & Mrs. F. B. Lindower	15.00	
William H. Mellott	2.00	$ 34.00

PENNSYLVANIA DISTRICT

Allentown Brethren Church

Anson S. Kline	$ 10.00	
W. H. Schaffer	10.00	
Mrs. Mary Turner	2.00	$ 22.00

Berlin Brethren Church

Geneva Altfather	$ 6.00	
Kenneth Altfather	1.00	
Robert Altfather	1.00	
M. O. Barkley	1.00	
M. O. Barkley, Jr.	.50	
Mrs. Lloyd Bird	5.00	
Paul Bird	1.00	
Mr. & Mrs. Frank Boyer	10.00	
Mr. & Mrs. Harry Boyer	1.00	
Mrs. W. H. Boyer	.50	
Mr. & Mrs. Fred W. Brant	25.00	
Lawrence Brant	1.00	
Mrs. Susan Brant	1.00	
Woodrow Brant	1.00	
Mrs. Bertha Buckman	1.00	
A. B. Cober	5.00	
Mr. & Mrs. A. M. Cober	5.00	
Charles Cober	3.00	
Emma Cober	5.00	
William Cober	1.00	
Margaret Coughenour	2.00	
Henry Fritz	1.00	
Mrs. Homer Fritz	5.00	
Mrs. Robert Fritz	1.00	
Lynn Garber	1.00	
Fay Glessner	.50	
Joe Glessner	1.00	
Mrs. J. Jacob Glessner	.50	
Mr. & Mrs. John G. Glessner	10.00	
Daniel Gregory	1.00	
Mrs. S. M. Hauger	10.00	
Mrs. H. G. Hay	5.00	
Mrs. Homer Hay	5.00	
Mr. & Mrs. J. A. Hepler	2.00	
Junior Dept. of S. S.	3.00	
Blanch Kimmel	5.00	
F. S. Kimmel	6.00	
Ida Kimmel	15.00	
E. E. Knepper	1.00	
H. M. Knepper	.50	
Mrs. H. E. Landis	2.00	
Rev. & Mrs. N. V. Leatherman	5.00	
Mrs. A. J. Long	3.00	
Mrs. A. L. Lowry	1.50	
Mrs. James Lynch	3.00	
Mary Menger	5.00	
Clara Menger	10.00	
Mrs. Minnie Menges	5.00	
Mr. & Mrs. Frank H. Meyers	5.00	
Mrs. D. Jay Musser	1.00	
Mrs. J. M. Musser	5.00	
Pauline Pritz	1.00	
Mrs. Pearl Pritz	1.00	
Mrs. Hulda Pyle	4.00	
Thelma Saylor	1.00	
Ben Scheller	1.00	
Mrs. Jane Schrock	1.00	
Mrs. W. A. Seibert	5.00	
Harry Shultz	1.00	
Mrs. Harry Shultz	5.00	
Joe Shultz	.50	
William Shultz	2.00	
Mr. & Mrs. P. R. Stahl	6.00	
Sunday School Class 8	1.05	
Mrs. Roy Thomas	1.00	
Ronald Walker	.50	
Mrs. Howard Weller	1.00	
Young Peoples C. E.	5.00	
Miscellaneous	4.60	$233.85

Brush Valley Brethren Church

Flora Byers	$ 1.00	
Mr. & Mrs. Fred Cousins	2.00	
Mr. & Mrs. J. H. Crisman	5.00	
Nanley Croyle	.50	
Mrs. Ida Dragne	1.00	
Cecil & Naomi French	1.00	
Bessie Hooks	10.00	
Mr. & Mrs. C. L. Hooks	6.50	
Mrs. J. Y. Hooks	5.00	
Mrs. Andrew Johns	.50	
Clar Johns	1.00	
J. M. Johns	1.00	
Irene & Catherine McAfoose	1.00	
Mrs. Robert McIlvaine	10.00	
Pinkertons	1.50	
Blanch Sinder	1.00	
Mrs. Garnet Slagle	1.00	
Miscellaneous	1.65	$ 52.15

Calvary Brethren Church

Mr. & Mrs. E. C. Hackett	$ 10.00	
Mrs. Ella Race	10.00	
Miscellaneous	15.00	$ 35.00

Cameron Brethren Church

Mrs. Cassie Antill	$ 1.00	
Rev. & Mrs. A. R. Baer	1.00	
Christian Endeavor	2.00	
Martin Dobbs, Jr.	.15	
Mrs. Opal Gable	.50	
Bernice Hartzell	.25	
John Hartzell	.50	
Mr. & Mrs. Annon Isminger	1.00	
Leonora McCracken	3.00	
Harvey C. Risor	1.00	
Mrs. Charles Strope	.50	
Mr. & Mrs. George Todd	1.00	
Mrs. Mel White	1.00	
Miscellaneous	1.85	$ 25.00

Conemaugh First Brethren Church

Erma Amigh	$ 25.00	
Mr. & Mrs. Earl Aurandt family	15.00	
Mr. & Mrs. John Baird	10.00	
Mrs. Ida Barkheimer	5.00	
Russell Barkheimer	27.00	
Mrs. Alfred J. Bradley	5.00	
Mr. & Mrs. Herman E. Fisher	10.00	
Mr. & Mrs. Elmer H. Gillen	5.00	
R. B. Horner	2.00	
Mr. & Mrs. W. G. Knavel	10.00	
Mr. & Mrs. John Leidy	50.00	
Miriam Leidy	1.00	
Mr. & Mrs. Walter C. Leidy	20.00	
Mr. & Mrs. J. I. Mackall	20.00	
Harold E. Parks	10.00	
Mr. & Mrs. Raymond Rodger	3.00	
Mrs. Annie Rorabaugh	5.00	
Senior W. M. S.	10.00	
Shirley Smith	1.00	
Mr. & Mrs. A. W Stormer	5.00	
Mrs. Julia Wertz & girls	3.00	
Mr. & Mrs. Walter P. Wertz	50.00	
W. M. S. No. 2	10.00	$302.00

Highland Brethren Church

Mr. & Mrs. H. E. Dague	$ 5.00	
Mr. & Mrs. Jonathan Moore & Mildred	5.00	
L. E. Moore family	3.00	
Mr. & Mrs. A. R. Phillips	2.00	
Ronald Phillips	1.00	
Mrs. S. H. Smith	.50	
Sunday School	2.50	
Miscellaneous	5.19	$ 24.19

Johnstown First Brethren Church

Mr. & Mrs. C. E. Albert	$ 10.00	
Mr. & Mrs. Earl Benshoff & Robert	20.00	
Mr. & Mrs. James Benshoff	10.00	
Mrs. R. E. Cunningham	5.00	
Mr. & Mrs. H. W. Darr	20.00	
Herbert Darr	5.00	
Mr. & Mrs. Earl Feathers	.90	
Mr. & Mrs. J. W. Fitt	20.00	
Maggie King Frank	5.00	
Mr. & Mrs. W. S. Fritz	10.00	
Mr. & Mrs. A. B. Furry	30.00	
Mildred Furry	20.00	
Emma Gardner	5.00	
Mr. & Mrs. John B. Gunter	25.00	
Lem Hildebrand	5.00	
Gertrude & Ida Lake	25.00	
Mrs. J. C. Leckey	5.00	
Mr. & Mrs. Samuel Powell	5.00	
Mrs. Jennie & William Reed	8.00	
Sunday School	8.00	
Mr. & Mrs. Mildred Thomas	5.00	
Marion Trent	10.00	
Rose Varner	2.00	
W. M. S.	100.00	
Miscellaneous	32.45	$391.35

Johnstown Second Brethren Church

Mrs. G. B. Baumgardner	1.00	
Mr. & Mrs. Lemon Berkey	1.00	
Mr. & Mrs. A. W. Boyer	3.00	
Don Hagerich	.50	
Mr. & Mrs. A. E. Hostettler	1.00	
Mr. & Mrs. Clyde J. Kaufman	5.00	
D. W. Simmons	20.00	
Mrs. H. K. Smith	.60	
Sunday School	6.25	$ 38.35

Johnstown Third Brethren Church

Mr. & Mrs. James L. Barkhymer	$ 5.00	
Catherine Benshoff	10.00	
Mr. & Mrs. D. F. Benshoff	10.00	
Mr. & Mrs. Floyd Benshoff	11.00	
Mr. & Mrs. Harold Benshoff	5.00	
The Rev. & Mrs. William S. Crick	5.00	
Mr. & Mrs. C. F. Dysert	1.00	
Charles & Florence Edmiston	1.00	
Mr. & Mrs. C. L. Figart	2.00	
Mrs. Norman Grumbling	4.00	
Mr. & Mrs. Oscar Hamptom	2.00	
Mr. & &Mrs. Henry Holsinger	5.00	
Mr. & Mrs. Clarence Howard	1.00	
Mrs. James Hunt	4.00	
Mrs. Catherine Keifer	1.00	
Jonathan Kels	1.00	
Victoria & Helen Launtz	1.25	
Mr. & Mrs. H. H. Link	5.00	
William Rouser	.25	
Mrs. Clara Smith	1.00	
Mrs. Lewis Stutzman	1.00	
Leslie A. Stutzman	1.00	
Mrs. Nell Stutzman	5.00	
Grace Thomas	.25	
Sue & Rhoda Vickroy	5.00	
Mrs. Sue Vickroy	1.00	
Senior Christian Endeavor	7.50	
Sunday School	66.11	
S. M. M.	10.00	
W. M. S.	10.00	$182.36

Masontown Brethren Church

Anonymous	$ 30.00	
Edgar Berkshire	5.00	
Harry L. Berkshire	10.00	
James Brown	20.00	
Mrs. Belle Honsaker	100.00	
J. W. King	5.00	
Loyal Women's Class	5.00	
Mrs. Fred Maloue	5.00	
Mrs. Matilda Sangston	10.00	
Miscellaneous	36.34	$227.34

Meyersdale Brethren Church

Cora Anthony	$ 1.00	
Mrs. W. L. Baldwin	2.00	
Mrs. & Mrs. C. M. Bird	25.00	
Charles E. Bird	10.00	
Miriam Bird	5.00	
Mr. & Mrs. John H. Blocher & Lynn	10.00	
Mrs. E. M. Bowser	1.00	
Mary O. Cook	5.00	
Mrs. W. R. Cook & Alice	2.00	
Mrs. Emma S. Fogle	50.00	
Mr. & Mrs. Harry LaRue	5.00	
Irene, Naomi & Sidney Lenhart	10.00	
Mrs. J. W. Long	2.50	
Mrs. Robert Lorenzen	1.00	
Mrs. Henry Suder	2.00	
Anna Bird Walker	10.00	$141.50

Mount Olivet Brethren Church

Mr. & Mrs. W. B. Layton	$ 1.00	
Miscellaneous	22.50	$ 23.50

Mount Pleasant Brethren Church

Clark Blansett	$ 1.00	
Mrs. F. P. Eicher	1.00	
Mr. & Mrs. Charles Lessman	1.00	
Mr. & Mrs. John Mullen	5.00	
Miscellaneous	3.52	$ 11.52

New Kensington First Brethren Church

Jean Bowser	$ .50	
Mr. & Mrs. Oliver Bowser	3.00	
Paul Ray & Paula May Bowser	.37	
Mr. & Mrs. Carl Carlson	.50	
Mr. & Mrs. V. J. Conners	5.00	
Alice Faith	.61	
Beverly Fisher	.40	
Betty Groves	.50	
Mr. & Mrs. Carl Harrer	.50	
Carl, Jr. and Donald Harrer	.59	
Junior Groves	.11	
Clark & Margaret Keller	.21	
Mr. & Mrs. Clark Keller	1.00	
Mrs. E. B. McGeary	.50	
Arline Mae Patz	.33	
Primary Classs	.25	
Sarah & Aldine Robinson	2.00	
Mrs. J. C. Simmermon	3.00	
Rev. & Mrs. Chester Zimmerman	10.00	
Miscellaneous	1.80	$ 31.17

Quiet Dell Brethren Church

Mrs. Mae Anderson	$ .50	
Mr. & Mrs. George Hieronimus	1.00	
Burl Mackey	1.00	
Mrs. Basil McCracken	.25	
Mrs. Sadie R. Wise	1.00	
M. J. Wood and family	1.00	
Miscellaneous	.65	$ 5.40

Pittsburgh First Brethren Church

Malinda Burd	$ 1.50	
Mrs. Anna Bole & Mr. & Mrs. I. C. Bole	2.00	
Mr. & Mrs. John Burner & family	1.50	
Mr. & Mrs. Thomas Clark	7.00	
Mr. & Mrs. LeRoy Collett	2.00	
Mrs. Robert Friend	1.00	
Mrs. Mary Garland	2.50	
Mr. & Mrs. George Garland & Marlene	2.25	
Arley Kirby	2.00	
Mr. & Mrs. L. P. Mackell	6.00	
Mr. & Mrs. William Nebeling	1.00	
Mursey. Beginners & Primary Dept. of S. S.	1.50	
Mrs. William Pepperney	1.00	
Mr. & Mrs. A. J. Preusser	1.00	
Mr. & Mrs. William Raper	1.00	
Mr. & Mrs. Ralph R. Rau & family	5.00	
Mr. & Mrs. J. A. Rishtel	10.00	
Edward Sefton & Alice Sefton	3.00	
Rev. & Mrs. Floyd Sibert	5.00	
W. Speakman	1.75	
Mr. & Mrs. E. J. Stalker & family	2.10	
Fred Stalker	1.00	
Sunday School	13.73	
Ira Wilcox	1.00	
Mrs. F. Woehley	1.50	$ 81.42
Philadelphia Third Brethren Church		12.50
Sergeantsville Brethren Church		
Hughla Dilts	$ 5.00	
Sadie Fauss	1.00	
Bessie E. Fisher	5.00	
Mrs. Thomas S. Fisher	1.00	
Mrs. Charles Johnson	5.00	
Ida S. Leigh	5.00	
Miscellaneous	19.00	$ 41.00

Summit Mills Brethren Church

Frank Fike	$ 5.00	
Mr. & Mrs. Irvin Fike	10.00	
Mrs. Mary Handwerk	1.00	
Mr. & Mrs. Henry C. & Helen Hostettler	4.00	
Mr. & Mrs. Lloyd Klotz	3.00	
Mrs. Clarence Maust	1.00	
Mrs. Will Opel	1.75	
Mrs. Galen Peck	2.50	
Mrs. Elizabeth Rishel	25.00	
Mrs. Mary Rishel Ringler	3.00	
Mrs. Harvey Romesburg	1.00	
Emma Schrock	2.00	
Minnie Swearman	2.00	
Elizabeth Werner	1.00	
Mr. & Mrs. George Werner	2.00	
Harold Werner	1.00	
Mr. & Mrs. Mahlon W. Werner	50.00	
Ruth Werner	1.00	
William Werner	1.00	
Frank Witt	1.00	
Mrs. George Witt	.75	
Maggie Witt	3.00	
A member	40.00	$161.50
Uniontown Second Brethren Church		62.50
Valley Brethren Church		
Mr. & Mrs. J. Edgar Berkshire	$ 10.00	
Mr. & Mrs. Gay Harkcon	7.00	
Mr. & Mrs. Gilbert Hess	1.00	
Marion Kolp	1.00	
Mrs. Charles Keslor	2.00	
Mr. & Mrs. E. B. Miller	10.00	
John H. Miller	5.00	
Katherine Miller	10.00	
Luther Miller	1.00	
C. L. Stahl	2.00	
Mr. & Mrs. H. F. Stahl	1.00	
Mrs. Ora Stahl	1.00	
Miscellaneous	4.32	$ 55.34

Vandergrift Brethren Church

Emma Berkey	$ .25	
B. F. Buzard	5.00	
Mr. & Mrs. Irvin Kelly	5.00	
W. F. McClelland	.10	
Mr. & Mrs. David Stewart	1.00	
Doris Stewart	.25	$ 12.60
Vinco Brethren Church		186.14
Waynesboro Brethren Church		
Mr. & Mrs. H. W. Good	$ 5.00	
Mr. & Mrs. William Kauffman	5.00	
Lydia Latshaw	5.00	
Mrs. Della Laughlin	10.00	
Harry Laughlin	1.00	
Mary Laughlin	10.00	
Vera Laughlin	10.00	
F. M. Miller	5.00	
Mrs. Margie Minich	1.00	
Mrs. Laura & Donald Shearer	5.00	
Mrs. John Snyder	1.00	
Sunday School	2.28	
W. M. S.	10.00	
Mrs. Edna B. Wagaman	1.00	
Mr. & Mrs. Ira Weaver	5.00	
Mrs. D. C. White	5.00	
Miscellaneous	18.72	$100.00
White Oak Brethren Church		7.33
Yellow Creek Brethren Church		4.00
Miscellaneous Pennsylvania		
Isolated member	$ 1.00	
Cambria County C. E. Union	33.00	34.00

SOUTHEASTERN DISTRICT

Bethlehem Brethren Church

Mrs. E. G Goode	$ 7.00	
I Will Class	32.22	
Mr. & Mrs. H. A. Logan	10.00	
Mark Logan	10.00	
Rev. & Mrs. John F. Locke	5.00	
Mrs. P. G. Wenger	10.00	
Miscellaneous	17.00	$ 91.25
Cumberland Brethren Church		3.50
Cumberland Brethren Church		3.50
Mrs. W. H. Beachley	$ 5.00	
Mary Bentz	5.00	
Mrs. Ella Bovey	15.00	
Mr. & Mrs. J. L. Carnochan	5.00	
Mrs. Ira Downey	5.00	
Theodore W. Fahrney	10.00	
Mrs. J. K. Funk	5.00	
Mrs. Clara Hartle	5.00	
Mr. & Mrs. J. I. Hereter	5.00	
Mr. & Mrs. H. C. Keplinger	20.00	
Mrs. J. B. Laughlin	10.00	
Allen Long	5.00	
Mrs. Emma Newcomer	5.00	
Mrs. Angela Reichard	5.00	
Mr. & Mrs. Braden Ridenour	20.00	
Mrs. Henry Rinehart	5.00	
Mr. & Mrs. C. H. Rohrer	25.00	
Mrs. Georgia Rohrer	5.00	
Mr. & Mrs. John Shank	5.00	
Mr. & Mrs. J. G. Smith	5.00	
Mr. & Mrs. J. P. Spedden	10.00	
Mr. & Mrs. Oscar S. Stoffer	10.00	
Mr. & Mrs. G. W Spellman	5.00	
A Roy Sprecher	5.00	
Mrs. Margaret Yessler	5.00	
Mrs. J. M. Tombaugh	5.00	
Miscellaneous	23.04	$333.04
Liberty Brethren Church		$ 11.25
Linwood Brethren Church		123.22
Maurertown Brethren Church		
Mrs. Eleanor Cooley	$ 1.00	
Mary Copp	5.00	
Mr. & Mrs. Romeo Fink	6.00	
Mrs. Frank Funkhouser	1.00	
John Funkhouser	1.00	
Home Dept of S. S.	2.50	
Mrs. Charles James	5.00	
L. B. Kohne	1.00	
Dr. & Mrs. Louise Glenn Locke	5.00	
Mrs. Turah F. Locke	100.00	
Rev. & Mrs. E. L. Miller	15.00	
Margaret Miller	5.00	
Mrs. Charles Painter	1.00	
Dorothy Ritenour	8.00	
Mrs. Jack Ritenour	1.00	
Mrs. W. H. Robinson	5.00	
W. M. S.	10.00	
Miscellaneous	35.04	$254.54
Mount Olive Brethren Church		
Mrs. Mollie Baker	1.00	
Mrs. Vallie Bowman	1.00	
Mr. & Mrs. Lloyd Byrd	2.00	
Mr. & Mrs. V. W. Echard	2.00	
Mrs. Henry Foley	.50	
Mr. & Mrs. J. G. Harmon	1.00	
Mr. & Mrs. J. S. Hinkle	1.00	
Ladies' Aid Society	20.00	
Mr. & Mrs. Leon Lam	1.00	
Rev. and Mrs. John F. Locke	7.00	
Mrs. Bessie Magahs	1.00	
Mr. & Mrs. E. H. Michael	10.00	
H. E. Michael	1.00	
Mrs. Rachel Morris	.28	
Sadie Morris	.35	
Mr. & Mrs. O. A. Powell	5.00	
Lettie Rodgers	.25	
S. M. M.	5.00	
Mrs. A. H. Saufley	.25	
Mrs. Maggie S Smith	2.00	
Mrs. Ethel C. Speran	1.00	
Mr. & Mrs. W. M. Wagoner	2.00	
Mrs. Maggie Welberger	1.00	
J. M. Wilbelger	1.00	
Miscellaneous	8.91	$ 75.54
Oak Hill Brethren Church		
Martha Brooks	.50	
Dr. H. A. Duncan	5.00	
Mr. & Mrs. J. A. Duncan	5.00	
Bessie & Susie Fitzgerald	2.00	
Mr. & Mrs. Marian Johnson	2.00	
Rev. & Mrs. L. A. Myers	5.00	
Lora Simpson	5.00	
Sallie Singer	1.00	
Sunday School	5.40	
Willing Workers Class	5.40	$ 36.30
St. James Brethren Church		
Irene Bloom	10.00	
Loleta Poole	2.00	
Mrs. Bessie Suman	5.00	
Sunday School	21.00	
Women's Bible Class	2.56	
Miscellaneous	2.00	$ 50.62
Washington Brethren Church		$295.25
Isolated		107.50

It is our humble opinion judging from the moving pictures of Dr. Yoder and his school of workers in our South American field that there could not have been a more fruitful investment of your Christian gifts. We believe the Lord prospers men and women with burdens for missions. We are grateful to the growing number of people in our denomination who love this Christian habit.

Our ministers in their pulpits and our Sunday School teachers and officers are largely responsible for the burning compulsion that many of us feel in relation to the missionary enterprise. We thank God for these Brethren preachers and leaders who are making this Great Commission real in the Brethren Church. J. R. K.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

The other day when I was sitting in a bus and began looking around, I saw a picture up above one of the windows of a man with a very cheerful smile. Under the picture it said, "We have a smile for you!" The man whose picture it was is the manager of a savings bank, and what he meant you to understand, by having his cheerful face and that "We have a smile for you!" there in the car, was that if you come to his bank he will shake hands and take the dollar you bring to put there just as if he were taking a rich man's thousand dollars, and seem just as glad to see you as if you were his dearest friend. By being pleasant and welcoming like that he thinks that a great many people would want to come to his bank.

You know how it is, too, when you go into stores and buy something you want. Some times it seems as though all the clerks there were saying "We have a smile for you!" They come hurrying forward to see what you want and show you everything they have and try to find exactly the thing you are looking for. Then you think that is a nice store from which to come and buy things, and tell all your friends to go there too. But sometimes you go into a store where everything is very different. The clerks look at you over their shoulders from behind the counters and come lagging along as though they did not care whether they waited on you or not. They looked as though they were sorry you came in and you commence to think you are sorry yourself. The next time you want to buy anything you do not go to that store, and you tell other boys and girls that you would not advise them to go either.

People who manage stores have to be very careful to have the "We have a smile for you!" kind of clerks. They know that clerks like these increase business, because people want to come to the stores where they are. They know they must get rid of the kind of clerks who look grumpy and out of temper when you come in. They say, "That may be a nice man, he may treat his family very well, and not have any other bad habits, but he is so doleful and gloomy in his ways he is no kind of clerk to have in a store." So they tell him that they don't need him any more, and out he goes.

That is the way people do when they think about the business in which they are making money. But there is a bigger and finer thing even than that kind of business. It is the work of God which you and I are called to do. We must be wanting to make God's place so pleasant and welcoming that everybody will want to come and find the things God has for them.

I wonder if you ever noticed among boys and girls, and men and women, too, the difference between those who look as though they were saying, "We have a smile for you!" and the other kind who seem to say something different. A new boy comes into the Sunday School class, and the other boys look him all over with an unfriendly stare, as much as to say, "Well, what is he coming for?" A new girl comes into the class, and if her clothes are not as fine as some of the others perhaps those others look at her as much as to say, "Now I wonder who she is?" And then in church on Sunday morning or Sunday evening when a stranger comes in, there are some people who will turn around very sharply, as though they had suddenly got an exceedingly sharp pain in the back of their necks, or edge around in the corner of a seat, very much like Miss Muffet, made uncomfortable because a large spider had suddenly dropped down in her neighborhood. Do you suppose boys and girls, and men and women who get that kind of look want to come back to that kind of Sunday School or Church? No. They say, "The people in that Sunday School and that Church may be very good in some respects but they do not make you think they want you to be there. The next time I am going somewhere else."

But the pleasant thing is that there are always a great many people in God's house who are like the man with the cheerful smile, who wanted every one to think he was saying, "'We have a smile for you!" When new scholars come to the Sunday School, and strangers come to the Church, they are just as glad as they can be. They make a place for them on the seat, and introduce them to the other boys and girls, and tell them what the lesson is, or the number of the hymn. After the service they make them feel welcome. Every one who has been treated like that goes away feeling they had been near to God, because God's children had treated them in God's loving way.

Wouldn't it be nice if we could carry on our faces always a look that made everybody know that we were saying, "We have a smile for you?"

With love, in Christ's Name

Aunt Loretta.

Lord, make me an instrument of
Your peace!
Where there is hatred, let me sow love.
Where there is injury, pardon.
Where there is doubt, faith.
Where there is despair, hope.
Where there is darkness, light.
Where there is sadness, joy.

O, divine Master, grant that
I may not so much seek
To be consoled, as to console;
To be understood, as to understand;
To be loved, as to love; for
It is in giving that we receive.
It is in pardoning that we are pardoned.
It is in dying that we are borne to Eternal Life.

—Prayer, St. Francis of Assissi.

OUR DEFENSE

By Irwin E. Bradfield

If Jesus were to have His place
In plans for our defense;
Our efforts for the nation's weal
Would take on strength and sense;
And right to live and toil in peace
Would be our first defense.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 11

Subject: The Remedy of The World's Misery

1. The only remedy for the present distress of the world is in the blood of the Lord Jesus Christ, shed on the cross. Ephesians 1:7; Colossians 1:20; 1 John 1:7; Revelation 1:5, 6.

2. Why doesn't God stop the war? Because man is a free responsible being, and man made the war. Jeremiah 2:13; Jeremiah 2:32.

3. The curse came into the world through one man, Adam. The Lord Jesus Christ became a man in order to redeem us from the curse. 1 Corinthians 15:45.

4. Man's sweat was part of the curse of the human race. When Christ took the curse upon himself he sweat great drops of blood. Luke 22:44.

5. The first Adam broke the law. The last Adam, Christ, kept the law. Matthew 5:17, 18.

6. Thorns and thistles were part of the curse. So the soldiers pressed a crown of thorns on the sacred head of the Christ. Matthew 27:29; 1 John 3:8.

7. Death was the consequence of the curse. So the Lord Jesus died in order to redeem us from eternal death. Genesis 3:19; Genesis 5:5; 11 Timothy 1:10.

8. Through the curse of sin, the human race was driven from the presence of God. But through the acceptance of Christ, we are brought again to him. 1 Peter 1:18, 19; Ephesians 2:13.

9. The first Adam ate the forbidden fruit and was denied the fruit of life, lest he live forever in sin. The last Adam, through his death on the tree, restored access to the tree of life in glory. Revelation 2:7.

10. The first Adam was the head of a fallen race. The last Adam, our Lord Jesus Christ, is the head of a new creation. 11 Corinthians 5:17.

The Bible is the high-water mark of literature. The sublime beauty of thought, feeling and expression enshrined in its simple but sonorous phrases has shone undimmed through the centuries. It is more widely loved and revered and read than any other book. Even so, our tragedy is that the Bible is not read enough, pondered enough, followed enough.—Cordell Hull, Secretary of State, U. S.

A CORRECTION

In a recent issue of The Evangelist, in my "News from the College and Seminary" I made the statement that the College had received a gift of $1,000.00 from Ira C. Wilcox. This was an error. Please note.

E. G. Mason,

WHO WILL BE FIRST TO SEND IN THE PUBLICATION DAY OFFERING ? ? ? ?

Because we want to be perfectly fair in this matter, we are not judging this by the first one to arrive in our offices, BUT by the POST MARK on the letter which contains the check. Thus it becomes a matter of WHO MAILS IT THE EARLIEST.

NOW LET US SEE WHO WILL BE FIRST

Make Checks to:
The Brethren Publishing Co.

Offering Date January 24th

BEATITUDES FOR THE CONGREGATION

1. Blessed is the congregation that loves and respects its minister.
2. Blessed is the congregation that plans to help its minister grow into his ministry.
3. Blessed is the congregation that realizes its minister has many personal burdens to bear the same as do individual members.
4. Blessed is the congregation that practices tolerance and the golden rule at all times toward its minister and his family.
5. Blessed are the homes in a congregation in which gossip concerning the minister is never heard.
6. Blessed is the congregation which does not make a "servant" and taxi driver out of its minister.
7. Blessed is the congregation whose members do not sit in the seat of the scornful.
8. Blessed is the congregation that helps to have its minister esteemed in the neighborhood and among other denominations.
9. Blessed is the congregation that looks to its minister as to a spiritual guide.
10. Blessed is the congregation that does not crucify its pastor.

Argentine Stories

Silverio Ojeda

It may be of interest to *Evangelist* readers to know of a prisoner in an Argentine prison who is studying Brethren doctrine and winning souls among the prisoners.

Miss Alice Wood is a missionary from Canada who has a group of missions in the province of Buenos Aires, with the large town of Veinte Cinco de Mayo as the center. She has invited me to attend their annual conference and give them another series of doctrinal studies. In her work she uses as a text for such studies my booklet entitled *La Fe del Evangelio* (Gospel Faith). She writes the following about the prisoner named above:

"Brother Yoder, I want to tell you about Silverio Ojeda, a convert in the penitentiary in La Plata. He was educated to be a priest. Next he studied in a military school, then he became an officer, and while travelling for the war department, he visited our mission here. Soon after his dear wife was attacked and while defending her and himself he shot a man. He had been married less than a year. He has been in prison two years and may have five more. He talks with the prisoners and some have been converted. He writes articles which are being published in Argentine papers. His wife lives in Avellaneda where missionaries have visited her. Ojeda is only thirty-seven years old, and I believe the Lord is preparing him for a very useful life. I send him literature to read and here is what he says about your book *Gospel Faith* which he is studying closely, "I do not have words to exalt so great a work. It is very enlightening and of great value for all who have the good fortune to read its pages. Please give my congratulations to the author when you have opportunity." In a more recent letter he says, "The book by Dr. Yoder is of very great help to me in these times of trial." He would be delighted if you could visit him. You know what the Word says about visiting "them that are in bonds as bound with them." At first I felt ashamed to be writing to a criminal, but now that I know him better and his beautiful Christian character I feel it a privilege to comfort him.

I will also write to this man, and if I can arrange to do so, when I visit Buenos Aires in January I will go on to La Plata to visit him. Readers will do well to add his name to their prayer lists. Many of God's chosen workers have had prison experiences.

C. F. Yoder.

HUNTINGTON, INDIANA

We have no big boasts to make for the Huntington Brethren for accomplishments that show on the surface, but we are still striving forward in the name of the Lord. We rejoice in the many evidences of the presence, power and leading of God and the blessings He has bestowed upon us.

Except for a small but encouraging increase in our Children's Division of the Church School, our attendance has been somewhat reduced because of the young men who have been called into the war effort and others who have been engaged in the defense effort. This has had a serious effect upon our work and worship, but we trust God to raise up other leaders and workers to take the places of those who have been removed from us. The faithful ones continue faithful and are truly growing in grace and in the knowledge and power of God. They are indeed "A joy and a Crown" to any pastor. Others are noticeably becoming more interested in the work. Of these we have hope also.

In spite of the fact that some have been removed from us and their incomes have been reduced, our finances have kept up well. All offerings for the general interests of the church have been taken care of, with increase beyond that of previous years. We have been particularly happy over our offerings for missions. Several have adopted the tithing plan and are glad of it.

We rejoice and give thanks to God that we have had no strife nor contention to disrupt our work and worship. Through the unceasing prayers, consistent living and earnest devotion of the faithful ones God has been able to protect us from diversive and disturbing influences and keep us in peace and harmony. Not that we have not been threatened, but God has delivered us. That which might have weakened us seems only to have strengthened us. "Thanks be unto God, who always causeth us to triumph in Christ" (2 Cor. 2:14). We have had many evidences of the value and importance of prayer and of the faithfulness of God. We crave a continued interest in the prayers of all.

H. M. Oberholtzer, pastor.

* * * *

NEW KENSINGTON, PENNSYLVANIA

We are happy to report two new organizations at New Kensington. Just a few days ago both a Jr. S. M. M. and a boy's Brotherhood were organized. There are eight charter members in each group with good promise of more members for each.

The Jr. S. M. M. has held its second meeting and is fully organized. A special feature of the last meeting was a Christmas gift exchange which was enjoyed by all. They are using the *Outlook* topics and working hard to be an Honor society. They had a practice period in using parliamentary procedure in which they showed aptitude.

The Brotherhood of David and Jonathon will have had its second meeting by the time you have read this. They are studying about missionary heroes. Each member takes part in prayer and in the program. After the organization meeting the Brotherhood went for a short hike. The members are looking forward to being one of the best societies in the Brotherhood.

Chester F. Zimmerman.

Outstanding Gifts

The following names are those of Brethren who are among the largest personal contributors of our Brethren denomination. To say that their sacrifice is larger than some who gave less would be an untruth, for who knows the motives but the Lord. Nevertheless, these people have faithfully and repeatedly shown a faith and interest in the Gospel challenge of missions. There are hundreds whose faithful gifts alone time and again carry on this work.

Erma Amigh
Mr. & Mrs. Harvey Amstutz
F. S. Beeghly
Dr. & Mrs. W. S. Bell
Mr. & Mrs Earl Benshoff
Mr & Mrs. Fred W. Brant
Ben Carey

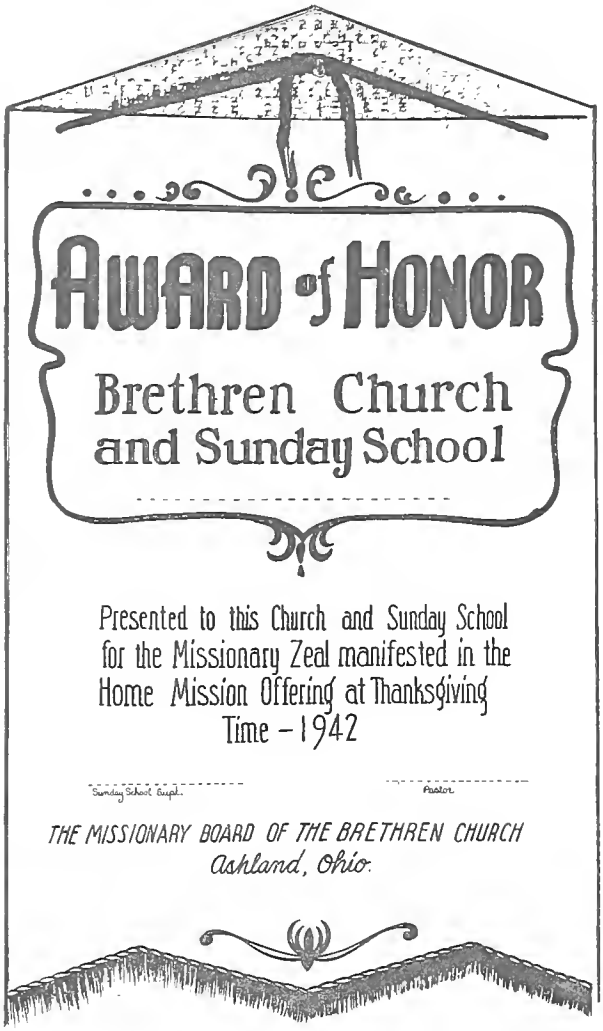
Hughla Diltz
Arthur DeLozier
Mr. & Mrs. J. W. Fitt
Mrs. Emma Fogle
Mr. & Mrs. E. O. Frank
Mr. & Mrs. Martin Goshorn
Mr. & Mrs. R. E. Haliday

Mrs. Belle Honsaker
Mr. & Mrs. W. D. Humke
Mr. & Mrs. L. L. Hummell
Mr. & Mrs. George Kem
(Trust fund)
Mr. & Mrs. Raymond L. Kuns
Mr. & Mrs. John Leidy
James E. Lindsay

Mr. & Mrs. Louis Glenn Locke
Mrs. Turah F. Locke
Mr. & Mrs. Thoburn C. Lyon
Mr. & Mrs. Clifford Mast
Dr. & Mrs. M. D. Price
Mrs. Sadie Puterbaugh
Mr. & Mrs. L. L. RuLon

Mrs Maude Rutt
Dr. & Mrs. J. Raymond Schutz
Sisterhood of Mary and Martha
Mr. & Mrs. Guy Tamkin
Mr. & Mrs. M. W. Werner
Rev. & Mrs. A. E. Whitted
Mr. & Mrs. C. G. Wolfe
Woman's Missionary Society

Presenting



Congratulations to

* * *

Burlington Brethren Church
New Paris Brethren Church
Gretna Brethren Church
West Alexandria First Brethren Church
Berlin Brethren Church
Ashland First Brethren Church
Bryan First Brethren Church
Meyersdale Brethren Church
Warsaw Brethren Church
Louisville First Brethren Church
North Liberty Brethren Church
Pleasant Hill First Brethren Church
Linwood Brethren Church
Waterloo Brethren Church
Hagerstown First Brethren Church
Milledgeville Brethren Church
Oakville First Brethren Church
Ardmore Brethren Church
New Lebanon First Brethren Church
Roann Brethren Church
Goshen First Brethren Church
Cumberland Brethren Church
Johnstown Third Brethren Church
Washington Brethren Church
Loree Brethren Church
Oak Hill Brethren Church
Elkhart First Brethren Church
Summit Mills Brethren Church

Until January 31 your church is still eligible for this.

(We believe there are some churches who are entitled to this honor who have not yet sent in their offerings. Their names will be published upon receipt of their offerings.)

The BRETHREN EVANGELIST

Vol. LXV, No. 4 January 23, 1943

The Good Shepherd

"Poor lil brack sheep, don' strayed away,
Don' los' in de win' an' de rain;
An' de Shepherd, he say, 'O hirelin',
Go, fin' my sheep again.'
But de hirelin' frown—'O Shepherd,
Dat sheep am brack and bad.'
But de Shepherd, he smile like de lil brack sheep
Was the onliest lamb he had.

"An' he say, 'O hirelin', hasten,
For de win' an' de rain am col';
And dat lil brack sheep am lonesome,
Ot dar so far from de fol'.'
De hirelin' frown—'O Shepherd,
Dat sheep am ol' and gray.'
But de Shepherd, he smile like de lil brack sheep
Wus fair as de break ob day.

'An' de Shepherd go out in de darkness,
Where de night was col' an' bleak;
An' de lil brack sheep, he find it,
An' lay it agains' his cheek.
De hirelin' frown—'O Shepherd,
Don' bring dat sheep to me.'
But de Shepherd, he smile, and he hol' it close,
An' dat lil brack sheep wuz me."



C. T. B.

Official Organ of The Brethren Church

Rev C. Y. Gilmer 10-43
R D #1
Conemaugh, Pa.

The Brethren Evangelist

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INTERESTING ITEMS

CHRISTIAN ENDEAVORERS PLEASE NOTE. We are giving space for two Christian Endeavor topics in this week's issue. This is because of some difficulties on the part of Brother Benshoff in getting the subjects of the new year. We will also have two topics in next issue and this will bring the topics out sufficiently ahead of time to give ample opportunity for the leaders to get the material out.

AS THE PRESENT ISSUE WAS BEING MADE UP we received a letter from Brother C. C. Grisso, containing 48 subscriptions from Loree and College Corners Churches, of which he is the pastor. Forty of these were from the Loree Church and eight from College Corners. Brother Grisso has been making special effort to place his charges on The Evangelist "map", and he is succeeding in a fine manner. Thanks, Brother Grisso.

A CARD FROM BROTHER FLOYD SIBERT contains this interesting bit of news: "Wednesday evening, January 7th, was our last prayer service in Pittsburgh. (Brother Sibert has accepted the pastorate at Pleasant Hill, Ohio). We had 55 present in spite of a cold, snowy evening. The attendance at our last service was a gain of 587% over our first prayer service here four years ago. During our pastorate here our prayer service attendance reached the high mark of 77. That, however, was before gasoline and tire rationing."

WE ARE SORRY THAT TWO LINES WERE REVERSED in a recent poem by Brother H. A. Gossard. The poem, entitled "1943", was in the first issue of this present year. The last four lines should read:

> Folk bless the world oft as they use me right;
> And curse themselves oft as they use me wrong.
> As servant, I rest neither day nor night,
> As King, I rule the universal throng.

Our sincere apologies, Brother Gossard.

IT LOOKS VERY MUCH LIKE LOUISVILLE, OHIO, will claim place No. 5 in our line up of 100% "Evangelist Subscription" churches. Their calendar of January 10th carries a special announcement concerning their campaign to complete their list. The W. M. S. Committee has charge of this campaign. We will be waiting for your list, Louisville, and will be more than pleased to list you as No. 5. Unless, of course some other church gets their list in ahead of you.

YOU WILL SOON BE HEARING THE FULL REPORT of the Dedication of the New Dayton, Ohio, Church, which took place on Sunday, January 17th. Brother W. E. Ronk, who had the privilege of attending this service, reports that even though the streets were icy that the church was well filled for the morning service and crowded for the afternoon service. We wish to extend our congratulations to the Dayton people in this magnificent effort, and its culminating results.

WE HAVE RECEIVED TWO ATTRACTIVE CALENDARS issued by Brother Smith Rose, who recently assumed charge of the Roann, Indiana, Church. By the look of the programs that are announced, there is certainly no time to do much but the work of the church in that place.

WE NOTE THAT FEBRUARY 14-28 is the date set for the evangelistic meetings at Oakville, Indiana. Brother S. M. Whetstone is the pastor. We trust you will place this meeting on your prayer list.



EDITORIALS

PRAY—PAY

Lord, do not teach us HOW to pray,
But rather make us pray-ers;
For when we once have learned to pray,
We then will become pay-ers.
The letter that we here omit—
The little "r" in prayer—
Begins (r)esponsibility,
Which every one should bear.
For when we pray we ought to know
God will not hear our prayer,
Until we wholly give our all
And become "Paying Pray-ers."

Inseparably linked together are the thoughts of "pray" and "pay."

The story is told of an aged saint who was constantly in attendance at the services of the church of his choice. One evening the pastor, contrary to his usual custom, seeing the bowed head of his aged parishioner, said, "Brother Smith, will you lead us in prayer?"

There was a short pause while the good man fumbled in his pocket, and then he came down the aisle to the front of the church and deposited a dollar bill in the offering plate.

The minister, thinking he had misunderstood the request, said, Brother Smith, I did not ask you to make a contribution; I merely asked you to lead in prayer.

The eyes of the old saint turned upon the minister sadly and he uttered these semi-rebuking words, "Pastor, I can never pray until I have given something to the Lord."

The Paying Pray-er

The one who pays and with the material substance, sends his prayer winging to the Lord is a "Paying Pray-er." How true are the words, "Where your treasure is, there will your heart be also." One must have a direct interest in a project or a personality before adequate prayer can be made. Yes, sufficient interest that the prayer will bring the pray-er into active relation to the thing prayed for. The gift is the response in the human heart which helps God to answer the prayer thus made. "The gift without the giver is bare." One must truly support the various interests of the church by prayer and gift.

The Need of Prayer

No advancement in the work of the church just comes by chance. Things do not "just happen." There is a definite something behind it all. That something, in the heavenly realm, is God working his mighty power; in the earthly realm it is weak man upon his knees. The two must work together. God has given us this medium of prayer as an access to His Throne, but we must use it to get results.

"Satan trembles when he sees
The weakest saint upon his knees."

We have not touched even the fringes of the power of prayer.

The Praying Payers

The one who really prays and, through his prayer, finds an avenue of helpfulness, is a "Praying Payer."

When one really becomes a payer, he must of necessity become a more ardent pray-er. He knows that mere money alone will not accomplish that for which he designs it—he must give some of himself to the effort. And this effort truly begins with a prayer.

Do you remember that the very first words of Paul, struck blind on the Damascus Road, were, "Lord, what wilt thou have me to do?" It was his first spiritual contact with Jesus and it began a series of pay and pay and pay. The more he prayed, the more he paid. When Jesus says, "Render unto God the things that are God's," he literally means "Pay."

God Has a Plan

God's plan is the "Tithe and Offering" plan. No better way has been or will be found or devised. The Tithe we owe Him; the Offering we give Him. The Tithe we pay—The Offering we present. The Offering goes beyond the Tithe and is the answer of a loving heart to a Provident God. The tither has become a Paying Pray-er and a Praying Payer. He returns to God His due. He presents it with a prayer that it may accomplish its purpose in the plan of the Master.

So we must Pay and Pray as well as Pray and Pay.

F. C. V.



Rev. E. M. Riddle

Making the Most of What We Have

Text—2 Kings 4:2. " . . . nothing in the house save a pot of oil."

The entire passage narrates the account of Elisha augmenting the widow's supply of oil. It is a beautiful story showing the power of God, through his servant, the prophet.

The widow was left with little support. Her husband had been one of the sons of the prophets. It is most likely this husband did not draw a very substantial salary. It was a very irreligious age and professional income was scanty. Consequently this widow faced financial difficulties, so much so, that her two sons were to be taken by the bondsmen. It was the law of the time, that a creditor was allowed to claim the person or children of the debtor and compel them to serve him as a bondsman till the year of jubilee would set him free. This is the picture of a troubled soul.

Thus far, many thousands in the world have been in quite similar circumstances. How fine that the servant of God—Elisha—could come along at the opportune time. It was a golden moment too for the man of God. He did not pass her by. He stopped. He inquired as to what he might do. Two significant questions came forth. "What shall I do for thee?" "What hast thou in thy house?" The widow's reply was, "Thy handmaid hath nothing save a pot of oil." Her supply of household utensils was most meager. She was told to borrow vessels—empty vessels and plenty of them. After the vessels were secured, they were told to enter their house, close the door and pour into the vessels, from her little cruet, which was not more than a gallon, likely less than half that amount. She complied in detail. She poured and poured, and every vessel was filled, not one was left. "And the oil stayed." It ceased to pour any more.

She used what she had. It is my conviction that this woman's obedience and her response to the prophet was simply because she had fully surrendered. She had recognized her want and insufficiency. She was now perfectly willing to depend upon another. She was ready to meet an adventure in FAITH. As a result she was able to see all the vessels filled with oil, which she was told to sell, pay her bills and support her family. *Would this have taken place had she refused to obey?* Willingness, obedience and surrender were all necessary before she could give such full co-operation in this heavenly deal.

In the feeding of the five thousand, as recorded in the Gospels, Jesus used what was at hand. He saw a great hungry multitude, upon whom He had compassion. Someone else saw a boy, a mere lad with a small lunch of little loaves and fishes—just a meal for a hungry boy. It was all there was at hand. In the hands of the Lord the little boy's lunch became a banquet that served over five thousand, with twelve baskets of food remaining. They used only what they had and then depended upon the power of God.

Another example: a good widow came with her gift to the altar. Others came with much more it would seem, but she gave her all, they only a part. She was greatly praised above all the others, simply because she used to the glory of her God, all that she had. She dared to give her mite, an offering, her all. The other givers did not so surrender—did not so trust and they did not receive such approval and blessings as she did.

How shall we apply this thought and these wonderful examples? Let us think of them in connection with our abilities, our money and our time.

First, *as to ability,* we are not all gifted alike. We have varying talents. I shall never be able to do what some folks do and the very opposite of this is true, they shall not all do some of the things which I am able to do. But the striking truth is that, under God, we are not expected to give an accounting for the same things. The point is, are we faithful with what we have?

Second, *as to money.* This has been somewhat dealt with in the account of the poor widow. There is the responsibility of stewardship. The person with

great wealth or he with decided talents has a greater responsibility before God. In the 12th chapter of Luke, the latter part of the verse 48 are these words, "For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more." But even the poorest, financially, has a far greater responsibility than is commonly realized or met, else there would be greater response in our churches to the appeals for service in a needy world. The poor man's wise apportionment of his ever-so-small salary, is, in the sight of God, just as much an indication of his willingness to support the Christian cause, as that of the wealthy.

Thirdly, *As to Time*: well, it is all the Lord's time. We are to use it. How much? Some stress the one-seventh. But, why quibble about the one-seventh, when if we serve as Christians ought, we shall be delighted to live every day as unto the Lord. If our task is a legitimate one, we will be able to perform it in a Christ-like manner.

The Word says, "Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Also, "moreover it is required in stewards, that a man be found faithful." So if we have much or little, we are to use what we have to the glory of our God. We are in the world for that purpose. Our life embraces everything that by its careful and prayerful use, may be used to the promotion of God's purpose.

—Louisville, Ohio.

PRAYER IN WAR

H. A. Gossard

God of great mercy, teach us Love once more;
Lest, judging, Thou in it should find us poor!
Forgive each thot of hate; each act efface;
Let Faith and Love return with boundless grace.
Confuse our tongues when we woud plan to snare;
And help us speak when we'd spead what is fair—
Then would our speech abound in praise to Thee
Who taught us Love, and by it set us free . . .
Silence This Tumult!—Sheathe the carnal sword!
And may we love no master but Thee, Lord . . .
Thy image in us:—teach us to refute
By heaven's wisdom that which shows the brute!
Then Faith shall live, and Love act without fear;
And mankind shall enjoy the present here.

—Lanark, Illinois.

"Don't try to live tomorrow before you live today.
To live each moment as it comes, is far the better way.
Tomorrow you may never see; but surely if you do,
God, who has helped you live today, will help tomorrow, too."

An Investment For Eternity

Rev. W. R. Deeter

1. In many homes there is a vital need of a Religious weekly like *The Brethren Evangelist,* to carry the message of spiritual strength for the day.

2. You will not find in such limited space so many helpful articles and sermons as are sent out each week.

3. You need the inspiration of wholesome reading based on fundamental proofs of divine inspiration. You may be sure there will be no "fly in the ointment" of discussions.

4. You will find the editorials from the competent staff of editors, unlike those which appear in most religious weeklies—bristling with interest. They exhort the reader to closer fellowship with the blessed Trinity. They write as prophets of the Lord.

5. Your young people will find something that will fully meet the needs of their devotional meetings, free from modernistic taint or faith-destroying insinuations.

6. No home should think of rearing children within its walls without a religious periodical of the safest type. Among the various things on the center table should be the Bible and a religious weekly, to help mould sentiment and memory with enduring reading matter.

—Burlington, Indiana.

VALUABLE HELP FOR STEWARDSHIP COMMITTEES

Layman Tithing Foundation, which cooperates with all denominations, will send, for one dollar, to any committee or individual, a package containing over 550 pages of pamphlets, bulletins and tabloids, also a copy of "A Lad's Lunch," stewardship stories (ages 4-15) by Dr. John E. Simpson, just off the press, author of six books on stewardship. Also instructive circular price lists with special offers and suggestive for tithing campaigns. The price is less than the cost of production.

The church that is carefully, wisely and systematically taught to tithe will become a tithing church, free from financial difficulties. Sample package $1.00.

Please mention the *Brethren Evangelist,* also give your denomination.

LAYMAN TITHING FOUNDATION
740 Rush Street
Chicago

Young Men and Boys' Brotherhood

By Clarence Y. Gilmer

For the junior high school age we recommend the Eagle Books, missionary biographical pamphlets, imported from England. There are forty-four such pamphlets at ten cents each, and they may be procured from the Friendship Press, 156 Fifth Ave., New York. These true stories of real missionaries can be used in "hero study" courses or as a circulating library among the boys.

Similar program materials more suitable for the young men's Brotherhood would be the missionary hero courses prepared by Floyd L. Carr for the Baptist Board of Education, 152 Madison Avenue, New York City. These programs are based on the life stories of great missionaries, with ten incidents for the young men to tell, and a brief sketch of the given hero to aid the leader in connecting the parts of the program. There are three courses with twelve booklets in a course, sufficient to supply material for the Brotherhood for three years. Single booklets are priced at 25 cents each; set of 12 for $2.50.

In congregations where the Woman's Outlook has been kept on file for a number of years, stories with boys and young men as heroes can be found in the Sisterhood department of a number of issues. These stories can be found and classified to suit the age of the boys in Brotherhood.

A book that our Vinco Boys' Brotherhood likes very well is "The Boy and The Man" by Elder J. H. Moore, a former editor of The Gospel Messenger. This book is an autobiography written by a Church of the Brethren minister. This book along with six other valuable biographical books was recently advertised for sale by the Brethren Publishing House, Elgin, Illinois, for the price of one dollar. All are cloth bound books. These can be purchased through our own Publishing House at Ashland.

Another source of material which the writer has personally tried is the series by Dr. Martin Shively which he published from time to time in The Brethren Evangelist entitled, "Brethren Leaders of Other Days as I Knew Them." Material of this type helps to orient the youth with the historic and doctrinal position of the denomination. In this direction I found Martin G. Brumbaugh's "History of the Brethren" invaluable. The boys really do like this book, and it is certainly good for the boys.

Pastors and laymen who are Brotherhood leaders may be interested to know that craft work-out has been adapted to the missionary hero courses published by the Baptist Board of Education referred to in a previous paragraph. This mimeograph material at 10 cents is excellent in developing interest among the boys.

With the Laymen

Prof. Allen R. Thompson, National President

Carl E. Mohler, News Editor

ASHLAND LAYMEN MEET

The Laymen's Association of the First Brethren Church of Ashland, Ohio, met in their first regular meeting of 1943 on Tuesday evening, January 12th.

The meeting was in charge of R. A. Hazen, chairman of the Program committee. Group singing was led by Prof. Allen R. Thompson, National Laymen President. This singing was to the accompaniment of a brass trio from Ashland College, composed of Joe Denbow, Trumpet; Marshall Smith, Saxophone; Robert Jelly, Trombone, with Earl Barr at the piano.

The devotions were led by Rev. L. V. King, pastor of the Ashland Church.

The brass trio then supplied two very fine numbers, "In the Gloaming" and "Songs My Mother Taught Me." These were much appreciated.

Mr. Hazen then presented the speaker of the evening, Prof. M. A. Stuckey, who addressed the meeting on the thought of "Three Pictures of Philip in Acts."

The meeting was then turned over to the local president, Arthur Petit, who conducted the business of the evening. Because of the induction of Arthur DeLozier, the secretary, into the armed forces, the association elected Clarence Myers to fill the vacancy thus made. Completion of the organization was effected and twenty-two members were announced by Treasurer J. E. Stookey.

Refreshments were served by the social committee, composed of Messrs. Carl Mohler, M. P. Puterbaugh and Clayton Mundorf.

The next meeting will be held at the church on Tuesday evening, February 9th, and will be the Annual Father and Son Banquet. Dr. Russell V. Bollinger of the College faculty, will be the speaker of the evening. Special committees have been appointed to make all arrangements.

I am making this report at the request of the Secretary of the organization.

Carl E. Mohler.

Some Devastating Facts Concerning The Liquor Question

AMERICA'S DRINK AND CRIME BILL FOR ONE YEAR IS 635 CARLOADS OF FINE GOLD. A TRAIN 5 1/3 MILES LONG

Space does not permit me going into details, some of the government volumes contain 657 pages; I am giving just a few facts. I wish to make this article so simple that the boys and girls in the grammar school can understand. If the government statistics are correct, my article is correct.

I quote my letter to Mr. Hoover and his reply:

Honorable J. Edgar Hoover
Director Federal Bureau of Investigation
Washington, D. C.
Dear Mr. Hoover:

I am writing an article on Crime, Cause and Cure. If it is not asking too much of you, I will greatly appreciate the following information.

No. 1: The cost of Crime in the United States, between 1920 through 1929; 1930 through 1939?

No. 2: What percentage, directly or indirectly, was caused from manufacturing and drinking alcoholic beverages?

No. 3: Number of places license the sale of alcoholic beverages, and the number of people working in those places?

No. 4: How many distilleries are there, and how many people do they work?

No. 5: The amount of alcoholic beverages consumed, and the cost of same?

Thanking you in advance for the above information, I beg to remain Yours very truly,

J. A. GILES.

United States Department of Justice
Federal Bureau of Investigation
Washington, D. C.

Dear Mr. Giles: September 4, 1942

Your letter of August 27, 1942 has been received and I am indeed pleased that you wrote to me. It has been conservatively estimated the annual cost of crime in the United States is approximately fifteen billion dollars.

The Superintendent of Documents, U. S. Government Printing Office, Washington, D. C., has available a publication entitled "A Report on the Cost of Crime," prepared under the direction of the National Commission on Law Observance and Enforcement. It is suggested you may wish to direct an inquiry to that office for additional information.

I am enclosing the semi-annual issue for 1942 of the Uniform Reports Bulletin which will provide you with statistics concerning crime in the United States during the first six months of this year.

We do not have available for distribution additional data concerning the subjects in which you are interested, and it is my suggestion you may wish to communicate with the Bureau of Internal Revenue, U. S. Department of the Treasury, Washington, D. C., for statistics concerning alcoholic beverages and similar data such as you mentioned in your letter.

John Edgar Hoover, Director

Many thanks to Mr. Hoover and the directors of other government departments for their kindness.

The United States Government pays $35 an ounce for fine gold, or $420 per pound. One carload, 60,000 pounds, $25,200,000.00; 635 carloads, sixteen billion, two million dollars, or a train 5 1/3 miles long; or ten trains 1/3 mile long.

There is a large increase in crime for the first six months of this year.

"Persons Found Guilty, 1941.

Of all persons arrested and charged by the police during 1941, 82.0 percent were found guilty by the courts. The highest proportion of convictions was as follows: Robbery, 83.6; violations (84.8 percent guilty) and driving while intoxicated (84.5 percent guilty). For individual part I offense classes the percentage of convictions was as follows: Robbery, 83.6; burglary, 81:9; larceny, 77:9; auto theft, 77:8; aggravated assault 59:1; rape, 56:0; and manslaughter by negligence, 31.4.

Persons Arrested, 1942.

In examining the 305,570 fingerprint arrest records received at the FBI during the first six months of 1942, age 19 again predominated in the frequency of arrests, followed by the ages 18, 21 and 20 in that order. Persons less than 21 years of age made up 18:5 percent of the arrest records examined, while the corresponding percentage for the same period of 1941 was 17.2.

Youths under 25 years of age represented 57.0 percent of those charged with robbery, 65.0 percent of those charged with burglary, and 76.6 percent of the persons arrested for auto theft.

During the first half of this year, 10.2 persons (31,045) of the arrest records received represented women. This is an increase over the corresponding period of 1941."

America's Drink Bill for 1939, Last Census Taken

No doubt there is a large increase in the manufacture of alcoholic beverages in the past two years. I am quoting the press, Washington date line, October 2nd:

"WPB ORDERS ALL DISTILLERIES DIVERTED TO WAR-TIME PURPOSES. DUE TO HUGE RESERVES, THE ACTION WILL NOT BE FELT BY LIQUOR CONSUMERS FOR MONTHS AND YEARS, EVEN AT THE PRESENT UNRATIONED RATE OF CONSUMPTION. THE LIQUOR SUPPLY MAY RUN OUT, IF THE WAR LASTS LONG ENOUGH, WPB OFFICIALS SAID, THERE IS NOW A FIVE YEARS' SUPPLY."

Number of manufacturing establishments of alcoholic beverages	1,184
Employees of these establishments	74,663
Salaries of employees	141,427,005
Overhead expenses	239,267,926
Agricultural produce consumed	110,467,794
Value of Products	$1,089,073,348

I haven't any statistics on the number of liquor houses, road houses, dance halls and other places that sell alcoholic beverages; or the number of men and women they work. It is estimated there are more men and women in the liquor business, than we have in the armed forces.

Friends, what are you doing to defeat this great enemy? It is going to take prayer and work to overcome I do not say it boastfully, but humbly, I have given this great cause a great deal of prayerful thought, time and work, and one fourth of my meager salary for the past three years.

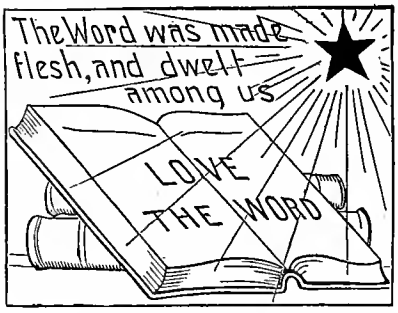
"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Proverbs 20:1."

Woe to him that buildeth a city with blood, and stablisheth a city by iniquity. Woe unto him that giveth his neighbor drink, that puttest thy bottle to him. Habakkuk 2:12, 15.

He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.

(Continued From Page 12)

Editorial Comment



What's the Answer

Rev. Frank Gehman

Two decades of indifferent spiritual emphasis in the home, very little of any kind in the school and with limited methods and means reaching only a limited number in Churches and Sunday Schools have brought us face to face with a major problem of widespread and increasing juvenile delinquency. Because the problem may not directly touch the homes of many of us, we are inclined to sometimes feel that it does not seriously concern us. In that we are mistaken. If it should never touch our homes—and pray that it may not—we still have a moral obligation to move into the battle against this hydra-headed evil. For some time we have talked smoothly and without realism about the breakdown of the American home. Now, whether we like it or not, we can consider some of the fruit of that breakdown.

Conditions have moved certain citizens of our community to seek an answer to some of these issues. They are still seeking—but, be it said to their credit, they are making an effort. Nothing is so ignoble as to make no effort at all. Added, locally, to "normal" conditions—none too good any how—are circumstances arising from war conditions. In our community this means, amongst other things, five military posts, seven shipyards and other defense works. Defense workers and the military are pouring into the community by the thousands. Add to this situation the devil-may-care, what-can-I-do-about-it (shrug) war psychology, and you have a sure recipe for many official headaches and thousands of private heartaches. And, don't fool yourself, your own community has the makings of similar problems. If the Church will take the lead today in going after some solution to these problems, whole families will rise up tomorrow and call her name blessed.

Investigation brought out the fact that only ten per cent of the boys and girls of this city attend Sunday School. One who labored with the same problem in Los Angeles until two years ago stated that in that city only six per cent of the boys and girls attend Sunday School. Assuming that the Sunday Schools give 60 minutes each Sunday to worship and Bible study, these schools in our city are giving the youth of the city an average of six minutes religious training each per week. And in Los Angeles the average reaches the astounding total of 3.6 minutes each per week! Where are we getting with such a situation? Besides, the laws of California (and of some other states, as well) prohibit the reading of the Scriptures, even without comment, in the public school room. We know that most homes, even a majority of Christian homes, neglect the reading of the Bible, so what shall we call the average child of our land but a little pagan? And before you say too much about the conditions revealed here, take a look around your own community and see what is taking place there.

Without the Bible there is no real foundation for morality. And the children of our fair land are not being given the Bible. They do have a bit of carry-over heritage in a hand-me-down morality that rests back in the Bible, but they have nothing for themselves. So is it any wonder that during the last several months the city of Los Angeles has been overrun with youth gangs, stealing, fighting murdering? These gangs, composed of both boys and girls have their own secrets. Police investigation revealed that with the most of them membership required that the candidate, either boy or girl, must have committed crimes, have a police record, have been guilty of immorality, etc. The size of the operations of these gangs is unusual, but not the condition that is back of them. Your own community, however small, has its own counterpart. Neglected youth, rebellious youth!

A few days ago the writer heard the head of the Preston Industrial School for boys at Ione, California say that most of the boys in his school had had neither spiritual nor character training. He emphasized the fact that spiritual training is their greatest need. Last night the Protestant Chaplain of the same

institution stated that most of these boys, when they come to the school, do not know what a Sunday School is. Dr. Olive Walton, superintendent of the Ventura (California) School for girls, declared within the week that this institution is operating at capacity and has a waiting list. The average age of girls committed to the institution, she stated, has dropped from 17 to 16 years within the past year, and they have been taking girls as young as ten years. "Majority of the delinquents who enter the Ventura school are committed for involvement in sex offenses and come from the state's metropolitan areas, which have large military and defense populations." "These girls—mere children—just seem to follow a uniform!" she declared. Then added that the principal blame for most cases rests upon "inadequate" parents, or broken homes.

We cannot look upon the Church as responsible for this condition, for certainly if her message through the years had been heeded these circumstances would not exist. But the fact that they do exist represents an undying challenge to the Church. It is true that along the way the Church has sometimes used ineffective methods, sometimes the vision has not been clear, and that frequently she has been confused over some issues, but despite all that she has kept her main purpose with considerable faithfulness. I am confident that the Church can and will give this matter more consideration than it has been giving it. The attitude that we are ready to help will not suffice, for the youth are mostly not coming to us for help. They have no feeling of need for us. We are not essential to their lives. To me it is inexpressibly sad, that is, if the Church is what it claims to be. Perhaps we shall have to abandon some of our pet pursuits and procedures that we may get around to where people live. Or can it be that we are doing all we possibly can? What's the answer?

—Stockton, California.

ASKS FAMILIES TO ENCOURAGE SERVICE MEN TO CONTACT CHAPLAINS

In accordance with requests from chaplains in the field, Dr. A. W. Gottschall, national director of programs in army camps, naval and air bases, urges families with men in the armed services to write to the men and encourage them to contact their chaplains. Service men should be assured by their families, says Dr. Gottschall that "the chaplains are their best friends."

Chaplains will welcome this advice on the part of parents and wives, and will be able to render greater service, Dr. Gottschall declares.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 12

Subject: Christ Is All

1. Christ is all; therefore **accept** Him. Colossians 3:11.

2. Christ is the Way! therefore **follow** Him. John 14:6; John 10:27; John 12:26; 1 Peter 2:21.

3. Christ is the Truth; therefore **believe** Him. John 1:12; John 1:14; John 8:32.

4. Christ is the Life; therefore **seek** Him. 1 John 5:11, 12; Psalms 27:8; Matthew 7:7; John 1:4.

5. Christ is the Light; therefore **look** to Him. Hebrews 12:2; John 1:9; John 8:12.

6. Christ is the Bread; therefore **desire** Him. John 6:35; John 6:48; Psalms 107:9.

7. Christ is the Good Shepherd; therefore **trust** Him. John 10:11; John 10:14; John 10:4, 5; John 10:3.

8. Christ is the door: therefore **enter into everlasting life** through Him. John 10:9; John 10:1; John 20:31; Acts 3:16.

9. Christ is Lord and Master; therefore **obey** Him. Luke 6:46; John 13:13.

10. Christ is altogether Lovely; therefore **love and adore** Him. Psalms 95:6; Song of Solomon 5:16; 1 John 4:19; John 14:21.

THE GOLDEN RULE

"As ye would others should do to you,
So," Jesus said, "to others do."
What do I like when one I meet
At home, or church, in house or street?

I like a smile on lips to play,
As morning sunlight on the day;
I like a kindly word to hear
To give me heart and give me cheer.

—S. C. Beach.

IT SEEMS TO ME

More good doctrine is made of none effect by careless living and an ungracious spirit on the part of its proponents than by all the demons of hell. If Christians were happier and more faithful in their Christian service, more unsaved folk would be interested in the Gospel. They do not want a righteousness that is a gloomy burden to the soul and a pain in everybody else's neck. Or so it seems to me.

The Mentor.

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

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Topic for January 24, 1943

"WHAT DOES GOD WANT US TO DO?"

Scripture lesson—II Peter 3:8-18

For The Leader

Alexander Maclaren in speaking on 2 Peter 3:14, says that "a bright hope, a sovereign purpose, and a diligent earnestness, are the three conditions of all noble life." Certainly God wants us to live a noble life each day.

It is well for us to ask the question of the topic, for only as we inquire and desire to learn more are we going to improve in our living. The person who never is inquisitive, who never asks questions, or who never desires to check up on himself, will never amount to much. We should be so vitally interested in how Christ wants us to live that each day will be an examination and questioning of our habits, and of His will in our lives. Each day, by His grace, we should endeavor to improve our Christian living and our influence on our fellowmen.

In this scripture we find instruction in the things to come, a message of hope for the believer, and suggestions for being more noble in our living.

QUESTIONS FOR DISCUSSION ON THE TOPIC

1. For what "things to come" are we to look?

2. What are the promises of God for the believer in Christ relative to the new heavens and new earth? What will be the state of the Christian then?

3. Are we supposed to look daily for the coming of the Lord? What else are we to do besides "looking for His coming?"

4. How can we best pattern our lives after the life of Christ?

5. Is the Christian way of living a practical way to live in view of the war conditions of the world today?

DISCUSSION

LOOKING FOR THINGS TO COME. The message we want to live before the world today is a message of "hope." Certainly the world needs this message. On every hand we see the helplessness of mankind. Men seemed to have lost their moorings and bearings in the darkness of strife. But the message of Christ is as a glorious sunrise pressing itself upon a world in the darkness of night.

We have hope and this hope should cause us to apply ourselves more fully to the task of bringing others to a knowledge of Christ. The things for which we are looking are wound up in this message of hope. We look for the destruction of war and the war machine; we look for the coming of our Lord in righteousness. To the pre-millennial believer, Christ shall come and receive His followers to Himself, then later to come with power to destroy war and its evils. Following His reign of righteousness shall come the burning of the elements with fervent heat, and the coming forth of the new heavens and the new earth, with Christ as eternal Ruler.

How then our hearts should long for the coming of our Lord. This is our hope in this present day.

PREPARATION FOR THINGS TO COME. Many times we hear of Christians who profess to be "looking for the Lord," yet they are in a sense, "not ready to move if He did come." If we knew that we were soon to move to another part of the country, we would be foolish if we did not prepare ourselves for the moving date. Many people who sing, "Waiting for the Lord to come," would be shocked beyond measure if He were suddenly to come for them. It is lack of preparation.

Too many Christians are entangled in the meshes of social, family, and business affairs that they cannot be concerned about the coming of the Lord. This should not be so. We should be prepared, by first, looking for His coming. Then secondly, working towards His coming. Third, our affairs should be in order. Even we young people should conduct ourselves so that if we were to know that the Lord was coming in a minute that we could say that we were ready to meet Him. If we cannot say that, then there are things in our life which need examination or removal.

BEING DILIGENT. If we see the great things God has in store for the future of believers, and of the universe, what then should be our attitude? What manner of persons should we be in all holy conversation and godliness? We are to be diligent in conversation, practice, and habit. We once knew a person who was continually "looking for the Lord," which is well and good. But that person never backed up the hope with any sort of good deeds or works. James says, "Faith without works is dead." And he is still right. "Why stand ye gazing," said the angel to the men on the Mount of Olives, "get you down into the valley, for there is work to do."

There are special blessings to be given to those servants of the Lord who are found diligently working when He returns. We should be diligent, so that we may be found to be in peace, without spot, and blameless. As we look for the things which are to come, let us work and serve our Lord as best we know how.

GROW IN GRACE AND IN THE KNOWLEDGE OF CHRIST. The best way to "know how" to work for the Lord is to know more about Him, and His expectations of us. We are to grow in the knowledge of the Lord. Each day should see us learning something more about the Lord. We should grow in His grace.

Thus, by growing in His grace and knowledge, we shall become more like Him. Then our lives will be the examples of Christian living which we should desire them to be. This world needs us as Christian young people today. Our message of hope, our methods of dealing with each other, our faith in prayer and in God, are all sorely needed in the hearts of men today.

Christianity is more practical today than it has ever been, because it works where everything else has crumbled. We are failing mankind and God if we are not living our Christian life to the fullest. God wants us to "live for Him" as a testimony and a laborer. With the hope of better things to come through Him, and the determined purpose to uphold our Christ, plus real earnestness, we shall be fulfilling the purpose which God has in each one of us.

BIBLE THOUGHTS ON THE QUESTIONS

1. Jude 21; Corinthians 15:50-58.

2. Rev. 21:1-6; Rev. 22:17.

3. Matt. 24:46; I Cor. 13:16.

4. Luke 9:23-25; Matt. 11:29, 30.

Topic for January 31, 1943

"PROVING MY ALLEGIANCE TO MY CHURCH"

Scripture Lesson—I Kings 8:22-24, 54-61

For The Leader

These are days when allegiance to our Church means more than just being an average member. With the influences of outside forces being exerted on the time and energy of church members, we are called upon to make definite lines of demarkation which we dare not cross.

The church today, as ever, has need of faithful and loyal workers. And the church roll will also contain those who have little idea of what it means to be a church member. Between these two extremes comes every church member. Tonight we desire to learn where we stand as a member of this church, and what we can do to better our loyalty. Too, we want to learn how we can aid other people to become better and more active members of our church. We have a real task ahead of us in serving God and helping others.

QUESTIONS FOR DISCUSSION

1. What makes a person a church member?

2. Can "lost, strayed, stolen" church members be actually called "Church Members?" What can be done by young people to help those of this group to be located and encouraged to return to the church?

3. Is it harder to be loyal to your church today than it was a few years ago? What do you think the next few years will bring as to new problems of church loyalty?

4. Someone has said that "we can find a way to go to the places to which we want to go, regardless of the weather or restrictions." If this be true, what then about the many excuses we make concerning the weather, or other engagements when it comes to church work and church services?

DISCUSSION

LOYALTY MEANS LIVING AS A CHRISTIAN. There are certain standards and rules by which we must live in order to be Christian. No one person is able to set up a code as to just what we can do and cannot do as Christians. While there are outstanding examples of worldly amusement which we are certain we cannot do, there are many things which we could call "border-line cases." These things, some people would condemn while other people, just as sincere, would approve.

The Bible is very positive, in appealing to the moral judgment of the young Christian, for, in 1 Cor. 10:1, we read, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." If we make this test on the things we want to do, and conscientiously follow it, we can be certain that we are "living as a Christian."

This means loyalty to the church, for we can define a church member as one who lives as a Christian. While we know that some church members do not live up to their calling, yet it is true that we young people can uphold our church by so living. In pledging our allegiance to our church we must back up our pledge by Christian living.

LOYALTY MEANS ATTENDING SERVICES. There are reasons for not attending services, such as sickness, work or other causes. Then there are excuses. Let's see the difference between a reason and an excuse. A reason will hold before God, and an excuse will not. It is certain that when we absent ourselves from the services of our church that we are answerable to God. As Christians we are commanded to "forsake not the assembling of ourselves together." Thus it is a serious offense if we absent ourselves without sufficient cause.

Our words are hollow sounds if we profess church loyalty, and fail to be present when services are being held. It is a privilege which we still have.

LOYALTY MEANS CONTRIBUTING TO THE CHURCH. Malachi 3:8-10. Who pays the bills of the church, such as light, heat, water, insurance, repairs, supplies, and the Pastor's salary? Well, let's do without a pastor, let's meet only once a month and save fuel, let's not carry insurance and why bother about keeping the building in repair. And too, we don't need quarterlies or Sunday School papers.

Does this sound ridiculous? Perhaps so, for if this were followed through, we would have no church. Yet, many members of the church are saying just that. They don't just say it in so many words, but by their giving they say it. There are very few people today who cannot afford to give to the church. These cases we can understand. But how can we explain the "mite" giving of people who use the church and yet give so little to its up-keep?

As soon as we young people receive an allowance or begin working, then we should begin making regular contributions to the church and its organizations. These gifts should increase in size in proportion to our earnings. Our loyalty to our church does include our contributing to its continuance.

LOYALTY MEANS WORKING IN THE CHURCH. There is a place for every church member in the church work. If we are really loyal, we will seek out our place of service, and really go to work. The fields of service are many. Filling an empty place in a pew on Sunday is a noble service. Prayer for the pastor and the church is another. Singing in the choir, helping with the children, and a multitude of other services can each week be performed by us. The question for us to answer is this, "Are we willing to take the time to serve the church?" Our answer to this determines our allegiance to our church.

PROBLEMS TO WORK ON

1. A girl gets up at 5 A. M. six days a week in order to be at her defense job on time. She does not work on Sunday. Since taking this job she does not attend Sunday School or church, her argument being that her early rising the other six days makes her want to sleep in for rest on Sunday. Is she justified? What is her gain or loss? What would you say to her that would bring her to see that she should make the effort to be in the Sunday morning services? Is she being loyal to her church?

2. From the "religious Telescope" we glean that, "A church statistician says that five per cent of all church members do not exist; ten percent of them cannot be found; twenty-five percent never go to church; fifty percent never contribute a cent to the work of the church; seventy-five percent never go to the mid-week prayer service; ninety percent do not have family worship in their homes; ninety-five percent never try to win a lost soul to Christ."

What do you think the percentages are for your church? Would the individuals mentioned in these percentages care to live in this or any other community without the presence of the church? What things can we young people do to decrease these percentages? What do you think would happen to our churches if these percentages continued? Is it not true that the Holy Spirit is the power behind the advance of the church, and that if the continuance of the church were left entirely in the hands of man, that the church would fail? Should we not seek the direction of the Spirit in all our church work and activities?



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

All over the city one day there came down little white things looking like snowflakes. There were many of them, and the people picked them up from where they fell. They were little pieces of white paper with these words on them: "Dropped from an aeroplane."

An aeroplane had been flying in the sky, over the streets and buildings dropping the message which the people were reading.

When I picked up one of those pieces of paper, I began to think what marvellous things the aeroplanes had come to be. This very one which dropped the paper perhaps was one which had flown across the continent. Miles and miles and thousands of miles it had been, along the blue highways, up among the clouds, over cities and towns and roads and fields, over the mountains and rivers speeding more swiftly than the birds. And I remember also how a few years ago for the first time the aeroplane crossed the ocean. Now they cross regularly the ocean to other lands. At first this seemed impossible that they could cross the wide ocean. Today we think of it in a matter of course way.

When we think of this, it is very interesting to look back and understand how it came about that men have learned to fly. It has happened in quite a different way from what they imagined at first. The first thing they tried to do was to make wings for themselves like a bird. They built a framework and covered it with something which would beat against the air, and fastened it on to their arms and shoulders and imagined that they could fly. About four hundred years ago there was an Italian alchemist who came to Scotland, and said that he had made himself some wings with which he could fly from Scotland right across the sea to France. So he strapped the wings to his shoulders and climbed up to the top of a high wall of the castle at Edinburgh so as to get a good start, while the people stood below to watch him. But instead of flying he fell head over heels, down to the ground and broke one of his legs. Then he had to make an excuse to cover up his mistake. He said that the feathers he made his wings out of must be chicken feathers, and so they flew back towards the barnyard; and if he had had eagle's feathers in his wings instead, he could have flown up into the sky.

But that was not the fact, and I suppose everybody knew it. After a while men found out that they could never fly with wings they strapped onto their arms. They had to find some other way if they were ever to journey through the air.

So at last this was what they found out. They must fly not by trying to do it themselves, but by using the wits God had given them, and the materials God had put here in the world for them to use, so that they could take something which would fly with them and carry them through the air when they could not carry themselves. They took God's trees; they took the cotton and linen that God caused to grow; they took the steel and metals that God placed in the earth; they took the oil and gasoline from the wells—out of these they made the aeroplane. Then, when it was completed all man needed to do was to climb into it press a few buttons and pull a few levers and the aeroplane left the ground to carry man through the air.

So as man needs the aeroplane to carry him up in the air so we need something else also. That is the way when men try to be good. They cannot do it themselves but need something else. They cannot soar up to heaven by their own strength; but need to have something which will carry them, that is none other than Jesus.

With love, in Christ's Name,

Aunt Loretta.

C. E. NEWS

Christian Endeavor Goals for 1942-43
Is Your Society Reaching Them?

(Reach and report at least 10 of the 12)

1. Forty-eight devotional meetings.
2. At least four planned social activities.
3. One public meeting, presenting the work of C. E., with an offering received for denominational or inter-denominational work.
4. Some special form of evangelistic activity.
5. A local benevolent or missionary project.
6. Representation at some Brethren Camp.
7. At least one news item for THE EVANGELIST and return of statistical report to the National C. E. Secretary by August 1st.
8. Stewardship instruction.
9. A monthly executive meeting at a regular and specified time.
10. Maintenance of a C. E. Bulletin board and the use of posters, etc., for advertising.
11. Special emphasis to the C. E. Pledge in at least 12 meetings during the year.
12. Instruction in the meaning of the "Quiet Hour."

SOME DEVASTATING FACTS CONCERNING THE LIQUOR QUESTION

(Continued from page 7)

When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn.

A man that flattereth his neighbors spreadeth a net for his feet. Proverbs 29: 1, 2, 5.

Read prayerfully Malachi 3:7, 8, 9, 10, 11, 12.

Congress is going to draft 2½ millions of our 18 and 19 year old boys into the service. Congress refuses to remove the demon of alcohol from the camps and cities near the camps.

10,000,000 fathers and mothers realize the temptations of our boys and girls in these cities. If our officials could realize how the fathers and mothers feel, this awful condition would change overnight.

One hundred letters to our senators and congressmen will impress them more than a petition of 1,000 names.

I believe if the prohibitionist will cooperate with me in distributing this tract throughout America, it will create such a huge wave of sentiment the conditions will change in a few weeks.

I trust that every reader of this tract will order a large number to distribute to their friends and neighbors. I am not commercializing on the great cause of prohibition; the small profit made on the tracts goes back into the cause.

One hundred tracts, postage prepaid, $1. Please remit by postoffice money order. Print or write your name and adress plainly.

BIG FOUR

Four of the greatest sins of this age: drinking, gambling, immorality, selfishness.

J. A. GILES
Just a Layman Who Loves the Lord
Hardeman Building
Macon, Georgia

There isn't a thought in a hogshead of beer. There isn't an idea in a whole brewery.—*Theodore Roosevelt.*



News From Our Churches

FLORA, INDIANA

Another year is being written into the history of the Flora First Brethren Church. It has been a good year insofar as spirit and the will to be constant and faithful is concerned. Insofar as growth and some other possible achievements, there is yet much left over to be striven for in the future.

Our auxiliary groups have achieved excellent results in attaining goals set early in the year. Our W. M. S. met nearly all its goals; contributed to the Chapel Fund; gave $25.00 to the Thanksgiving offering; sent many gifts to Kentucky; purchased paper for the parsonage, and presented Mrs. U. J. Shively as speaker in their Public Service.

Our Loyal Workers Class (taught by Hoy Musselman) saw that the boys in service were sent letters and boxes, and also saw that the furnace at the parsonage was repaired. The willing Workers (taught by Mrs. Rufus Flora) visited the sick and sent many personal messages inviting people to our services. The Win-A-Couple Class (taught by Olaf Brown) joined efforts with the Caravan Class (taught by Elmer Cripe, our Moderator) in presenting our church with lovely Christian and American Flags. The S. M M. gave and dedicated a Service Flag, and also assisted much in many devotional exercises. The Children's Department sent a fine box of school supplies to Kentucky, gave Sunshine Boxes and remembered the sick.

Early in October Rev. C. C. Grisso came to us as evangelist, in a two-weeks meeting. He brought us many messages—forceful, sincere and spiritually inspired. Three were baptized, and others were aroused to both new and renewed interest in the church. Following the revival nearly one hundred attended our Communion service. We have continued to assist in all Union Services of the community where our presence could be of value.

In the matter of financial support, we have stood out well from the standpoint of per capita giving. It seems that we are still held accountable for a membership rating, which has been disappointingly shattered but not hopelessly. Our membership is now of fine and sincere people, and in due time we shall, we believe, more than overcome the losses recently sustained. At last Thanksgiving time our per capita offering was $1.15, while at Easter time we gave, on that basis, $1.20, and this year we shall exceed both of these. Our Thanksgiving offering will stand near $1.50 per member.

We have not been able to reach the 100% mark in The Evangelist Campaign, but we have very substantially increased our subscriptions.

All in all, we are rather well along in finances in our local affairs, having put the church well on its feet early in the fall in anticipation of winter expenses.

In addition to all these, we have tried earnestly to be mindful of "higher" things in serving the God to whom we owe so much in return for bountiful blessings already so kindly bestowed upon us.

As in many other churches, we have individuals who stand out as towers of strength and encouragement. We cannot mention them here, but their achievements are to be credited where the hand of man cannot write.

We close, leaving much unsaid, but anxious to be pressing on toward new and better marks—and the OLD, OLD GOAL set by our Creator in the long, dim past—human salvation!

Bert Hodge, Minister.

BURLINGTON—CAMBRIA CIRCUIT, INDIANA

The Burlington Church held its annual business meeting recently, and new officers were elected for the Church and School, and are all set for another year of victory for the Lord.

The School Cabinet has had its first meeting also and the teaching force has been selected and is ready to work. Roy Brubaker was again chosen as Superintendent, and has mentioned some of his goals for the new year.

The Cambria Church is having their business meeting this week, and the new officers will assume their duties immediately. Some of the reports show progress. The W. M. S. has had their Public service, with State President, Mrs. Russell Rodkey, as guest speaker. Their offering goes to the Brethren's Home and Minister's Fund.

The Cambria Church made up a "purse" in December, and as it was handed to the minister, the Superintendent said, "This is to help our pastor and wife to spend their Christmas with their children in Topeka, Kansas; and we are also giving them one Sunday off with pay."

We traveled by train and spent our FIRST Christmas with our children and families, since they have been married—10 years. Praise the Lord, for those who helped to make us happy were much blessed themselves. We are happy in Him.

W. R. Deeter.

ASHLAND, OHIO, NEWS

From December 1st to 13th, the Ashland Church enjoyed another spiritual feast in the Revival Campaign conducted by Rev. William S. Crick. As pastor, I was anxious to have Brother Crick lead in this campaign, for I had worked with him in two previous campaigns, once as entertaining pastor and once as evangelist. This is the first time the Ashland Church has heard him from our local pulpit. One of our older preachers said, "I certainly enjoyed the Revival. Brother Crick far surpassed my expectations as a preacher."

On Wednesday evening following the close of the revival, we baptized five and received them into the Church. Following this service we had a testimony meeting and many expressed their delight in the preaching of Brother Crick.

It was also a joy to work with him from house to house. His congenial spirit and cheerful disposition brought cheer to all who were visited. We were wonderfully entertained in the homes, both for the dinner as well as the supper hour. This was especially a delight to both pastor and evangelist, because many of the meals were in homes of ministers and teachers in the College.

There were seven confessions. Five of these have been received into the fellowship of the Church. Another came by letter and one will come soon by relation, with the promise of others yet to come.

In spite of the wintry weather the attendance was good and interest splendid throughout. It was impossible to have delegations from other churches, due to the gas rationing. But the local people were faithful.

Thanks again, Brother Crick. Our homes and church are ever open to you. Come again.

As we begin a new year it might be profitable to resolve to supply Church News for **The Evangelist** a little more often. It is also a good time to make a survey of the year's accomplishments and failures. We have now been with the Ashland Church for sixteen months. This should be sufficient time to judge the life and spirit of the church.

The finances of the church have been splendid. We led the denomination in three special offerings; were near the top in Missions and exceeded by $100.00 another offering. In fact at the end of the fiscal year there was a balance of $800.00 in the regular treasury and we had increased our Denominational Offerings by $600.00 over the previous year. The church also pledged $1,400.00 for the Ashland College Reserve Fund Drive. Another surprise came this fall when the Thanksgiving Offering reached the sum of $540.00. This was $125.00 above our goal and $180.00 more than last year. The pastor's salary was increased $300.00. The church debt has been reduced until only $550.00 remains. So it will not be long now until you will read of another church burning an old mortgage. We will all rejoice in this great day.

Sixty-one have been received into the fellowship of the church, with a loss of twenty-five. This great loss is due to the fact that we have definitely contacted most of our one hundred isolated members, asking for an expression of loyalty on their part to the church. Through this method we discovered that some had been carried along as members who had united with other churches. Quite a few of those received into the church have been the heads of younger families. These will mean much to the future of the church. We are sending our church Calendar to about forty different addresses outside of Ashland.

The attendance too, has been gratifying with an increase over the previous year in Prayer Meeting, Sunday School and the Worship services, as well as in Christian Endeavor. This church is indeed fortunate in that the morning worship attendance is nearly as large as the Sunday School attendance. Some children leave, but the majority of adults and young people remain and others come for the worship period.

In addition to making several calls on the entire membership in and near Ashland, we have been in 430 other homes in South Ashland, having made a religious survey of this section. The 1,000 calls made have all been "complete calls," not just door bell calls. This house to house calling has been a real joy to me and I believe it will prove a blessing to the church in the future. It is necessary always to develop a friendly spirit in the community where one works.

The Brethren Evangelist has been placed on the Budget system and will go to all the active homes in the church. This will mean some 135 subscriptions. We are also sending the paper free to new homes for the first year as well as to our boys in the Armed Forces, who desire the same.

The above account of progress has been due very largely to the splendid leadership found in the church. Consecrated leadership, when rightly directed and challenged, will bring rich rewards. The church is united and determined to go forward. Much better preachers sit in the pew each Sunday than myself, and there are many with greater education. But all have been considerate, prayerful and helpful. For this I am extremely grateful.

I want publicly to thank the church, in behalf of myself and family, for the lovely gifts given us during this happy stay. Last, but not least, was the lovely remembrance with a $50.00 War Bond, given at Christmas time. Thanks, Brethren, for your lovely remembrance.

As we look back over the months we thank God for victories won through answered prayer and we give Him the glory. As we look to the future we see great opportunities. Pray that we may meet these as faithfully as we have met the past opportunities.

L. V. King pastor.

LOST CREEK, KENTUCKY

From our God, through His Word, we have this, "It is more blessed to give than to receive." We have thought of this much and quoted it often. We have received some thrills in gifts which have been given to the work. Then I was made to know that to the giver somewhere along the line, comes the greater thrill. So many times we have felt such a deep debt of gratitude to the Sisterhood Girls for the gift of the bus which they provided for the work. How we have desired that you all could have seen something of the blessings of this bus as we have seen it, carrying around fifty folks, young, old, little and big to the house of worship, knowing that for the most of them, if not all of them, it would be their only opportunity for worship that day. Thus the bus has truly been a great blessing to so many.

Many times as we went along the highway we saw so many whom we could not take on the bus, and some of whom did not even seem to care to get on the bus. We prayed about it. Soon it came to us that a loud speaker on the bus would solve our problem. There was more prayer about the matter.

Later we had word from the Rev. J. Milton Bowman, pastor of the Brethren Church at Nappanee, Indiana, that there was a Sunday School class in his church that would supply this very thing. What blessed news that was. Soon it was ordered, and promptly arrived. It is one of the very best systems of loud speakers, operated by the battery for the bus engine. A local mechanic at Jackson installed it without any charges for his work, and it operates very satisfactorily.

Well, who was it that made this great blessing possible? It was done by a rather newly organized Sunday School class in the Nappanee Brethren Church. They have named themselves the "Loyal Crusaders." And they are certainly well deserving of the name, for their "works do follow them." Only eternity will tell all the blessings of this thing which they have done. This speaker literally floods these valleys with Gospel music and the Gospel message. Folks are crowding now to the bus to go along to worship, and last Sunday we could not take all who wanted to go. It has literally increased much opportunity for evangelization. God bless this class, and His blessings will certainly come back on them through the years and throughout eternity.

G. E. Drushal.

Wedding Bells

HARTMAN-MYERS. In the Bethlehem Brethren Church on Christmas Eve, the undersigned united in bonds of Holy Matrimony Mr. Perry D. Hartman and Mrs. Lessie L. Landes Myers. The ceremony was witnessed by a small company of intimate friends of the bride and groom.

Mr. Hartman is a highly respected member of the Mennonite Church. Mrs. Hartman is a member of the Bethlehem congregation.

Heartiest good wishes for a happy wedded life from,

John F. Locke, pastor.

STADUM-BULLOCK. On September 9, 1942, at the Loree parsonage, Mr. Loren Stadum and Miss Mozell Bullock were united in marriage by the writer.

Miss Bullock is a member of the Loree Brethren Church and at present is employed at the Kingsbury Plant, and Mr. Stadum is with the armed forces.

May heaven's blessings attend their journey through life.

C. C. Grisso.

FOX-KLINGMAN—On December 12, 1942, Mr. Claude A. Fox of the Loree community and Miss Buanita Klingman, also of the Loree neighborhood, were united in sacred wedlock by the Loree pastor. Mrs. Fox is the daughter of Trustee Klingman of Clay Township. Mr. Fox is the son of Mr. and Mrs. Carl Fox, Sr., and a grandson of the late Elder John M. Fox.

Claude is one of the faithful young men of the Loree Church. He is leaving at once to join the armed forces.

We wish for these splendid young folks a very happy and prosperous journey as they go through life together.

C. C. Grisso.

HUNT-DICK. Miss Jacqueline Dick, daughter of Mr. and Mrs. Raymond Dick of Vinco, Pennsylvania, and Curtis Glenn Hunt, son of Mr. and Mrs. Harvey Hunt of Jackson Township, Cambria County, Pennsylvania, were united in marriage on November 17, 1942, at 8:00 p. m., in the Vinco Brethren Church. This is the first wedding in the new church and the beautiful auditorium added much to the occasion.

The undersigned officiated, using the single ring ceremony. Mr. and Mrs. Hunt will reside in Vinco.

Clarence Y. Gilmer.

GREENE-BENSHOFF. On Monday evening, December 14, 1942, at the First Brethren Church, Waterloo, Iowa, in a beautiful candlelight service, Miss Faith E. Benshoff became the bride of Pfc. William H. Greene, formerly of Pearl, Ill., but now of Camp Hale, Pando, Colo. The single ring ceremony was performed by the bride's father. The happy couple was attended by L. L. RuLon and Miss Charlotte Dean.

Mrs. Greene is a graduate of Ashland College in the class of 1937 and has for the last four years been a member of the staff of the Waterloo public library. After a brief honeymoon the groom retunerd to his duties at Camp Hale. Mrs. Greene will make her home with her parents at Waterloo, and continue her work with the public library. These newly-weds have the prayers and best wishes of their many friends for a long and happy married life.

W. C. Benshoff.

Laid to Rest

DEBEY—Miss Katherine DeBey was born on May 2, 1867 in the Province of Groonigew, Holland, and departed this life December 12, 1942, at the age of 75 years, 7 months and 10 days. At the age of two years, she with the family, came to Kansas and lived on their homestead one mile east and seven and one-half miles north of Downs, Kansas.

Her father died when she was 10 years old and her mother was called the next year.

In 1882 she was married to G. J. Wolters, and to this union nine children were born: four daughters and five sons, who were all at her bedside at the time of her death, except the oldest son, Johnny Wolters, who preceded her in death in 1902.

She gave her heart to the Lord and joined the Brethren Church of Portis, Kansas, in 1894 and remained a faithhful member.

Her health began to fail some fifteen years ago, yet through all her suffering she was patient, kind and cheerful. She was a loving wife and mother. She was always ready to do all in her power to make her family happy and comfortable. She always enjoyed the Church services and many times made mention of her Sunday School Class, wishing she could be there. She was a faithful attendant when her health permitted. A few days before she departed she expressed herself as being ready to go Home.

She leaves to mourn her departure, her husband, her children, Mart, Harold, Russel and Lester Wolters, Mrs. Helena Gentzler, Amanda Lemon, Cinda Rube and Reta Bihlmaier, all of Portis, Kansas. She also leaves two brothers, Harry and Pete DeBey of Downs, Kansas, and several grandchildren. Also a host of other relatives and friends. The chair she vacated will remind us of a kind mother and a faithful servant of our Heavenly Father.

The funeral services were conducted by Rev. Lewis Naylor of the Church of the Brethren.

Report furnished by D. G. Lemon.

MACK—David Mack, son of Jacob and Elvira Mack, was born in Bowling Green township, Licking County, Ohio, March 19, 1866. He was called from his earthly labors to his heavenly home on December 3, 1942, at the age of 76 years.

Early in his life he united with the Baracca Brethren church near Glenford, and when that church moved to Glenford, he placed his membership there. On November 1, 1891 he was united in marriage to Ida Gall. In addition to Mrs. Mack, he is survived by a sister and brother, three sons, Oscar, Everett, and Parker, and two daughters, Mrs. Marie Gutrudge, and Mrs. Max Stough, and five granddaughters, and one great-granddaughter. He was preceded by two brothers, John and Nathan, and a sister Emma, and by a daughter, Esta, and a great-grandson.

It is fitting to recall that true to the heritage and tradition of the Mack family which led in the founding of the Brethren church, and in which he was one of the oldest living descendents, Brother Mack was loyal to his church, and a devoted servant of God. He served the church in various capacities, always with faithfulness and fervor.

Services were conducted at the Glenford Brethren church by the undersigned, with burial in Highland cemetery.

J. Garber Drushal.

$5,000.00 $5,000.00

WHO WILL BE FIRST TO SEND IN THE PUBLICATION DAY OFFERING

? ? ? ?

Because we want to be perfectly fair in this matter, we are not judging this by the first one to arrive in our offices, BUT by the POST MARK on the letter which contains the check. Thus it becomes a matter of WHO MAILS IT THE EARLIEST.

NOW LET US SEE WHO WILL BE FIRST

Make Checks to:
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Offering Date January 24th

$5,000.00 $5,000.00

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INTERESTING ITEMS

THE QUESTION OF WHO IS NO. 5 in the line-up of 100% churches on the Evangelist Subscription drive was settled just as we were going to press last week, but too late to include in the paper. The following letter came from Brother William S. Crick, pastor of the Third Church of Johnstown, Pennsylvania:

January 18, 1943.

Dear Brother Vanator:

Johnstown Third Brethren Church and Sunday School have voted to underwrite jointly the placing of "THE BRETHREN EVANGELIST" in all the active Brethren families of the local Church. This will mean the addition of approximately seventy subscriptions.

Victoriously yours,

William S. Crick, Minister.

Congratulations to the Johnstown Third Church. Now hurry up, Louisville, and send in your official confirmation or you will even miss out on No. 6.

THE ROLL NOW STANDS AS FOLLOWS:

No. 1...(Second Year)..Vinco, Pa., Rev. C. Y. Gilmer, pastor
No. 2.....New Lebanon, Ohio, Rev. C. W. Berkshire, pastor
No. 3...North Manchester, Indiana, Rev. J. R. Schutz, pastor
No. 4.....Ashland, Ohio, Rev. L. V. King, pastor
No. 5.....Johnstown, Pa., Third, Rev. W. S. Crick, pastor
No. 6:..... ? ? ? ?

MORE ADDITIONS AT BRYAN, OHIO. From the calendar of Brother Stewart, pastor of the Bryan Church, we glean the information that eight more were baptized and united with the church on Thursday evening, January 14th. The Spirit still moves in this church.

NOT LONG AGO WE RECEIVED A CALENDAR in our mail, on the outside of which were the words, "First Brethren Church," but search as we would through the remainder of the calendar, we could not find the name of the church from which it came. We are suggesting that the church name appear somewhere in the bulletin, or at least the pastor's name. There were some things we would like to have reported from it, but we did not know where it came from.

NOTE FROM BROTHER FREEMAN ANKRUM'S REPORT in the present issue the announcement of their evangelistic meetings, February 1-14, with Brother C. A. Stewart, as evangelist. Put this meeting on your prayer list.

WE NOTE ALSO THAT THE REVIVAL SERVICES of the Goshen, Indiana, church will be conducted beginning March 29th and continuing through April 11th, with Dr. Charles A. Bame as evangelist. Remember this also in prayer.

AND WHILE WE ARE ANNOUNCING MEETINGS, we just picked up the Oakville, Indiana, Calendar for January 24th, and find that their meetings will begin Sunday, February 14th, with Brother J. Ray Klingensmith as evangelist. Brother S. M. Whetstone is the pastor.



EDITORIALS

TWO OFT NEGLECTED DEPARTMENTS OF OUR CHURCH SCHOOLS

In order to have a Church School function properly, it should begin at the birth of the child and end only when breath ceases and the soul wings its flight to its Creator.

Careful survey of the activities of our Church Schools leads us to the conclusion that far too many schools are not availing themselves of the opportunity of touching the infant groups and the privilege of serving the shut-ins and aged.

The "feeding of the flock," according to the command of Jesus to "feed my lambs and feed my sheep," certainly cannot merely begin at the Beginners Department and close with the oldest class of the school. When individuals are fully interested and attend regularly the sessions of the School, the problem loses some of its difficulty. But let us recall that the easiest manner of forgetfulness is the mere matter of non-attendance, and, after a time, this non-attendance, whether voluntary or compulsory, becomes the opening wedge to neglect and indifference.

Concrete Example

There is a certain season when the young mother finds attendance out of the question. At first, in the regular attendant, this is a cross hard to bear. But as weeks and months go by, this changes to an indifference to the desire to be in attendance. Other things, too often, have usurped the place the Church has held in time past.

Solution

There is a solution to this problem. That solution is the definite work of the Cradle Roll. Even before the ink is dry on the birth certificate or registration, steps should be taken by the Cradle Roll Superintendent or her helpers, to register the little life on the roll of the Church School. If this is done two things are accomplished immediately: 1. The parents are reminded of their relation and obligation to both the child and to the Church. There is a reasonable assurance that such an act will cause the parents to bring the child to the church for a service of consecration and dedication in the not too far distant future. 2. The child becomes a part of the Church School in reality and in truth. And when the time comes for the child to enter the regular classes it is not entirely foreign to the meaning of the work of the school.

Frequent contact with both parents and the child constantly keeps this obligation alive. And when the time comes that the parents with the child, can renew their attendance and faithfulness to the church, they find themselves already truly identified with the school.

Specific Example

We have before us a record of the Cradle Roll of the Third Church of Johnstown, Pennsylvania. This came to the editor in a bulletin of the church, pastored by Brother William S. Crick. Periodically these lists are presented to the church in this manner, thus keeping constantly before the people the names of these little ones. It is in this manner that the general church becomes acquainted with its future church prospects. This particular list contains the names of forty-three children, a larger number than appears on some of our church membership rolls. *A whole church in the making*, in fact. Here is the opportuity of not only reaching the child itself, but often it is the entering wedge whereby a whole family becomes Christian and workers in the church.

The Field of Endeavor

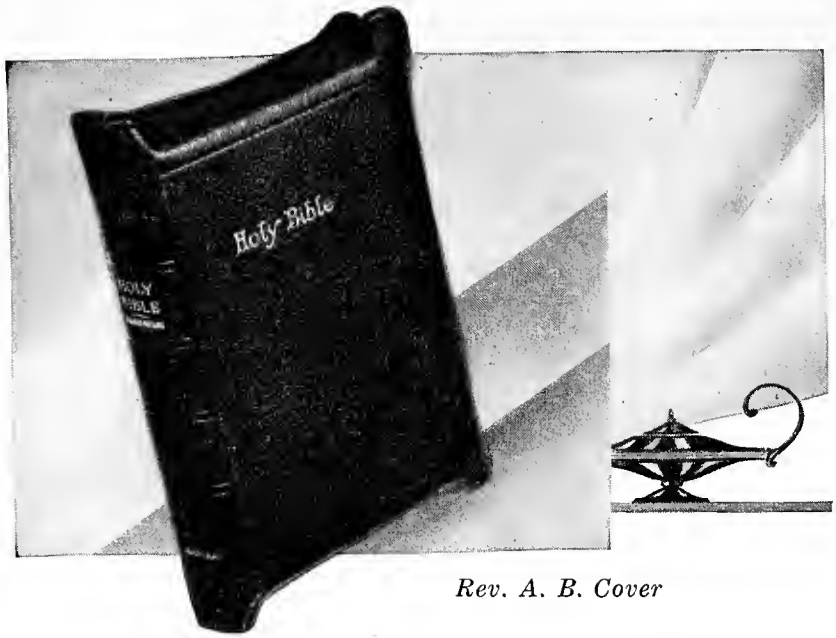
The field need not be confined to the membership of the church. Here is a fine opportunity to reach new family groups. For, if one does something for the child the parent is sure to be touched. Here is a definite way to find prospects for your church. Why not try it?

The Other Extremity

Far removed from the Cradle Roll, in point of years, is the Home Department activities. There are many who, by attention given them when kept shut in by things over which they have no control, are literally won back to the church or even won to the church, by these little attentions. It is just as important that this part of the Church School be cared for as it is that the other not be neglected. A Home Department Class is as truly a class of the Church School as any one which sits in the class room each Sunday. We venture to predict that more Home Department scholars study their lessons than regular Church School members.

Then why neglect these two most important phases of the work of the Church School? It pays to keep them liquid.

F. C. V.



Stir Up The Gift Within

Rev. A. B. Cover

God has not been without His special witnesses throughout the periods of progressive revelation. During the period when God revealed Himself generally to mankind, He spoke to individuals representing some special relationship to a group of fellowmen; and by faith and obedience to God became His earthly spokesman. Noah, a preacher of righteousness, warned the ante-diluvian world of coming judgment because of their wickedness. Jonah was sent to preach repentance to the Ninevehites.

When the world was ripe for special revelation, God called Abram from Ur of Chaldea. Abram heeded the call from God and became a man with a tent and an altar. Through implicit obedieince of Abram, God had a representative on the earth through whom He made a special covenant. This covenant was to bring blessing to the whole world. In its fulfillment, it brought to the world a Saviour, Christ, the Lord. When Christ came to earth and accomplished the end of His coming, He called and trained certain individuals to be His witnesses. These witnesses became His disciples and through a period of nearly three years He unfolded to them the nature of His coming kingdom; and He enunciated the conditions that would obtain in His kingdom. The meek, He said, should inherit the earth and those who should be persecuted for righteousness should be rewarded in Heaven. God, all through the ages of His revelation to man, used those that were specially gifted to proclaim His message.

Paul addressing Timothy urged him to "stir up the gift within." We are not definitely told what that gift was; it was not faith, for he already possessed a rich heritage of faith through his direct ancestors. Paul speaks of it as a possession and yet, admonishes him to stir up the gift within. It may have becn special aptness of teaching and preaching the Word. This, we hold, to be a special gift. Paul said, "Woe is me if I preach not the Gospel." Verily, do we believe that woe befalls anyone who is gifted to be used of the Lord and refuses to yield the gift for the Master's use.

How shall one proceed to stir up the gift within? Certainly, this implies serious consideration. It behooves us to remind ourselves of our relationship to God. We are His by right of creation, and doubly so, by revelation. Contemplation of God's purchasing price for our redemption should urge us to surrender any and all gifts that He may use to His glory. The surrender on the part of an individual may not be easy, for it may entirely change life's plans. But the Lord will bless and use such obedience to the working out of His purpose in that life. There follows, naturally then, the consecration of self endeavor. This means the investment of the talent with which God has endowed us and if one possesses natural qualification, he still needs to equip himself mentally, morally and physically to the very best that opportunity affords him. The servant of the Lord must assume leadership that will challenge. He not only preaches the Word, but he also becomes a community leader. He must be able to preach the Word; he must be able to discern the specific needs of his parishioners. This will challenge him to be able to interpret social and moral conditions that confront his people. In other words, the pastor of a church must know what is needed to uplift his people socially, morally and spiritually. Thus says Paul to Timothy, "Stir up the gift within Thee."

How shall one proceed to stir up the gift within?"

Certain natural qualities are essential as already stated. But outstanding is an educational training. If one is apt to teach, he needs that education that will enable him to know what to teach. He must know his subject matter. A minister of the Word must know his Bible. For a Brethren minister there is one institution of learning best fitted to prepare for his work. That institution is Ashland College Seminary. By this statement, we do not mean to minimize other like schools where many are trained for the Christian ministry, but Ashland Seminary affords the teaching that is distinctly Brethren in emphasis and Biblical in doctrine.

This training equips a minister for his duties as held by our church, and becomes a leader that will challenge such admiration that will enhance his calling. Brethren, it behooves us to magnify the high and holy calling of the ministry. We deal with the eternal souls of men and must strive to have our message ring true to eternal verities taught in His Holy Book, the Bible.

—Linwood, Maryland.



Missions and Methods of The Early Church

Rev. H. M. Oberholtzer

By the early church I refer to the church in the days of the apostles and in the first century of the Christian era. Those were the days of them who walked with Jesus and talked with Him and received commandment direct from His lips, all of them who were filled with the Holy Spirit who brought all things to their remembrance whatsoever Jesus had said unto them. Those were also the days when the New Testament Scriptures were written and the simple and true meaning thereof was demonstrated by full and accurate obedience.

At first the preaching of the gospel was confined exclusively to Jerusalem and the nearby territory, except perhaps for the labors of some from more distant localities who were converted on the memorable Day of Pentecost and carried the Good News to their home communities; but of this we know nothing of a certainty. The first part of the Great Commission, *to witness in all Judea,* the apostles and other leaders promptly carried out with zeal and earnestness, but they were slow to realize further responsibility.

The leaders in the early church, at the first, were of those who had been associated with Jesus in His ministry. Naturally they used the methods that Jesus used and taught. Now, the preaching, teaching and labors of Jesus were confined almost exclusively to the Jews. When He sent forth the twelve on a preaching tour, He commanded them to "go not into the way of the Gentiles, and to enter not into any city of the Samaritans; but to go rather to the lost sheep of the house of Israel." The seventy were sent forth "into every city and place, whither He Himself would come."

Thus, during the ministry of Jesus, they were limited by His command as to the territory they should cover and the people to whom they should preach. Therefore, being Jews, with centuries of prejudice and seclusiveness established in their natures, although commissioned by the Lord to preach the gospel to every creature, they failed to realize any responsibility beyond their own people.

One would think that they would remember that the Abrahamic covenant, which they cherished so much, included "all nations" in its objective, but this they failed to comprehend, even as they failed to realize the compass of the command of Jesus to "make disciples of all nations." Also, one would think that they would have heeded the significance of their experience on that Day of Pentecost, when the long awaited promise of the Father was fulfilled in the coming of the Holy Spirit, and when they were all endued with power from on high and so miraculously spoke forth "the wonderful works of God" in the various languages of the people assembled in Jerusalem for the feast, languages that hitherto were strange and unknown to them, which so vividly indicated the extent and compass of the will and pur-

pose of God toward all mankind; yet their minds were unable to grasp the significance. Although they had been commanded to go forth in the power of the Spirit and witness for Christ "in all Judea, and in Samaria, and unto the uttermost parts of the earth," they remained in Jerusalem until driven out and scattered abroad by the persecution that followed the stoning of Stephen. Even then the apostles continued in Jerusalem. However, we must say with commendable courage and faith in God.

Philip went down to Samaria, which was a step in the right direction, for Jesus had commanded them to witness for Him in Samaria. God honored his labors with many conversions and wonderful manifestations of the power of the Holy Spirit. It was a most successful adventure. When the apostles in Jerusalem heard of this they sent Peter and John to investigate and to confirm the converts. They seemed perfectly satisfied. Yet they could not be shaken from their sectarianism and prejudice.

It required the miraculous vision of Cornelius, a Roman centurian, and the housetop vision of the Apostle Peter, together with the special outpouring of the Holy Spirit upon Cornelius and his household to convince Peter, and his associates, and the apostles and brethren that were in Jerusalem, that "God is no respecter of persons, but that in every nation he that feareth Him and worketh righteousness is accepted of Him," and that "God also to the Gentiles had granted repentance unto life."

Alas! how firmly established are the humanisms of men, even in those filled with the Holy Spirit, as were the apostles and other brethren; how hard it is to change established attitudes and trends of thought; how the flesh sometimes prevails against the Spirit and thwarts the purpose of God; what deep searchings of mind and soul we should make to rid ourselves of probable error, misunderstandings and false attitudes; what thorough resignation and complete submission of self to the will and wish of God is required to bring one fully into the plan and design of God; how thoroughly one should know the Scriptures and how close he should keep to God. No wonder that the deep and wonderful truths of God are kept from the wise and prudent and revealed unto babes. How often God has been compelled to use the submissive, weak and ignorant to demonstrate divine wisdom and power and to accomplish His purpose.

Peter's convincing experience in the case of Cornelius and the concurrence and endorsement of the apostolic council in Jerusalem seemed insufficient to enable him and the other apostles to overcome their prejudice and to undertake any aggressive missionary effort in behalf of the Gentiles. God seemed compelled to look elsewhere for those who would follow the Spirit's leading in this regard. Another city, outside the realm of God's chosen people, and of the ministry of His Son, a city noted as a commercial and political center, rather than the "Holy City" was chosen as the place from whence should be sounded forth the saving gospel to all the world. Other leaders, not so bound by sectarian prejudice and more susceptive to the leading of the Holy Spirit, rather than the apostles, were chosen to launch the great undertaking.

Peter is said to have opened the door of salvation to the Gentiles, but he seems not to have opened it far enough. Perhaps others were striving too hard to close the door. But God will have His way. If those whom He has called and commissioned to a certain task fail Him, He will raise up others who will do His will. Yet how patiently He deals with men. How long-suffering is God to usward. With what compassion He said, "Let no man take thy crown."

In Acts 11:19 we read, "Now they that were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenice and Cyprus, and Antioch, preaching the word to none but unto the Jews only." They found Antioch to be a large and prosperous city of 500,000 inhabitants of various nationalities. There were many Jews there, but their contacts with others had weakened their prejudices. Some of the gospel messengers that made their way to Antioch were men of Cyprus and Cyrene and they preached to the Grecians. These may have been proselyte Jews, but here was a beginning in the right direction. Minds and hearts were open to conviction and the reception of the gospel. "The hand of the Lord was with them; and a great number believed and turned to the Lord." Then came Barnabas from Jerusalem. He was a native of Cyprus, "a good man, and full of the Holy Ghost." Seeing "the grace of God, he was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." Then Barnabas went and brought Saul from Tarsus and he was added to the number of workers at Antioch. With sincere devotion to God and faithfulness to Christ, they diligently pursued their labors. With compassion and love toward all men and a burning zeal to win them to Christ they steadily advanced toward the will of God that all men should be saved.

So it came to pass that "as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." A better selection could not have been made. They were capable and intelligent and so fully submitted to the will of God and the leading of the Holy Spirit. The whole company seemed to understand just what the Holy Spirit wished to do with these men. The call was definite. The vision was clear. Humbly they fasted and prayed. Doubtless they heartily thanked God for answered prayer and for choosing from their number those who would go forward on such a great mission. They were all

happy. Then some leader, or leaders, we know not who, was designated to officiate and hands were laid on these two men in ordination, separating them as the Holy Spirit had directed them. Then the church sent them on their way. This was no human effort originating in the mind of some man and promoted in the same manner. It was not planned by men. It was divinely planned and we can see the gradual working of the Holy Spirit in preparing the hearts and minds of the brethren in Antioch for this call.

I would have you notice that first of all the call was from God through the Holy Spirit. Otherwise the effort would have failed. They waited for this and would not go forth without it, even if they had such desires and ambitions. And, the Holy Spirit waited patiently for them until they were tried and tested and were able and willing to respond favorably. I would have you notice that the Holy Spirit said *to the church* "Separate me Barnabas and Paul." Certain authority was thus delegated to the church, even as is the case of the seven deacons in Jerusalem. Notice also that they were set apart, or "separated," by the laying on of hands, a fitting symbol of the bestowal of the power of the Holy Spirit. Notice further that it is said that they were sent on their way by the church. They were upheld and supported by the church. They had the assurance that they had the sanction and prayerful cooperation of their brethren at home.

Here, then, we have the beginning of definite foreign missionary endeavor, of which Paul soon became the great leader. It was not a far venture at first. God would not have them attempt too much until they were more experienced. Their first efforts were put forth in the island of Cyprus, the home land of Barnabas, and not far from Cilicia, the home land of Saul. But the Spirit led them finally across to the main land, into the regions of Pamphylia, Pisidia and Lycaonia, where their interests turned definitely toward the Gentiles.

It was at Antioch in Pisidia that Paul and Barnabas declared unto the Jews, "It was necessary that the word of God should have first been spoken unto you; but seeing that you put it far from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." With this declaration the door was opened wide to the Gentiles, and a new era in evangelistic and missionary effort was begun. However, "to the Jew first and also to the Gentile" was the order of procedure. The first missionary tour was finished in due time. The way was now open for more extensive and aggressive effort, not only by Paul, but also by others. The continued and extensive labors of Paul are well known to all. What we might call home mission work was also continued arduously despite strong opposition and severe persecution.

The methods of missionary endeavor in the early church were very simple. There was no missionary board and very little organization of any kind. The apostles in Jerusalem did exercise a degree of oversight over the endeavors of others. They gave consideration to the labors of Philip and sent Peter and John to give council and assistance. They inquired into the purpose and results of Peter's mission to the house of Cornelius. They also gave endorsement to the work of Paul, but for the most part he was a free lance as far as any church authority was concerned. The leadership of the Holy Spirit was earnestly sought, wholly depended upon, confidently claimed and faithfully followed by all at all times. When differences and difficulties arose they were promptly and amicably settled under the Spirit's direction, and the unity and harmony of the church was maintained in a remarkable way and to a remarkable degree as the gospel was proclaimed throughout the world.

The two by two method of evangelism, instituted by Jesus, was used in many instances, though not in all. Barnabas and Saul, Paul and Silas, Barnabas and Mark and Peter and John are notable examples. But Paul did some of his work alone, and so did Peter. Sometimes more than two labored in the same company. The two by two method has proved to be a very advantageous and successful method, even in modern times.

Teaching the Scriptures and preaching the gospel was the principal method of reaching the hearts of the people. This was done often in the synagogues of the Jews, especially at first, but sometimes it was done in the market places, in places of public assembly, by the river side, or wherever an audience could be secured. Paul's teaching in the school of Tyrannus in Ephesus for two years was a very successful adventure.

Personal evangelism was a very common and successful method. Splendid examples were Andrew's bringing Simon, his brother, to Jesus and Philip's leading the Ethiopian Eunuch to Christ. It is said that "Paul dwelt two whole years in his own hired house (while a prisoner in Rome) and received all that came unto him, preaching and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Evidently this was mostly, if not all, personal evangelism. It has been claimed that everyone of Paul's guards were converted.

The organization of local churches wherever possible was a method adopted very early for establishing, unifying and promoting the work begun. Paul instructed Timothy to ordain elders in every church, evidently for the purpose of shepherding and instructing the flock.

(Continued on Page 9)

Editorial Comment



Our Boy Soldiers - - - -

Dr. Charles A. Bame

The presence of "boy soldiers" in an army is not new or news. Sometimes the boys themselves break the rules and sometimes, as in the present case, it seems the only possible thing to do. Doubtless many of the remaining soldiers of the Civil War are men who got in despite their youth and found a way to served their cause and country in the conflict against slavery.

To the mother who has to give up her darling high school boy for the service, it is all horrifyingly terrible. Their saddened faces stare at us in the assemblies and especially in the churches where she has been hearing speakers say that they would be stood up against a stone wall to be shot before they would march off in the terrible business of killing their fellowman. But most of these vociferous pacifists have soft-pedaled their vaporings and now find excuses or make apologies for their former rashness. They and we are now faced with new situations and problems that no one—even the most pessimistic—dared to imagine. People who were convinced that we were speeding toward a warless Utopia could not have been convinced that blood-thirsty pagans could possibly deceive the socialized world and so strengthen themselves as to threaten peoples so advanced by education and environment. Our world was safe, and fast approaching the millennium. But they are now sensitively aware of the futility of such dreams and plans.

One of the great surprises to the observing in this sudden rushing of our nation into war is the readiness of our population to do their utmost to make recompense for some mistakes that our indiscretion had brought upon us. Not the least of the surprises to me, has been the readiness of our young men to offer themselves for some sort of service that, by any sort of sacrifice necessary, the world might be redeemed and rescued from the hands of selfish, soulless, even devilish leaders. It has amazed me beyond comprehension. Some of the finest types of young men have, before the altars of the church, sought consecration for such service as Christians, as the Lord might open to them in the camps and on the field of battle. It has been among the most delightful services I have been able to render. Moreover, most assuring reports are being made by chaplains in the army as to the courage of young men in witnessing to their beliefs and in trying to show others the way to heroism and confidence in the service of a God who does all things well and goes with them even "through the valley of the shadow of death." It is too bad that they are needed; but it would be a thousand times harder if they were not going as Crusaders for Christ as well as for a world fit for sane-thinking people to possess; rather than for paganistic hordes of evil, blood-thirsty, soulless, licentious promoters of godlessness.

But it is too bad that there is not enough religious courage left in the leadership of our country to declare that these splendid young men shall be protected from the evil and debauchery of liquor. Strong men in congress shouted loud against liquor in the world, but did not get to first base keeping it away from these young men in the camps. Shrewd, avaricious brewers and distillers who have liquor to foist upon youth, who, of course, would better be in the home and love of godly mothers, had all the final say when the voting was done. Who would want the responsibility of putting this grog into the hands of youth who scarce know the sinister power of taking frequent, continued small amounts even of the smallest percent beer? If not us, then let us shout our protest.

Has it really come to pass that we no longer have courageous men who will boldly speak out and fight against the dangers of inebriating of our young boys? Are we becoming soft and colorless? Are these boys to go through the dangers and hazards of war and booze with the silent sanction of our preachers and leaders? Are they to be left under the impression that the only way for them to be "tough" enough for good soldiers is to be hardened by booze and other evils? If older men want to take the risks, let the youth be warned that they are more susceptible than the older; and that Daniel proved the fallacy of wine and the king's dainties, more than two thousand years ago.

I am convinced that the preachers of today need to raise a new and loud cry against this source of danger. The war may be over sooner than we expected; but it may not end until we have mortgaged the purity and temperance of the next generation, if we fail to do our full duty toward these boys. It gives us a new chance to pre-vision a better day when beer trucks will not have precedence over bread wagons. If we fail here we shall prove our own cowardice and demonstrate our failure to be protectors of righteousness and Christianity. Our nation with these soldier boys is committed to saving the world for some things; but the preachers and Christian teachers are committed to save them from sin and weakness.

Only a nation that keeps in tune with the God of Nations may expect his favors and blessings. As other nations went into oblivion when they disregarded the precepts and commandments of our God, so will any that do not now live in his favor. God does not change. Retribution must be made for all sins; it has always been so and for this, God has kept the records for us. We must protect our paternal future if our nation is to receive the protection that has been given the Hebrew nation and kept it intact in spite of all human hindrances and their crowning sin —the crucifixion of Christ. Our boys are the hope of the future stability of our nation; and liquor is one of the best destroyers of manhood yet found. Let us pray for our boys, fight for their protection from unnecessary evils and freedom from temptation, as they deserve. Let us fight to keep them clean and temperate.

—Carey, Ohio.

Missions and Methods

(Continued from page 7)

Although much of the organization and machinery of modern times was lacking and the most severe opposition was encountered, there never has been greater success attained nor more rapid progress made by the heralds of the gospel than by those of the early church.

—Huntington, Indiana.

(The foregoing paper was given at the Ministerium in Indiana some time ago, and desire was expressed for its publication in order that it might have a wider hearing.—Editor)

A story is told of a college professor who was touring in the wilds of Northern Canada up near the Arctic Circle.

He was amazed to find a signpost in that sparsely settled part of the world reading as follows:

"Be careful which rut you get into because you will have to stay in it for the next fifty miles."

We need not worry about the outcome of our life if we choose the right rut to travel in. Journey with God and the "rut" will be a smooth one.—War Cry.

ANNOUNCING

the

FOUNDER'S DAY SERVICES

For March 28, 1943

Preliminary Word From the Steering Committee

Much has been said during recent years about the doctrines of the Brethren church; their origin, significance, and application. A large part of this splendid work has been carried forward by the Brethren Emphasis Committee. Their efforts have given the church much instruction and blessing.

However, little has been said in recent times about the men who were used of God as the channels through which this heritage of doctrine has come to Brethren people. The work of these leaders, establishing for posterity a new denomination, has not been constantly held before the brotherhood.

Therefore, the Steering Committee, established by the last General Conference to keep the interests of the denomination before the church throughout the year, invites all pastors and congregations to set aside the morning hour on March 28, 1943 for a Founders' Day Service. At this time, all over the nation, Brethren people as a denomination will honor the founders of the church. Because of its particular appropriateness, the suggestion is that this year's service emphasize the part played by Christopher Sower, Sr. It is the hope of the Committee that such a day will kindle within all a new consciousness of the meaning of Brethren, and revive within every member a new appreciation of his unique heritage.

To further this cause, the March 13th issue of *The Evangelist* will be devoted to material on this theme. Informative and inspirational articles will aid those who plan these services.

The early reaction to this suggestion has been received with such enthusiasm that it is believed there will be a unanimous response to this invitation. It is the fervent prayer of each member of the Committee that God will use this occasion to renew in our hearts and minds an appreciation of the unique opportunities which He gives in the Brethren church.

The Steering Committee.

SPECIAL MENTION

We think the fine work of Brother C. C. Grisso in the Loree-College Corner circuit is worthy of special mention, even though we are unable to place the Loree Church on our 100% list. In a communication from Brother Grisso, in which he answered a query from the Editor as to whether, (after the fine list of 50 subscriptions had been returned to our office) we should include the Loree congregation on our Honor List of 100 percenters, says, "No, I do not think we should be classed as 100% in our 'Evangelist Subscription list. It hardly covers our active list . . . It would take 15 or 20 more to merit a place with those who have gone all the way."

We were sorry that we could not list this church in the 100% column, but we do feel that they have done a magnificent piece of work.

We feel that the major part of the credit should go to the pastor, who sent out a personal letter to his people. We are reproducing this letter below, hoping that it may serve as a form, at least, for other churches to follow.

You will note that the church paid one-half of the subscription price, if the subscriber cared to avail himself of the opportunity. That is a suggestion to other churches. The letter follows :

LOREE BRETHREN CHURCH
"The Church with a Cordial Welcome"
C. C. Grisso, Minister

Bunker, Hill, Ind.
January 1, 1943.

Dear Brethren:

An effort is being made throughout the entire Brethren church to place the "Brethren Evangelist" in every home of the denomination. The Brethren Evangelist, you know, is the one and only religious magazine published wholly for the Brethren Church. Its purpose is to keep the whole church informed as to its general interests, activities, growth and progress. We believe that people will be interested in their church and will contribute of themselves for its promotion largely according to their knowledge of its progress. The church paper is set to give this information. It brings this information to your home once each week .

Our publication board is in the best position ever to give to the church a good church paper. We have just recently moved into a beautiful new publishing house all our own. But it must have subscribers to its publication to maintain its existence. Hence this appeal.

At a business meeting this week the Loree church passed a motion, unanimously that the church would pay one-half of the subscription price for those families that would be willing to pay the other one-half. Thus we are seeking to place the Evangelist in your home this year at the very low cost of seventy five cents. Certainly no Brethren home can afford to be without ITS OWN CHURCH PAPER for this meagre sum. We are anxious that you join the Evangelist family.

Now, if you will fill out the form below, enclosing with your letter the 75c subscription price, and send it to the pastor, your name will be sent with many others within the next two weeks.

In behalf of the church and of the Publishing Company, and for myself as your pastor, I thank you, Very Kindly.

Your Pastor,
C. C. Grisso.

Name .....
Address .....

"We have been a pleasure-loving people, dishonoring God's Day, picnicking and bathing—now the seashores are barred; no picnics, no bathing.

"We have preferred motor travel to church-going —now there is a shortage of motor fuel.

"We have ignored the ringing of the church bells calling us to worship—now the bells cannot ring except to warn of invasion.

"We have left the churches half empty when they should have been filled with worshipers—now they are in ruins.

"We would not listen to the way of peace—now we are forced to listen to the way of war.

"The money we would not give to the Lord's work —now is being taken from us in taxes and higher prices.

"The food for which we forgot to say 'thanks'—now is unobtainable.

"The service we refused to give God—now is conscripted for the country.

"Lives we refused to live under God's control—now are under the nation's control.

"Nights we would not spend in 'watching unto prayer'—now are spent in anxious air-raid precautions."—From a Bournemouth, Eng., Newspaper.

—————o—o—————

TRIUMPH

VERNA CLAIR SMITH

They thought they locked Him in a tomb
(The crowd that stood and watched him die);
They thought their scornful wagging tongues
Could silence Truth, His love defy.

But God reached through the cruel night
To break the bonds of hate and wrong,
And Christ arose to bring to men
A gladsome day of hope and song.

Chicago, Illinois.

Laid to Rest

MACKALL—Millard F. Mackall, son of James E. and Amelia (Hildebrand) Mackall, was born in South Fork, Penna., June 14, 1891, and departed this life at Conemaugh, Penna., January 19, 1943, aged 51 years, 7 months and 5 days. Death was due to a heart attack.

In the year 1907 Brother Mackall united with the Vinco Brethren Church under the pastorate of Rev. George H. Jones.

In 1909 he was united in marriage to Essie Rager. To this union five children were born. One of these, Hayes, died in early youth.

On November 20, 1935, Brother and Sister Mackall were called to the office of deacon and deaconess in the Vinco Brethren Church. Brother Mackall was strong for Christ and the Church, and was faithful in church attendance and duties. He was moderator of the Vinco Brethren Congregation at the time of the erection of the new stone church edifice, and took an active part on the building and finance committee. His funeral service was the first to be conducted from the new church.

Brother Mackall is survived by his wife, and by four children, Glynn, wife of Esco Long, Nanty Glo; Helen, wife of Walter Richter, Vinco; and James I. and Jacob S., Vinco; and by thirteen grandchildren. The deceased is survived also by his parents, and two brothers, Clay of Pittsburgh, and Sherman of Johnstown, and by five sisters, Mrs. Herbert Diehl, Laporte, Indiana, Mrs. Robert Rorabaugh, Mrs. Daisy Rose, Mrs. Earl Miller, and Mrs. Dan Rorabaugh, Vinco, and also a host of relatives and friends.

The funeral service was in charge of the writer who was assisted by Rev. J. L. Bowman of Hollidaysburg and Rev. W. S. Crick of Johnstown. Interment was in the Mundy's Corner Cemetery.

Rev. C. Y. Gilmer, Pastor.

Your heart cried with joy at the fresh view of Calvary's Cross when he (Moody) told of the backfiring he saw in early Illinois days, as men strove to escape the red ruin of prairie fires—"Calvary is the one safe place to abide: God's wrath has already burned over there!"—Bush Aglow.

The habit of intemperance by men in office has occasioned more injury to the public, and more trouble to me, than all other causes, and were I to commence my administration again, the first question I would ask respecting a candidate for office, would be, "Does he use ardent spirits?"—Jefferson.

A judge in a criminal court once said that in all the years he had been on the bench, not once had he before him for trial a boy who was a regular attendant in a Sabbath School. That is a record we may well be proud of.

The Lord can hear cries that never pierce the human ear. There is no sigh so low as to escape His hearing, the faintest breath of an aspiration sounds like thunder in the ears of the King. "He inclined unto me, and heard my cry."—Jowett.

With the Laymen

Prof. Allen R. Thompson, National President

Carl E. Mohler, News Editor

We are glad to write you a few lines to let you know what the Men's Brotherhood is doing in Goshen.

While our attendance is not so large due to the fact that we have some in the Armed Forces and some working nights in Defense factories we still are carrying on and had a total of 27 at our January 11 meeting.

At this meeting two of our members, Ellis Detweiler and President Lynn Stump furnished pancakes and homemade country sausage which was prepared and served by several members of the Brotherhood and it was greatly enjoyed by all.

Three of our local girls, the Misses Jean Rowsey, Alyce Howell and Shirley Ridenour, furnished the men with music during the meal.

After the meal our program chairman, Charles Higgins, who had secured the speaker for the evening introduced him, the Rev. Q. J. Everest a minister in one of our local churches. Rev. Everest gave a very timely and interesting message on the "Power of Prayer," "Not discounting all the good that we as individuals or organizations may do," said Rev. Everest, "We need to take time out to enjoy quiet rest and to spend much time in prayer with our Lord. It is necessary that we ask and follow what the Lord would have us do."

The writer believes that the men in our Church are spending much time in prayer and that we are growing both in numbers and in spiritual strength. Although our Men's Brotherhood is not so big it seems that they are helping the Church and taking more interest in it. May the Lord bless our Churches and all organizations working toward the good of them and toward the cause of our Lord and Savior Jesus Christ.

Faithfully yours,

Wilbur D. Whittle.

—O—O—

Breathe on me, Breath of God,
Till I am wholly Thine,
Till all this earthly part of me
Glows with Thy fire divine.

Mold me and make me
After Thy will
While I am waiting
Yielded and still.



C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

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Topic for February 7, 1943

"ALWAYS—FOR CHRIST AND THE CHURCH"

Scripture Lesson Phil. 3:7-14; Ps. 84:5-12

For The Leader

This slogan of Christian Endeavor, "For Christ And The Church," has been a challenge to thousands of young people throughout the land. It has come to be a standing pledge of allegiance to the Endeavorers. And never more necessary than in the present day. Every pastor and church worker can feel, and needs, the encouragement given to the Church by cooperating young people. Last week we learned that our Church and Christ must come first in our lives. This week we shall look into some of the things which will help us to serve our Church better as we live for Christ.

QUESTIONS TO BE DISCUSSED

1. What things of life do you suppose Paul meant he gave up that he might gain Christ?

2. Are there things today which we must give up if we are to live for Christ and the Church? If so, what are they?

3. What personal advantages may we gain by being true to Christ in our daily living?

4. Considering the possibility of losing friends, loved ones, social standing, or our means of employment and living, would we say that if our "Living for Christ and the Church" meant giving up all these things, that it would be worth the cost?

5. Can you recall instances here or in other lands where someone had to sacrifice such things as position, home, loved ones, because they would rather "gain Christ" than the world? How did these cases finally turn out?

DISCUSSION

THE HIGH MARK OF CHRISTIANITY. Just before our Philippian scripture we read where Paul was discussing the outward symbols of his Jewish faith. But now he evaluates all position, honor, achievement, as worthless, holding but one thing supreme. That one thing is that he might "gain Christ." This becomes at once the High mark of our Christianity.

If we miss knowing Christ, then other achievements are worthless. So when we talk about being 100% loyal to Christ and the Church we must consider also that, if necessary, it means the giving up of anything which stands in the way of that professed loyalty. Yet, in the long run, it is well worth it, for our Christ abides eternally, while all the things of this life are but for the few moments of earthly life. Let's be sure that we have Christ in our hearts for this is the main objective of our Christian life.

THE GREAT VALUE OF THE KNOWLEDGE OF CHRIST. "To know Christ is the supreme motive of all knowledge." If we possess the knowledge of the great universities and trade schools; if we can speak in seven languages; and we have not the knowledge of Christ, then what we have shall perish with us. Paul is very positive in teaching us this lesson of the value of knowing Christ. Though he was well educated and experienced, and thought he was of good standing, yet he knew that unless he also had the knowledge of Christ, that there was no hope of eternal life for him. When Christ becomes the object of the Christian faith for righteousness, then we can proudly say, "For Christ and the Church."

GOD'S PURPOSE IN US. What is the aim of God in all that He has done for us? Maclaran gives us some valuable illumination on this question: "God's purpose in all that He has done for us is, the production in us of God-like and God pleasing character. For this suns rise and set; for this seasons and times come and go; for this sorrows and joys are experienced; for this all the discipline of life is set in motion. For this we were created; for this we have been redeemed. For this Jesus Christ lived and suffered and died. For this God's Spirit is poured out upon the world."

Thus in a few words this noted minister clearly points out that God's purpose in us is to make us like Himself. Surely then we must obtain the great objective, which is Christ. Then our lives are to be lived in keeping with the way He has given for us to live. Living such a life is well worth giving up the things of sin and pleasure.

WHAT AM I LIVING FOR? We vision any certain young man or woman, full of health and ambition, finishing high school and going on through college and specialized education for a profession. They build up their profession, earn a good income, build a fine home, marry, and rear a family. Later they become nationally known because of their work in their chosen field of work. But soon the years mount up and feebleness and weakness replace the ambition and vigor of youth. Death overtakes them in the silence of the night.

For what did they live? If they lived for themselves, they lived in vain. If they lived that they might bring the knowledge of Christ to other men and honor God, then they lived with the assurance of living again. Paul had but one mark in life. That was the prize of "God's heavenward call in Christ Jesus." Might it be so with us. The lure of earthly ambition may glitter in all its gold and promise, but if we are tempted to look to that alone, let's look at the kind of a goal it leads to. Each of us should follow a worthy occupation in life, build our homes, and provide for the retiring years of life. But it should not become the sole objective in our efforts.

The Church needs our faithful and loyal efforts, which if we are true to our slogan, "For Christ and the Church," it will surely get.

THE STRIKING HOUR. Brethren young people are a group of Christian workers of which our denomination can be proud. Teachers, ministers, lay workers in every Church should realize our possibilities. We ourselves should realize the opportunities and talent which we possess. Our lives and our talents should be dedicated to the work of the Church. We should encourage our elders to use us in the work of the Church. He should ask for work to do if we haven't been given a specific task. And all that we do should center in glorifying God, and in seeking out the lost sinners to encourage them to come to Christ.

A PROJECT

List some specific tasks which we Christian Endeavor members can do for our Church in the near future, Plan to go to work on them now!

BIBLE QUIZ ON THE TOPIC

1. What would the Psalmist rather be than to dwell with the wicked? Psalms 84:11, 12.

2. What reward was Paul assured of receiving after he died? II Timothy 4:7, 8.

3. For what kind of "works" shall we be rewarded in heaven? I Corinthians 3:9-15.

4. Is there any danger that we shall lose the rewards which we now have laid up for us? Rev. 3:11.

Topic for February 14, 1943

"HOW CHRIST MEETS HUMAN NEEDS"

Scripture Lesson: Luke 1:67-79

For The Leader

This is a lesson on Christian service as Christ wants it to be. We learn of how our Christ meets the needs of the world today, and of how we are to be engaged in seeing that the people who need this help are told of the helping Christ. We must cultivate a love and interest for everyone who needs Christ. We must be concerned about their welfare. Otherwise our efforts will not be very enthusiastic. If we once fully realize just how much sin-sick people really need the help of Christ, we will surely find ways whereby these people will know of Christ. This is Christian service for young people.

The scripture tonight is the song of hope of Zaccharias at the birth of John the Baptist before the birth of Christ. It is a song of hope and promise which only Christ could fufill. Let us study it carefully.

QUESTIONS ON THE TOPIC

1. In regards to the human body and mind, does Christ today perform miracles which would compare favorably with those He performed while on earth. If so, tell of one or more experiences which you believe were directly healed by the hand of Christ.

2. How can Christ meet the physical needs of the people today?

3. Could Christ have been able to meet human needs today if He had not gone to the Cross and given His life?

4. What is the greatest human need today? How does Christ meet this great need?

5. How can we best help Christ and His message to meet the great need of a dying humanity?

DISCUSSION

CHRIST PERFORMS MIRACLES TODAY. The question often arises as to whether or not Christ performs miracles today as He did while on earth. We do know that in the days when there was no New Testament to testify to the Deity and power of our Lord that the people were brought to honor Christ through the miracles which He performed. Thus we do not have the need for these miracles today in that same sense.

Then there are so called "special" people who claim divine healing powers from the Lord. "From such turn away."

Sincere Christians will bear testimony to cases of sickness, both physical and mental which were healed through prayer and faith in Christ. Christ is known as the "Great Physician." Ministers in the sick room endeavor to draw the patient to a full realization that faith in Christ's help will definitely aid in recovery. There are miracles of healing on record today which are as marvelous as those of Bible days.

Our Bible tells us in James the fifth chapter of the anointing service. The promises there are for every believer in Christ. It should be called upon and used more often than it has been by afflicted believers.

CHRIST MEETING THE PHYSICAL NEEDS OF THE PEOPLE TODAY. We do not doubt but that it is the goodness of the Lord that gives us the abundance of the land with which to feed and clothe ourselves. We certainly are cared for in the matter of health. Even when sick or afflicted, Christ cares for us. Even though we cannot understand our affliction we must understand His plan in our life and trust to His grace to bear up under the affliction. Christ certainly cares for the needs of our mind, for where else can we find the peace and assurance against war and unrest than by faith in Christ? Christ is known as the horn of plenty—which means "strength." Surely Christ is strong enough and sufficient enough to meet all of the physical needs of humanity today. If we trust Him He will help us.

CHRIST MEETING THE GREATEST HUMAN NEED TODAY. Man's greatest need, far above the physical, is that of an eternal Savior. The best doctors in the world with the best hospital equipment cannot save that soul of a man. Without Christ the whole world is lost in the darkness of sin which is typical of ignorance, impurity and sorrow. How much the world needs a Savior with a compassionate heart. Yes, we may sympathize with our friends in this condition but we cannot save them. Sin's penalty is death of the sinner or of an innocent sinless sacrifice. Christ is the innocent Sacrifice for the sins of humanity.

As the greatest need of humanity today is that of an eternal Savior, so Christ is the answer to that need—that is, to those who come to the font and receive this salvation. Christ brings to the human heart the peace and reconciliation which puts us at peace with God. This peace with God is the basis for all other peace and happiness in life. From darkness to light is the result for the penitent soul who feels His need of a Savior, and who puts his faith in Christ, the Son of God. We should be grateful to God for His Son who is able to meet every need of ours—physical and spiritual.

CHRIST USING US TO HELP HIM. While Christ is able to meet the needs of humanity yet He does need faithful Christian servants who will take His heavenly message and proclaim it to sin-bound men and women and children. A close analysis of Christ's message and His doctrines will show that they will work and be practical for every experience and problem of life. Any young person who endeavors to live and work for Christ today will find Himself up against stiff opposition from other young people. Yet we dare not retrench. It was said once of a certain man that he had an answer for everything. We feel the same way about our gospel message, so let's go to work in a prayerful way, trusting the Lord for results. The Word of God will help us to overcome the questions which might be thrown at us by the popular crowd outside the Church. One thing to remember is "Outside of Christ is outside of Eternal Life." For we know that unless Christ meets the personal need of a Savior for each individual that there is no one or anything that can meet this need.

BIBLE QUIZ ON THE TOPIC

1. If we expect Christ to meet our needs today what must we do to be fair to Him? Luke 1:74, 75; 2 Chronicles 7:14.

2. For what real reason did Christ come to earth? Luke 19:10; John 10:10.

3. How did Christ meet the physical needs of the people in His life on earth? Matt. 14:14; Matt. 14:15-21.

4. How did Jesus meet the spiritual needs of the people in His life on earth? Luke 8:26-35; Luke 23:39-43.

"What total abstainer ever amounted to anything?" asked the sneering wet.

Oh, just Abraham Lincoln, Thomas Edison, Admiral Peary, John D. Rockefeller, Robert E. Lee, Stonewall Jackson, Henry Ford, Whittier, Bryant, Barnardo, Booth, Nansen, Bernard Shaw, Wilfred Grenfell, Gandhi, Lindbergh. Of course, this isn't the entire list, but then this is a small paper.—*The Voice.*



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

A little boy came to his mother one day and he said, "Mother, do I have to wash my hands? They are dirty, but when I play at school they will get dirty again."

What do you think she said? I suppose she told him that even if they were dirty and would get dirty at school, he had better clean them up to start with. And so off he trudged to wash them.

I expect to many of the small boys this seems to be a terrible nuisance, to have to wash their faces and hands all the time. I know some other little boys who say they "washed their hands yesterday," and are very much surprised that that does not do for today. It seems to them that no matter how often they wash them, it never does any good. The next time they turn around somebody is coming along to tell them they need to wash again. They play with their toys, and the toys are dusty. They go out in the yard and the first place they make for is the nice little puddle of mud which the rain has made. Or perhaps they do not do anything at all, and the black soot just seems to blow from the air, and make their hands and face smutty anyway. Then off they are sent to wash them for what seems to them the thousandth time since morning.

But after all, this is what we have to do, and it is worth doing. The older boys and girls grow, the more they begin to have a pride in keeping their hands and faces clean, even if it does take a lot of trouble. And to keep them clean, they learn two things are necessary.

In the first place, they must wash well. I know some boys, and I expect you know some too, who wash the front of their faces pretty well but never, by any chance, get around to their necks and behind their ears. They put a little sprinkle of water on their hands and flap their fingers through the water a time or two, and when they are through, the towel looks as if it had come down the chimney. After a while, however, they begin to learn better. They know that when they go to wash their faces and hands, they must make a good job of it all round.

Then in the second place, they learn that they must do it often. It is just as we said a moment ago; it may be a great deal of trouble, but there is no help for it. As long as faces and hands will get dirty a dozen times a day, they must be washed clean that often.

When boys and girls have learned that lesson, perhaps they have learned another lesson too. They have learned their hearts must be kept clean, also, in the same manner. In this world of ours, the little specks of sin and wrong may be in the very air, like the soot that gets on our hands—little ugly thoughts, and unclean suggestions. We must make sure that our conscience is taking the clean waters of God and washing our hearts altogether from the soiling things. There is a verse in one of the Psalms which is good for us to remember. It makes this prayer to God, "Wash me thoroughly from my wickedness and cleanse me from my sin."

Then there is another verse which helps us to remember the other half of the truth; "Who can tell how oft he offendeth? Oh, cleanse thou from my secret faults." We never know how many times a day there may be the need of cleansing our hearts afresh. The boy or girl, and the man or woman, who think that to forget their prayers one day, or to stay away from church this one Sunday, makes no difference have made a mistake. It is not well to think that some future time will do to cleanse ourselves in God's sight. As often as we can think of it is not too often, if we would be truly clean.

With love, in Christ's Name,

Aunt Loretta.

I sought from Socrates, the sage,
Whose thoughts will live through every age,
A motto to direct my life,
A hero make me in the strife;
  And Socrates said, "Know thyself."

To know myself did not suffice
To make me useful, true, and wise;
I sought Aurelius good and great,
Wise ruler of the Roman state;
  Aurelius said, "Control thyself."

O Nazarene, thou who didst give
Thy life that man might fully live;
What message didst thou leave for me,
That I might truly follow thee—
  The Saviour said, "Deny thyself."

—Selected.



Next Week

We will bring you a report of the

DEDICATION

of the new

DAYTON, OHIO BRETHREN CHURCH

Watch for it

The world today is going through something far more threatening than a windstorm. Every single one of us needs refuge of one kind or another. I know of no better place to go for it than a church. The church must be a very strong and righteous thing, for it has survived every enemy it ever had. And the book which embodies the principles of the church —the Bible, is still at the top of the best-seller list. We are extremely fortunate to live in a country where we can worship as we please when we please. Let's make the most of that blessing. Go to church! The greatest calamity that can befall a people is the loss of religion.—Eddie Cantor.



News From Our Churches

FALLS CITY, NEBRASKA

Our Pastor tells me it is time for another report to our church paper.

Our Christmas program was given the Sunday preceding Christmas. The children gave their part in the morning at which time one little girl presented her life to the Savior. The choir and others gave a pageant in the evening when the White Gift Offering was taken.

At the December 27th morning services a young lady and her brother came to the Savior. The young man left during the week, going to a Naval Training Station.

Our pastor, Rev. Cecil Johnson, was granted leave of absence to hold a two weeks revival at Udell, Iowa, the early part of December.

At our quarterly business meeting it was decided to hold our evangelistic meetings preceding Easter. Brother Guy C. Lichty and myself were elected to the Evangelistic Committee.

As with other congregations our attendance has dropped because of several young men being in the service of our country.

Mary E. Rieger, Cor. Sec.

MASONTOWN, PENNSYLVANIA

Some three months have passed since a report from Masontown was forthcoming. The last one was sent in previous to our regular business meeting which was held the very last night of September. This meeting was very well attended. Reports of various officers made, and officers elected for the coming year. The work of the year past was reviewed, in fact, as appreciation was given to those responsible for the various improvements, it seemed that inasmuch as there had been so many things worthy of commendation, that they would just sing, "Praise God from whom all blessings flow." The spirit was fine in every way and unity and harmony was uppermost in the work. It was perhaps somewhat unusual to close the year with all bills paid, with the exception of a few minor literature bills, and in the Church and in the Sunday School treasuries have a balance almost reaching four figures. This in view of the improvements and additions of the year, the contributing to all Special offerings, and many local community interests. Our Home Coming was held the fore part of October, and though the rain came down most of the day it was a day enjoyed by numerous people, and pronounced a success. Rev. Belote, of the Second Brethren Church of Uniontown was the speaker of the evening service. He was also with us in the afternoon with some of his people and brought greetings from Uniontown. The afternoon service was one of reminiscence and fellowship. Several spoke. Every one was given a chance to speak, and if any one desired to do so and did not, no one else was responsible.

The work is going well in all auxiliaries, all are well officered and led, which makes for efficiency. The general attendance for all services is good. This, in view of what has happened in the leaving of so many regulars for the service of the country, and locating elsewhere for work, is very encouraging. The mid-week meeting continues to be well attended, perhaps the highest attendance between fifty-five and sixty. At the present time we are studying Exodus, having studied the book of Genesis before taking up this book.

It was our privilege to speak at two home comings in the Church of the Brethren on the Life and history of the Founder of the Church, Alexander Mack. We spoke in the Fairview Church of the Brethren and Connelsville Church. We want to take the opportunity of publicly thanking Miss Oma Karn, writer and historian, for the present of a copy of the "History of the German Baptist Church," by Falkenstein. This is a rare and valuable production by an eminent author.

As this is being written we are now beginning our third year with the Masontown people. As we look back over the past two years we find that some things have been accomplished, which may be reported by figures. To some who may be curious as to what a pastor does with his time, the following items for the past two years may give at least a small inkling. Sermons preached, 231; Meetings held, 2; funerals conducted, 26; weddings 8; baptisms, 48; new members received, 57; communions held, 6; conferences attended, 6; and Bulletins printed, 12,000. Addresses and innumerable things fill in the spaces between the above figures. Also in this time the manuscript for the Alexander Mack History, consisting of four hundred and fifty or more pages has been completed, and is now in the hands of the printer. Notice will follow later regarding it. All in all no wonder the time has seemed to have rapidly passed among the people of this community. Here as elsewhere, the conditions under which we

live restricts visitation to some extent. Conservation of methods of travel tends to limit general driving in normal visitation.

As we write this report we are anticipating and planning for our coming Evangelistic campaign, to begin February 1 and close February 14. Rev. C. A. Stewart of Bryan, Ohio, quite some time ago promised to be with us for this meeting. He has never worked in the East. The writer has known him for years but has never been teamed up with him. We are anticipating a pleasant and spiritually profitable time in this coming association. We covet the interests of God's people in the work here during the trying days to come, ere Peace envelopes our Country.

Freeman Ankrum, Pastor.

PITTSBURGH, PA.

Founder's Widow Honored

On April 8, 1942, a party was given at the First Brethren Church of Pittsburgh in honor of Mrs. Anna R. Bole. Mrs. Bole, who has been a member of the Pittsburgh Brethren church for fifty years, sold her home here and went to live with her son I. C. Bole of 66 East Evergreen St., Youngstown, Ohio.

Mrs. Anna R. Bole is the widow of Daniel J. Bole, the founder of the Pittsburgh Brethren Church. I quote from the history of the church: "The First Brethren Church of Pittsburgh owes its existence to the leading of the Lord, and the efforts of Daniel J. Bole. He came to Pittsburgh April 1, 1887, from Johnstown, Pennsylvania, to accept a position here. A week later, upon his insistence, his brother David K. Bole and wife came to Pittsburgh." For a year and a half these Brethren worshipped with the members of other denominations. Daniel Bole then located a hall and organized a Brethren Sunday School. On January 23, 1890 the Pittsburgh Brethren Church came into existence. On September 24, 1893 Daniel Bole, by a unanimous vote of the church, was set apart to be ordained to the eldership. He was ordained by Elders P. J. Brown, J. C. Mackey and W. L. Spanogle. Elder Bole took charge of the church and remained as its pastor until August, 1895. He was pastor of the church at intervals during the years which followed. He died November 5, 1907.

His widow, Anna R. Bole, has been a faithful, loyal member of the church throughout the years. Always active, energetic and enthusiastic, unceasingly young in spite of the years, she was in her pew at practically every service of the church.

Always courteous and refined, her every word and deed were filled with brotherly kindness and love. She often said to us: "I can't help as much as I would like; but I won't hinder." Her statement as to her determination not to hinder was gloriously true. Yes, "she openeth her mouth with wisdom; and in her tongue is the law of kindness." Mrs. Bole is a virtuous woman whose price is "far above rubies." She is the kind of woman who will do her church "good and not evil all the days of her life."

The party held in her honor was a happy gathering. She is respected by old and young. Her many friends presented a beautiful Bible to her in token of their love and gratitude, and to express their appreciation for her many years of faithful service. The gathering was not considered a "farewell party." Youngstown, Ohio, is not far away. She is still vigorous in health and can come back often.

It must be nice to be remembered as pleasantly as I a younger minister's wife, remember her the wife of the founder of this church.

Mrs. Floyd Sibert.

PHILADELPHIA, PA., MISSION

Sunday, January 3rd, we had the largest congregation we have had since we opened our Mission; also the best offering, $22.40. We also received $3.00 by mail. So far, by self-sacrifice, we have met all obligations and have enough coal and coke in the cellar for the winter.

A word about my grandson, who is known well in our brotherhood because five years ago he took me from Philadelphit to California in his Model A Ford, he furnishing the car and I paying all the expenses. We were in twenty-seven states and traveled 8,500 miles. He is in the medical department of the Army. He was given a two-weeks furlough, and coming home on January 4th, came over from his father's in Camden in his car in order that I might marry him. I married him at 4:00 P. M. and at 10:30 P. M. I baptized him and his new wife here in the Mission, and at 1:00 A. M. that night they took the train at North Philadelphia for Washington State. His wife is a splendid girl, a school teacher, who had been a Catholic, but got convinced of protestantism from reading the Bible in her school.

This same week, January 6th I preached the funeral of a saintly old lady, 79 years old. She lived half a square from the Mission. Had come to the Mission only once; took sick, sent for us. Milton Robinson and I visited her several times, and when she died the family asked us to conduct the funeral.

I had been housed up nearly two weeks with a cold, then had this wedding, baptismal service and the funeral in one week. I am happy and feeling fine.

Last Sunday our congregations were not quite normal as eight were unexpectedly called away, who usually attend our services. We feel that the three that have been baptized have more than repaid us for all the sacrifices we have made in opening the Apostolic Mission.

Isaac D. Bowman,
3039 Germantown, Ave., Philadelphia, Pa.

Watch for this Heading

NEXT WEEK

It will tell you who is to merit

PLACE NO. ONE

in the

PUBLICATION OFFERING

Here it is:

Roll of Honor

Publication Offering 1943

No. 1 ? ? ? ?

The BRETHREN EVANGELIST

Vol. LXV, No. 6 February 6, 1943

Our Newest Church At Dayton, Ohio



Dedicated Sunday, January 17, 1943

Official Organ
of The Brethren Church

St. Clair Benshoff 1-1-43
Milledgeville, Illinois 1-1-44

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INTERESTING ITEMS

Roll of Honor

Publication Offering 1943

It has been a bit difficult to make an absolutely accurate report of the church offerings at this particular time, since individual gifts come in many times to be added to the total amount, so in all fairness we are only giving the names of the churches without adding the amount sent in.

The No. 1 Church offering goes to: **SERGEANTSVILLE, N. J. But**, since it was sent in with post mark of January 22nd, it is evident the offering was taken prior to the Publication Offering date of January 24th. We make this explanation because of the following statement:

PLACE NO. 2 (which is equivalent to No. 1 for those who took their offering on January 24th) must be divided between: **BRYAN, OHIO, DENVER, INDIANA and ASHLAND, OHIO.**

Each of these were mailed immediately after the evening service on January 24th.

No. 3 Highland Church (east of Marianna, Pa.)
..... Jan. 25—A. M.

No. 4. Corinth Church (Twelve Mile, Indiana) Jan. 25—P. M.

No. 5. Fairview (Washington C. H., Ohio) ..Jan. 26—P. M.

No. 7. A Tie between—
Mt. Olivet (Georgetown, Del.) ....Jan. 28—2:00 P. M.
Burlington, Indiana .....Jan. 28—2:00 P. M.

No. 8. Cambria, Indiana .....Jan. 30—P. M.

No. 9. Another Tie between—
Brush Valley, Pa. .....Feb. 1—4:30 P. M.
Williamstown, Ohio .....Feb. 1—4:30 P. M.

INDIVIDUAL FIRSTS

For this once we will publish the individual firsts that come from churches other than those reported as churches. They are as follows, omitting time mailed:

No. 1. Mr. and Mrs. Earl Benshoff ....Johnstown, Pa., First
No. 2. C. A. Garland ..... Pittsburgh, Pa.
No. 3. Mr. and Mrs. J. H Crisman ..... Adrian, Pa.
No. 4. Mr. and Mrs. J. W. Fitt.....Johnstown, Pa., First
No. 5. Mrs. Agnes Lemon ....Portis, Kansas
No. 6. B. H. Showalter .....Palestine, W. Va.
No. 7. Mr. and Mrs. L. L. Funk .....Needmore, W. Va.
No. 8. Mrs. J. E. Drach .....New Winsor, Md.
No. 9. Bertha I. Drach .....New Winsor, Md.
No. 10. Mrs. Edna Race .....Pittstown, N. J.
No. 11. Mrs. Emma Newcomer .....Hagerstown, Md.

This is the last of personal names we will publish until the offering is reported from the business office. However for the next issue we will continue the list of Church Offerings received.

We appreciate the interest taken in this matter. Please get your offerings in as soon as possible in order that the full list of the offerings may be published in an early issue of **The Evangelist.**

EDITORIALS



Under Two Flags

There is something about the ceremony of raising the banner of our country that at once makes us involuntarily rise to our feet and bring our hands to salute. It is a ceremony attended with much seriousness and particular attention is given that the flag never touch the ground.

And why is this? It is because the banner of our country stands for something. When it is raised above a fortification or flown at the head of a column, men willingly give their lives rather than see it hauled down or trampled in the dust. And this is not because there is a certain deification of that flag, but because it symbolizes all that our country stands for; all of the ideals and purposes and opportunities and obligations.

But even so, it is but transient. For no country can hope to endure through the ages and on through eternity. For countries and human governments, sound and stable though they may be, are material and therefore subject to decay. Men come and men go; political regimes rise and fall; boundary lines are marked and disappear with the ravages of time.

But while our country does exist, the banner flies over it, carrying with it all the implications that cause men to die for it.

The Banner of the Cross

But we must remember:

"There's a royal banner given for display
To the soldiers of the King;
As an ensign fair we lift it up today,
While as ransomed ones we sing.
Marching on, on, on—
For Christ count everything but loss,
And to crown Him King; toil and sing
'Neath the banner of the cross."

This "Banner of the Cross" is the only one that is considered worthy to fly above the flag of our nation. It is the only banner that carries a demand for a higher allegiance than that of "Old Glory." It is worthy of the deepest reverence in the soul of man.

Today there is a greater necessity for the "army of King Emmanuel" to follow close to the colors than ever before. Probably the time has never been when so many eyes have been turned on the life and ideals of the Christian Church as now.

Especially is this true when we think of the responsibility of the church in the closing days of the present world conflict and the days of reconstruction which must follow.

The obligation that lies before the church today, however, is no greater than that which has been upon its shoulders ever since the church was instituted. The same Gospel story is to be both told and lived. There is no change in the emphasis nor in the character of the message. No one should expect more or less from the followers of the Lord. But surely the world has a right to expect something different from that for which the world stands, from those who enroll under the "Banner of the Cross."

Keep It Flying

The slogan "Keep 'Em Flying" has become a sort of a "touch stone" for all American people. We all know what it means, and, as Christians, we should apply the same slogan to our banner and keep the "Banner of the Cross" high above our heads.

In the eagerness of men to reach the ultimate in production of the material needs of our country, we should not forget that it is as vitally essential that we keep at high tide the production of spiritual life, in order to make the material worthy of our effort. For a material victory and peace will mean little or nothing if shorn of its spiritual import.

So, while we willingly doff our hats to the flag of our nation, we bow the heart in the presence of the gracious "Banner of the Cross." It is possible to serve fervently under these two flags, for both are essential.

F. C. V.



The Cup That Runneth Over

Rev. H. A. Gossard

The verb "runneth," in the quotation containing the subject, was not chosen at random: it is a word denoting continuous action. That which caused the overflow was, like the "widow's meal and oil," being supplied from an endless source. No wonder David exclaimed exultantly, "My Cup Runneth Over!" The cup, in this case, was David's soul—the Lord had restored (filled) it. David's cup (soul) had oft run over with sin, but now it must have been emptied, since sin and righteousness cannot dwell in the same cup (soul).

To say anything about something one must, of course, begin. And this is best accomplished by a simple and irrefutable statement: *Nothing runs over that is not full.* Vessels that leak are difficult to fill, and, like vessels that run over without restraint and to no particular benefit, they entail waste.

David, with other equally significant statements in the twenty-third Psalm, said "My CUP runneth over!" This is spiritual language with figurative import and is indicative of an overflowing soul, exultant with joy because of divine, though unmerited favor. For he, like us, though meaning to please the Lord, oft found himself doing that which required deep repentance, and, for this humbleness of spirit, he is termed in scripture, "a man after God's own heart." Is it not safe to conclude from this, that though we sin, God's favor is won through repentance? *Let us not fail to note that David's cup (soul) ran over after the Lord had restored his soul.*

There are different kinds of cups; and, as we consider the value of their content, we shall name a few of them:

The Cup of Selfishness—it seldom, if ever, runs over. But it leaks, and even its possessor may drink of it and want.

The Cup of Love—it is always full, and its overflow is seldom, if ever, wasted. It may often flow unnoticed, but it will find its level and form an oasis where thirsty travelers may drink and be refreshed.

The Cup of Hate—ah! it too fills to the brim and runs over. But unlike love, its torrent destroys the good and leaves naught but waste, horror, remorse and often death in its wake. And its flow creates a strange thirst that it cannot assuage.

There are other cups from which humanity might profitably drink were it to maintain and perpetuate examples lived by Him who drank of them; who by abnegation and submission to the will of God became the world's Redeemer. No soul can overflow until through submission it allows God to fill it.

The Cup of Service—There are synoptic recordings of two brothers who had formed a great attachment for the Savior. These boys (urged by a mother deeply concerned for their welfare, for which she deserves credit) wanted to do something and be somebody; so they tried to arrange with Christ to sit with him on his throne. They even thought and said they could qualify for the position, and they doubtless could and did; but the Teacher told them plainly that the qualifications, besides being almost submerged with suffering to be borne without complaint, included the drinking of a very bitter cup, an humbleness of service not common among men, but which constitutes the only course to true greatness. Results from such service have never failed to prove the soundness of Christ's position regarding greatness. And in it is found the cup whose contents is mingled with self-sacrifice. It is important to know that Christ drank deeply of that cup. The cups of love and earthly ease were withheld from him. He drained the dregs of the world's cup of hate, then filled it with heavenly blessings, the virtue of which is often misconceived and wrongly interpreted because, to be applied, they require *Service* mingled with *Sacrifice*. The reluctance of the religious world to accept this cup and imbibe its contents is due to knowing that deep within it are things most folk would rather shun—*Responsibility, Service, Sacrifice*. This laxity and partial refusal is proportionately evident in world conditions today. Nor is the proportionate evidence of that refusal of entirely recent

origin. (Space will not permit explanation of that statement.)

The seeds of hatred instead of the seeds of love and Christian fellowship have been sown along the path of centuries with lavish hands and attended carefully until their germination has nigh cropped the earth; and the evidence of true love of man to man and an all-absorbing reverence for God has all but vanished.

We have come to consider ourselves so self-sufficient that the mere mention of true fellowship with men and an all-inclusive dependence upon God creates almost spiritual nausea. I recall the time when I was a lad of being compelled to take horrible-tasting medicine. I told my father that even looking at it made me sick. To which he replied, "'Well, then, my boy, close your eyes and swallow it." I did, and got well.

There is but one cure for the world's ills—would that it were not too late to consider the remedy. But we are sick. The world is desperately sick, and must therefore resort to the cure. Nations and individuals have rejected the remedy and instead have drunk the cups of selfishness and power; and now, all the blood shed as a result cannot effect a cure. The cup of humility, mingled with love, service and sacrifice, must be drunk until hearts melt and overflow. Then, and then only, will human peace return to the world and abide until the Lord descends from heaven and rules with the scepter of his countenance.

Hate can turn the world into a hell—and it even now displays many of its descriptive characteristics. Love can turn the world into a heaven like that which emanates from the cup that runs over with Humility, Service and Sacrifice.

Taking a square look at the world in the present, and a bit of a glimpse at its past, don't you believe it would be a better world had we been a bit more forgiving and loving; a bit more willing to suffer reproach and to sacrifice than to contend—oft knowing we were wrong or, even when we thought we were right, when much was to be gained and nothing good was to be lost?

The lack of Humility, the over-abundance of Self-will and selfishness, are the primary and ultimate causes of strife among nations and individuals—and in religious organizations and fraternities—if you please.

These are the things that close the exultant heart; that set the jaw; that clinch the maddening fist; that put swords in men's hands to thwart their righteous advance and thus wound the heart of God. Read I Corinthians 13:8 and II Corinthians 11:7.

God of great mercy, teach us Love once more;
Lest, judging, Thou in it should find us poor.
Make Love leap forth as with an ocean's roar;
Make Hatred cease; then we shall Thee adore.

—Lanark, Illinois.

The Brethren's Home and Benevolence Board

Has set the date of

Sunday, February 28, 1943

for the lifting of the

Annual Benevolent Offering

Next week you will receive the Benevolence Number of

THE EVANGELIST

Read the articles **Then prepare to give**



Editorial Comment



OUR CONGREGATION IN WAR TIME *Dr. Charles A. Bame*

One of the fine features of the church is its adaptability. While it is characterized as "the pillar and ground of the truth" and though we believe truth to be inflexible and basic when the foundation has been reached, yet the church must adjust itself to all conditions and grades of intellect and environment. To disregard that great fact would be to miss widely the truth; probably entirely to misjudge it in its many adaptabilities. Many adjustments possible are yet necessary to make it conform to the pattern of its Divine Designer. The patience of a holy God must be tried to the limit as men consistently fail to vivify its spiritual possibilities.

One of these may well be the present proper wartime adjustment. Are we who have been entirely opposed to war because of its wastefulness and cruelty, after all, doing the church's part to ameliorate human suffering? and are we now preparing to make a righteous impact on the Peace Conference when the time arrives? These and many other questions press for the proper answer and solution.

In a recent issue of the *Christian Advocate* an interview is reported with Secretary of Agriculture Claude R. Wickard. Himself an active churchman since his youth, he sees things he believes the church must do now, and other things for which we must prepare in time of war. This interview is so interesting and full of valuable suggestions that I wish to pass a portion of it on to my friends and brethren. These things impressed me much, and I hope they will many others.

1. He says the church "must see to it that it is free from domination on the part of the Government." Of course one who is informed as to what has happened in most of the churches of Europe, both in the oppressor countries and also the subjugated ones, knows what has happened to the churches there—all are ordered by the heartless dictators and many preachers are imprisoned and have died for a Cause that to them was dearer than life. Their churches were dominated by cruel Autocrats; the Bible displaced by human edicts. That this had happened on a large scale before the war, should make us all pause, and cause us to take heed lest some measure of it come to us also. Warning coming from a Cabinet officer should greatly concern us. I wonder if we may be sleeping when it is time for us to be awake? Need we, even we, an apostle to cry to us, "Awake thou that sleepeth, arise from the dead?" Shall we not become informed as to what may be happening whereof we could be wise and are not?

2. He says, "It (the church) must take the lead in all community enterprises to maintain morale." Surely we realize that here, too, is an opportunity to ourselves to be strong, for an invaluable service to all our constituencies. It is a challenge to keep brave and courageous—both ourselves and our young men marching off to war, regardless of whose they are or whether they be churchmen or not. Regardless of their training or family, they are going—not many of them to C. O. Camps. Right or wrong, this circuit around from the fight in times like this is not popular and is being disregarded by many who do not desire to war more than their nation that must act as godfather to most nations for the time. As time speeds on, the necessity to put away Paganism, Barbarism, Gangsterism and atrocities—killing hostages guiltless of crime, befouling the persons of women beyond anything of its kind for centuries—is so compelling that many peaceful youth would rather die in an attempt to forever achieve its destruction than to live with a conscience accusing them for life, that they had failed in loyalty and heroism. They will go, disregarding lesser evils, since the Government calls. Our duty is to awaken every bit of courage possible since their going is compulsory, and to assure them of our determination to succor them in every way possible as the followers of the Lord Jesus Christ. It seems incumbent on all who expect to enjoy the fruits of their heroism to pray for them and assure them that "they that lose their lives shall find them."

3. He asks us, "to keep religion at the center of life." Both for us and the soldiers, here is a pertinent order. Never are hearts so mellowed as when facing death; so the soldier is a praying man. So also have been all of our war Presidents: Washington, Lincoln, Wilson, Roosevelt. Lincoln, most maligned of them all, was doubtless most devout. Now Secretary Wickard is saying: "Keep religion at the center." Mother, father, brother, sister, sweetheart—all. Remember that in letters; demonstrate it when they are on furlough; impress it by going to church and, in the home, talk it and live it. It is a bulwark and fortress

as it has always been. Wickard says so; Christ commends it always.

Let me offer a simple and beautiful illustration. A young man just past his eighteenth birthday is to be drafted and instead, chooses to enlist that he may choose a position most to his liking. He is in a revival meeting the evening before he is to leave for camp, early the next morning. The altar call is given and he presents himself before it. The evangelist knows that he is already devout and consecrated because of the part he has taken in the meeting. He senses the purposes of his coming and inquiries. Yes, it is to give himself specially for service in the camps and army. "Do you thus present yourself," the evangelist asks? "I do," he replies. On their knees they both go and prayer for protection, power and leadership is offered and who would not believe that he arose with new assurance of all he sought or that he was more heroic as he went forward "under the shadow of the Almighty," remembering the One who went to the cross as a youth for his belief that there was no other way to save the world and serve the Lord God of Heaven.

It was a small service but we feel assured that nothing but good can come from it. Doubtless many doors will open strangely, unexpectedly and usefully to such a youth and he will be stronger to face unexpected temptations and discouragements, and with new appropriations of power from on high, prove that he will with new determination face any ordeal the galling work of war may demand of him—even death.

Let our congregations be serious and eager in all they can do for our country and our youth in times like this, remembering that God alone holds the key of the future and we reach Him through devotion, prayer and fidelity to Him and faith in His promises. We need not fear the outcome but we do need to work and pray for it.

Carey, Ohio.

Paul, being dead, yet preacheth, and they were sermons from his sepulchre which converted Luther, and Zingle, and most of our modern evangelists. And Luther is dead, but the Reformation lives. Calvin is dead, but his vindication of God's free and sovereign grace will never die. Knox, Melville and Henderson are dead, but Scotland still retains a Sabbath, and a Christian peasantry, and a Bible in every house, and a school in every parish. Bunyan is dead, but his bright spirit still walks the earth in his "Pilgrim's Progress." Baxter is dead, but souls are still quickened by the "Saints' Rest," and the "Call to the Unconverted." Cowper is dead, but the "golden apples are still as fresh as when newly gathered in the "silver basket of the Olney Hymns."—Selected.

PRELIMINARY ANNOUNCEMENT

Ready Soon

Alexander Mack, The Tunker and Descendants

The book which is the result of over eighteen years of research is now in the process of printing. Over three thousand descendants have been listed in this combined Genealogical and Historical work of the churches which look back to Alexander Mack, the founder. The time covered is from 1679 to 1943. Rare photographs, such as the granddaughter of Alexander Mack, Jr.; a birth certificate given in 1821; the family record page from the Bible of Alexander Mack, Jr.'s grandson, and numerous others which have never been printed, are contained in this production.

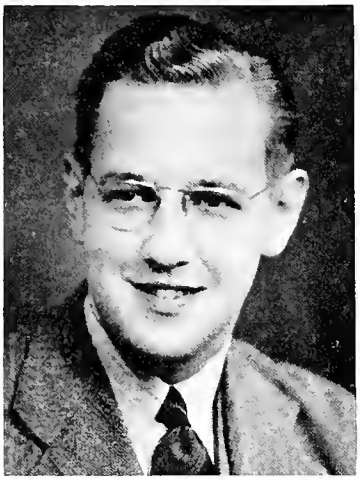
This work has been endorsed by numerous Tunker historians and authors, including the late Governor of a prominent state.

There is nothing like this unique production in all the Libraries of the Brethren Churches. The book will be considerably over 400 pages, with eighty or more photographs. Much of the material in the book has never been in print before. The author, who has been steeped in the lore of the Alexander Mack family, and is a descendant is Rev. Freeman Ankrum, Pastor of the Masontown, Pennsylvania, Brethren Church.

Watch the Brethren Evangelist for additional information relative to this Book.

We talk democracy, but who gave us the pattern of our democracy? The answer is Cromwell and his Ironsides, and what was his method. Listen to Macaulay and recall as you read that Cromwell had to fight a trained Royal Army with raw recruits: To quote:

"That which chiefly distinguished the army of Cromwell from other armies was the austere morality and the fear of God which pervades all ranks. It is acknowledged by the most zealous royalists that in that singular camp no oath was heard, no drunkenness or gambling was seen, and that during that long domination of the soldiery the property of the peaceable citizen and the honor of woman was held sacred . . . In war this strange force was irresistible . . . His troops moved to victory with the precision of machines."—Elizabeth Tilton, in N. Y. Herald-Tribune.



Rev. Vernon D. Grisso

The Dayton, Ohio Dedication

The Pastor Reports The Event



Rev. J. Ray Klingensmith

The long anticipated and prayed-for day of the Brethren Church of Dayton, Ohio, was realized as a reality on January 17th, when we dedicated and gave to the Lord our new Church. The high exaltation and response of the gathering throughout the day indicated the presence of the Lord in all the efforts. The congregation, friends and community responded beautifully to the program with both tears and laughter.

The program highlighted such eminent Christian personalities and leaders as Dr. Martin Shively, founder of this church; Dr. J. Raymond Schutz, one of our denomination's outstanding lecturers; J. Ray Klingensmith, Secretary of our Mission Board; Dean W. E. Ronk of the Ashland Theological Seminary and College; Dr. Charles A. Bame, pastor of the Dayton Church during the building of the old church; Rev. Kemper G. McComb, Secretary of the Federation of Churches of Dayton; Rev. J. Perry Prather, Pastor of the First Church of the Brethren of Dayton; George F. Kem, who gave the history of the church, and the presence of all the pastors of the Miami Valley Churches. Many friends of the church lamented the inability of Dr. and Mrs. W. S. Bell to be with us. They gave much to this church in days when leadership was needed most.



Dr. C. A. Bame

At the two services of the day over $12,000.00 was raised to be paid on the indebtedness for the coming year. We have every hope and all faith of clearing all indebtedness within two years. Rev. Klingensmith lifted the offerings at both services with ease and dignity. It is wonderful to see people give freely from the heart without the necessity of prolonged high pressure methods. Two Sunday School classes pledged $9,000.00, (one $6,000.00 and another $3,000.00) which was an excellent start for our goal for the new year. We rejoice in the willingness of a people to contribute like this when we realize that the same group raised over $20,000.00 last year for the building fund alone.

The most notable and most commonly heard remark of the day concerning the building was, "It is beautiful in its simplicity." This was always true of the colonial design—it is almost puritanical in plainness. And such should be our buildings.



The Sanctuary—looking toward the Chancel

Roughly speaking, our building, equipment and lot can be figured at a total cost of over $50,000.00. In this we realize materially a fine large lot in one of the best sections of the city of Dayton. We are located at a prominent intersection at North Main Street at Hillcrest. On approaching the church from down town Dayton, driving north on Main Street, one sees our lighted tower as though it were towering in the middle of the street, and this for over a mile before you come to the church.

The building is of yellow brick, with white stone and frame trim. We have a sanctuary, including the



Dr. Martin Shively
Morning Speaker

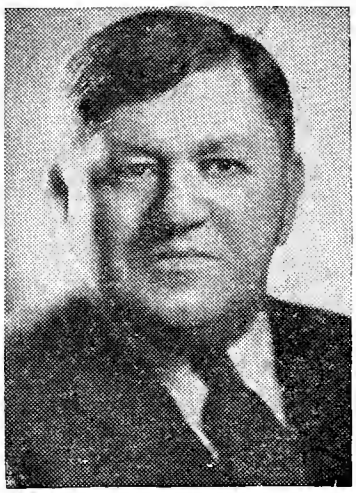
balcony, which will seat 400 people. The sanctuary is furnished with two-toned pews and appointments, the floor being covered with carpet, with inlaid linoleum under the pews. At the chancel is a pulpit, a lecturn, two pulpit chairs, an altar table, choir loft, a Hammond organ and a grand piano.

In the basement there is a large "Fellowship Room," commodious for business meetings, banquets and communions. The large stage in the room makes this room also an excellent place for entertainments. The remainder of the basement includes a splendid kitchen and three or four Sunday School rooms.

We have adjoining our church building a large Social Room that has been in use now for over a year, since it was already located on our lot before the building was started.

The church has been almost luxuriously furnished by individual gifts of friends. These kind people have done exceptionally well in furnishing and equipping the pastor's study with every detail and appointment, selected with the greatest care and fine choice. Only a preacher can appreciate this fully, who has been without a place of his own for study for a few years.

The Architect was one of our own brethren, W. Ray Yount, who, in making this great contribution, has indirectly built a monument to his own splendid ability as well.



Dr. J. Raymond Schutz
Afternoon Speaker

Historical Sketch

The Brethren Church of Dayton was organized Thursday, April 20, 1882 in the rear room of the old German Baptist Church on the southeast corner of Jackson and Van Buren streets. Elder J. W. Beer of Washington C. H., Rev. J. A. Ridenour of Ellerton and Rev Henry Duncan of Zimmerman officiated.

Rev. Samuel Kiehl was selected as first pastor; Dr. E. C. Elson, as deacon and J. W. Beer as elder, and there were but twelve charter members. From this time on until June 7, 1887, this little band found pleasure in worshipping in this church, but the German Baptists claimed property rights here and an unfavorable decision of the court compelled them to relinquish their supposed rights and find other quarters. After this they moved from place to place, sometimes holding services in rented churches and sometimes in vacant store rooms or rented halls.



Dean W. E. Ronk

From 1892 to 1899 services were held in a frame church on Clemmer street.

In 1899 (with a membership of thirty-one) the church property on Conover street was purchased. The growth of the church was slow, but steady. On August 9, 1908 forty-two members united by relation. The occasion of the receiving of these new members was the beginning of larger things for the church. The Bell revival, the Beachler meetings, and the tent meeting created a demand for a new church building more centrally located. On January 21, 1911, the church became incorporated at Columbus, Ohio, and the plans were laid for the purchase of a lot and the building of a new church.

On May 12, 1912 the building at the corner of West Third street and Grosvenor avenue was dedicated with appropriate ceremonies. While the inspiration for the building of a new structure came through the Bell revival, the inauguration and completion of the building program took place under the ministry and leadership of Dr. Chas. A. Bame.

It is interesting to note that three of the surviving members of the building committee who supervised the construction of the West Third Street Church have either been active or advisory members of the building

committee of the church edifice we dedicate today; viz: Perry Bowman, G. W. Brumbaugh, M. J. Beeghley.

The selection of our present site and the inspiration that resulted in the construction of this church edifice again largely resulted from the work of Dr. W. S. Bell, he having given the first dollar as he did for the West Third Street Church. While the construction was planned and completed under the administration of our present pastor, Rev. Vernon Grisso, the acquisition of the site about April 1, 1941, took place during the third pastorate of Dr. Bell in this city. Our membership is composed largely of those who were instrumental in building the West Third Street Church.

This structure that we dedicate today is of early Colonial design, modeled after the famous "Patrick Henry Church" of Richmond. Va. While modified somewhat, the general design is very much the same; the tower, the chancel, the pulpit, etc. are practically duplicated.

The comparative location where this patriotic leader stood when making his speech is marked by a "Dias", third seat from front on left side, and a cabinet containing the plans provided by U. S. Government and other data has been placed in the front vestibule.

May the spirit that actuated this great statesman in the making of his famous speech ever be present religiously in the membership of this church.

May its "lighted tower" ever be a fitting symbol to all who look on it, of what a church such as this should be to a community, i. e., a "beacon light" in the name of our Saviour Jesus Christ.

—O—O—

PROGRAM OF THE DAY

The Morning Service

10:00 o'clock

Prelude—J'y Pense.....Mary Loxley—*Helmund*
Processional—Church's One Foundation.....Choir
Invocation
Hymn—Come Thou Almighty King.....No. 23
Scripture
Pastoral Prayer
Anthem—Oh, Give Thanks.....*Wm. Baines*
The Sermon.....Dr. Martin L. Shively
Hymn—For the Beauty of the Earth.....No. 75
Offering.....Rev. J. Ray Klingensmith
The Offertory—Berceuse.....*A. Iljinsky*
Consecration of Tithes and Offerings
Benediction
Choir Dismissal

The Dedicatory Service

3:00 o'clock

PRELUDE—A Shepherd's Evening Prayer....Mary Loxley
PROCESSIONAL—The Church's One Foundation....Choir
HYMN—How Firm a Foundation.....Congregation
SCRIPTURE.....Dr. Charles A. Bame
PRAYER
GREETINGS: Ashland College and Seminary
.....Dean W. E. Ronk
Church Federation of Dayton..Rev. Kemper J. McComb
ANTHEM—The King of Love My Shepherd Is.....*Shelley*
THE DEDICATORY ADDRESS....Dr. J. Raymond Schutz
HISTORICAL DATA OF THIS CHURCH.....George Kem
OFFERING.....Rev. J. Ray Klingensmith
OFFERTORY—A Song.....*N. Dett*
THE DEDICATION OF THIS CHURCH
.....Rev. J. Ray Klingensmith

MOVING SPIRITS IN THE EARLY PLANS

Dr. William Spencer Bell

Dr. William Spencer Bell has been three times pastor of the Dayton Church. Under his leadership the plans for the new edifice were conceived. The Dayton Church expresses gratitude to both Dr. and Mrs. Bell for their invaluable assistance in making the church possible.

George F. Kem

Brother Kem, who is known throughout the Brethren Church, has been a leader for many years in both church and civic work. The reorganization of the Brethren Church in Dayton is largely the result of his untiring efforts and unselfish devotion to the church.

W. Ray Yount

The Dayton Church was exceedingly fortunate in having Brother Young as an architect among its membership. Too much credit cannot be given to him for the services rendered. The details of the building were placed completely within his good judgment. He has builded well a building that is flawless in following the early Colonial design.

THE BUILDING COMMITTEE

The following were members of the Building Committee: W. Ray Yount, M. J. Beeghley, Fred Eccard, Vernon D. Grisso, G. W. Brumbaugh—advisory, Perry Bowman—advisory.

THE NEW BRETHREN CHURCH IN DAYTON

Dr. Martin Shively

When thirty-nine years ago, the writer became pastor of the Dayton Brethren Church, he found a fine group of men and women, numbering round one hundred persons, worshipping in a small church located on Conover St., on what we commonly called the west side. Among the group I found there, was Eld. Samuel Kiehl, who, humanly speaking, was the father of the church in Dayton. It had been my privilege to break "The Bread of Life" to them some years before, when the little band worshipped in rented quarters, in the eastern part of the city. Among them were George Kunkleman and his wife, Rachael; Julius Kimmel and his wife, Cleo, and his uncle and family, Geo. Kimmel. These with a few others constituted the early First Brethren Church of Dayton. Brother Kiehl had been a mail carrier in the city, and later became a convassing representative of the Miami Valley hospital, serving the group as pastor and elder, and continuing his association with them until at an advanced age, he was called from labor to a glorious reward. I had the honor of being requested to conduct his funeral service, but found it impossible to get away from my work at Ashland. At the dedication service of the new and splendid church, Jan. 17, I said that this church, and the cause of Brethrenism in Dayton, stands as a monument to Brother Kiehl.

Perhaps because of my early connection with the congregation, I had been requested to bring the morning message on the day of dedication, which I was happy to be able to do. It had been my privilege to worship with them in the rented quarters in the heart of the city, several times, which always brought joy to me, as I looked into the faces of men and women with whom I had worshipped in days of long ago, and among whom were not a few whom I had welcomed into the congregation, after having administered the rite of baptism to them. But this time as I came into their midst my heart was full of joy, as was theirs, because we met now in the beautiful house of worship, which stands as a monument to their unflinching loyalty to the church, and The Word of God. As I came inside of the building I could not suppress an "ah," as I beheld one of the most beautiful auditoriums it has ever been my privilege to see. To me it seemed most magnificent, not because of splendor of its appointments, but rather because of the beauty of its simplicity. The architect, Brother Ray Yount, had certainly planned a structure almost marvelous in simplicity and beauty. The very atmosphere is charged with the spirit of worship. The furnishings throughout are in perfect keeping with the general plan involved in the structure, and I am sure that none who enter it will feel that I have overdrawn the mental picture which I have tried to draw of this beautiful house of worship.

The spirit of solidarity and cooperation which has called into being this splendid house of worship was beautifully shown at the point in the dedication exercises at which those present were given an opportunity to make their contributions toward the liquidation of obligations unsatisfied. Pledges and cash in an amount exceeding $12,000.00 were freely given, the whole amount having been started off with a pledge of $6,000.00 by one of the Sunday school classes, the one taught by Brother Kem. Another class made a pledge of $3,000.00, the sum of these making a fine beginning toward the complete liquidation of all indebtedness. At such a time as this in the condition of the world, it seemed like an impossible undertaking to build such a church, but in every step it has been evident that God has been standing with His people, and I bespeak a splendid future for this Brethren church, splendidly built, wisely located, and faithfully served. I esteem it as an honor to have had any part in the exercises of the great day, and if the Lord tarries, I shall be expecting great things in and for the Brethren in the great city of Dayton.

—Ashland, Ohio.

THE DAYTON CHURCH

A Personal Appreciation

Dean W. E. Ronk

January the Seventeenth was a great day in the History of the Dayton Brethren Church, and a day long to be remembered by those who were present for the dedication of the new building located at North Main and Hillcrest. The entire Brotherhood is sufficiently familiar with the difficulties which have confronted this group of loyal people, that it is not necessary that they be repeated here. Suffice it to say, that this day marked the climax to the struggle in a great victory manifest in the dedication of this new building. This is a great victory of faith for it marks the completion of a work so great that it seemed impossible to many a little more than a year ago.

This victory was achieved because of the faith and effort of the entire Church working together in harmony, but special mention should be made of those who have helped to inspire that faith. The reorganization of the Brethren Church in Dayton is largely the result of the untiring efforts and unselfish devotion of Brother George Kem. It was under the leadership of Dr. W. S. Bell that the new edifice was conceived. The entire Brotherhood as well as the Dayton Brethren will always owe a great debt to

(Continued on Page 14)

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

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Topic for February 21, 1943

"HOW CHRIST BUILDS A WORLD OF BROTHERHOOD"

Scripture Lesson: Luke 24:36-49

For The Leader

In the midst of war we are all very much concerned about the outcome. But more than that we seem to be greatly concerned about what the world will be like following the war. We further wonder what place Christ and the Church will have, both at home and in the so called enemy countries. During the few years, between World War I and World War II, we saw many men and women who were confident that a world brotherhood was just around the corner. Now something has happened to them.

While we can see the fallacy of a man made "world brotherhood" we may indulge deeply in the confidence of the world brotherhood in Christ which is composed of all Christians, regardless of race, or color. It is this Christian world brotherhood which attracts our attention tonight. We want to learn how Christ has made this world-wide Christian fellowship possible, and what we can do to enable others to join this brotherhood.

QUESTIONS TO BE DISCUSSED

1. Discuss some problems which "post-war planners" are facing in regards to their ideas of permanent peace.

2. What is wrong with the theory that "God is the Father of every man, and that all men (regenerate or unregenerate) are brethren?"

3. According to your belief in the scripture, when will the "brotherhood of man" as it is now commonly interpreted, actually come to pass?

4. Where will our Christ be when the brotherhood of man actually comes to pass?

5. What is the precise business of the Christian to be until that time?

DISCUSSION

THE REAL WORLD BROTHERHOOD. If there is to be a world brotherhood as is the popular hope today, certain things must be included. First, there must be a complete equality of every man. A Negro, Japanese, German, Englishman, American must be on equal rights. Second, fear must be removed. This will mean the absolute abolishment of every warship, bomber, tank and gun. Third, there must be equal distribution of food to every man, woman and child. This will necessitate the end of monopolies, etc., designed to keep up the price of food in order to give good profits to the food distributors. Fourth, each man must work the same number of hours for the same pay. Fifth, every man must be allowed to do just what he pleases with his spare time and extra money. This is a herculean task for any man, even one with an inflated ego.

So, it looks as if our popular world brotherhood is a long way from being realized, primarily because the natural man of the world is controlled by two motives, namely lust and greed.

Where then is the real brotherhood? It is a distinct and separate brotherhood—separate and apart from the world—namely the brotherhood of Christians. Matthew 23:8 gives us the power behind our words for it says, "One is your Master, even Christ: and all ye are brethren." We conclude then that this real brotherhood is composed of those of the human race who have Christ as their Master and Lord. In every land, wherever there lives a man who has learned of Christ and has accepted Him as Lord, there is a brother of ours. It is the visible Church which we have today. The great hymn writer expresses this brotherhood in these words, "Elect from every nation, yet one o'er all the earth."

Let us make certain that we know that the Christian principles are the only foundation which brings about the equality of individuals. We should be greatly concerned that those who are not a part of this eternal brotherhood are given an opportunity to accept Christ, through our testimony.

THE WORK OF THE CHURCH. In our scripture lesson we read "that repentance and remission of sins should be preached in His name—everywhere." Christ builds His great and eternal brotherhood through the addition of those who believe in His power to cleanse them from sin. Thus individuals are changed from this worldly life of sin, greed, hate and lust, to a new creature in Christ Jesus. "From sinners, to sinners saved by grace" is the theme song of this brotherhood of Christ.

Our job as Church members and young people is to witness to the saving knowledge of Christ. Yes it is hard for us to realize that the young person who sits next to us in school who is not a Christian, is not a member of Christ's brotherhood, but it is a fact. Can we associate with them day after day and not speak to them about Church and Christ? The niceties of modern society make it hard for us to come right out with it, yet it is our business as Christians. What are we going to do about it?

SERVANTS ARE BOUND TO PREACH. We have the obligation to preach. Whether or not it suits us, it is our definite and unavoidable responsibilty to bear the gospel message to our friends outside of Christ. "If there had been no cross of Calvary, there would be no gospel. Since we do have the redeeming Cross we are bound to publish its message everywhere." (Maclaran). The gospel is a truth which bears with it the gift of eternal happiness. We are cowards and misers not fit for heavenly palaces if we have this saving gospel in our hearts and share it not with other people.

STRENGTH FOR WITNESSING. Pentecost gave power to the witnessing of the apostles. The Spirit gives us strength today for witnessing. Perhaps we have never spoken to a person about his salvation. There is always a first time for everything. With the help of the Spirit we can conquer. Two young pre-seminary students a few years ago, while out on a Gospel team meeting, were called upon to do some door to door visitation in the area near the church in which they were holding services. Such visitation, especially among strangers, was new to both of them. Before making the first call, the young men spent time in prayer and consultation with the Lord. With shaky knees they approached the first door, rapped and gave the invitation to services to the person who answered. A moment later they were walking down the steps, their first call was over. Each call after that came a little easier. Today both of those young men are active in the ministry of the Church. They knew their strength lay in the Lord. This help from God needs daily renewal through prayer and supplication, but it can be had by those who are willing

to ask for it. We are but earthen vessels used to carry a message of eternal world brotherhood. But may we be clean and purified and willing vesesls in our assigned tasks and duties as Christian young people.

BIBLE QUIZ ON THE TOPIC

1. What kind of epistles of Christ are we to be? 2 Cor. 3:2-6; 2 Cor. 4:5-7.

2. How does a person become a member of this select world brotherhood? John 3:5-7; 1 John 3:1-3; Galatians 3:26.

3. Are Christian Japanese, Germans, and Italians part of our Brotherhood in Christ? Galatians 3:27-29; 1 Cor. 12:12-14; Ephesians 4:12, 13.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

There is an old wise saying, "You cannot keep your cake and eat it too." This means that everybody has to make a choice with everything which they enjoy. They may keep it, or they may eat it and enjoy it. They can do either one they choose, but they cannot do both.

Somebody gives a girl a box of candy, and her friends come to see her. What shall she do? It would be nice to pass it out to her friends. So she would have the fun of seeing them enjoy it. But then the candy would be eaten up, and she could not keep it. And perhaps she would rather keep it, so she could put it away somewhere, and save it so that it will last three or four days, all for herself.

A boy grows up to be a man, and thinks he would like to make a lot of money. Perhaps he has good fortune, and begins to make it. Then he will hear the voice of good thoughts calling him to be generous, and help others who have less than he. Something within him whispers that he will be happier if he will use his money most to make others glad; but something else begins to tell him that is not so. If he gives any of his money away, he will not have so much for himself. He cannot share it, and keep it too; and he thinks, that he would rather keep it.

That is the trouble, then, which we seem to be in, whenever we want to know what to do with things like cake and candy and money, and the good things of this world which people covet. We seem always to be caught between two choices. If we spend and give, we cannot keep. If we keep, we cannot give and spend.

But I wonder if you have ever thought that there is a whole range of the most important things in the world which we can keep, and give too? And no matter how much we give, we do not have any the less to keep. Sometimes we are rather dismayed that this is so. I expect the boys and girls, and the grown-ups, too, have heard the story about Mr. Brown. One day Mr. Brown said to Mrs. Brown: "I don't know where our daughter gets her terrible temper." "Well," said Mrs. Brown, "she did not get it from me." "No," said Mr. Brown, "you still have yours!"

But the funny part of it is that she still could keep it and give it too. Bad-tempered people can give their bad temper to everybody else and still have more bad temper than ever for themselves. Boys can have impure thoughts and can give those thoughts to others, and their own minds will be just as impure as they were before. Girls who tell mean gossip can spread that mean gossip to others, and yet will not have any the less of it in their own minds still.

But then we can be glad that the same is true of the beautiful things. Let a girl fill her own heart with cheerfulness, and she begins to give it to others. The others say, "We are so glad to have her play with us, for she is always happy." Does she have any less happiness in her own heart because she gives happiness to others? Of course not. She has all the more.

Let a boy be strong and manly, and clean. Other boys will begin to admire him and want to be like him, and presently he will have given strength, and manliness, and cleanness to them. Does he have any the less of these for himself? Of course not. He has more and more just in the measure that he has given these fine things to others. All that we know of God, all that we have learned of Jesus, everything in our souls which has been made high and fine because we have tried to live as Christians, we can give to others, and in giving we possess more for ourselves.

That is what St. Paul meant, when he said of himself that he was "poor, yet making many rich; having nothing, and yet possessing all things." He meant that he did not have many of the things of this world—like lands and houses and money, which, for one man to be rich in, may mean for another to lack. But he had in his heart the strength and the virtues which he had learned from Jesus; and the more of he gave, the more of these he had.

With love, in Christ's Name,

Aunt Loretta.

* * *

LET ME ALONE

Let me alone," said the bug to the beast,
"Your blood is so rich I'm having a feast,
I want you to enjoy this privilege rare
Of feeding on you without any care.
Let me alone."

"Let me alone," said the flea to the man,
"I want to get out of you all that I can,
The fatter you get the better for me,"
Said the wicked and heartless parasite flea.
"Let me alone."

"Let me alone," says the saloon parasite,
"To the state's great riches I've surely a right,
Since I pay license to take all I can
Of the money and life-blood of every man.
Let me alone."

"Let me alone," did I hear you say?
The loss is too great for the tax you pay,
You're worthless and worse, you thieving brigand!
I'll vote you, I'll vote you out of the land.

—Halifax Presbyterian Witness.

THE DAYTON DEDICATION

(Continued from page 11)

these two men. Special credit is due the Building Committee for the erection of this beautiful building in so short a time, during a time of National crisis.

The Building Committee was fortunate in having as one of its members the architect Mr. W. Ray Yount. He not only designed this beautiful structure, but without his help the completion of the building in so short a time in the midst of this crisis would have been impossible. He gave hours of time, which money could not buy. Rev. Vernon Grisso was also a member of this committee, and contributed his part to the committee in addition to the inspiration which he gave to the Church during this period.

I was very much impressed with this new building, for it is really much more beautiful and pleasing than appears from the pictures which are presented in this issue of *The Evangelist*. It is Colonial in type, modeled somewhat after the Patrick Henry Church in Richmond, Va.; it is dignified, possesses a quiet beauty and charm in keeping with its simplicity; and it speaks with an eloquence of the things which make us Brethren. This building is truly a Church appropriate for Brethren. It seems to me, that since we spend much effort to present the Brethren cause, we could well afford to build Churches like this one, which speaks so eloquently of our heritage.

I was glad for the opportunity to be present for the dedication to represent Ashland College and Seminary; and both Mrs. Ronk and I were glad to be present and to see the faces of the Dayton people beam with delight because of their new Church. The soft strains of music from the organ, the warm glow of light, and the pervading spirit of the occasion made this a day of worship, praise and rejoicing. Truly a day never to be forgotten, regardless of what future days shall bring forth.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSSON 13

Subject: A Great Future Event—The Rapture of the Church.

1. The first great event of the future will be the coming of Christ for His church. This may happen at any moment. 1 Thessalonians 4:16; 1 Corinthians 15:51-52; Matthew 24:44; Luke 12:20

2. Those who are asleep in Jesus will come with Him when He comes for His church. 1 Thessalonians 4:13, 14 refers to the souls of the righteous dead.

3. Then those of the Lord's people who are alive, shall be caught up to meet the Lord, and to meet the righteous ones who have gone before. 1 Thessalonians 4:17; Philippians 3:20.

4. The Lord does not appear to the world when He comes for His church. Only the redeemed shall hear His call.

5. When He appears in glory every eye shall see Him. His saints shall also appear with Him. Rev. 19:14.

6. Only the body is laid in the grave. The very second the spirit of the righteous is absent from the body, it is present with the Lord. Death is but the gateway to life. Luke 12:4, 5; 2 Corinthians 5:8; 2 Peter 3:13; 1 Thessalonians 4:14; Psalms 23:4.

7. There is more than one resurrection. One thousand years will pass away between the first and second resurrections. Revelation 20:5, 6; 1 Corinthians 15:23; Revelation 20:4, 7.

8. Those who have part in the first resurrection will never stand before the Great White Throne. Revelation 20:6; Revelation 20:11, 12.

9. All the dead in Christ will be resurrected when Christ comes. All who are living for Christ will be caught up when He comes. Those who are Christ's shall be with Him; not any other. Hebrews 9:28; 2 Timothy 4:8.

10. Are you ready? Do you love His appearing? If you turn to God, confessing your sins, He will forgive you immediately, and the Blood of Jesus Christ will cleanse you from all sin. Believe in the finished work of Christ. Then live in the daily expectation of this blessed hope of His appearing. 1 John 3:3; 2 Peter 3:13, 14; 1 Thessalonians 4:18.

WHAT IS TRUTH?

Truth is one of the most beautiful things in the world. It is more than not telling lies to other people; truth means not telling lies to one's self.

The man of truth faces life with unflinching courage. The excuses we make ourselves do not last. Sooner or later they fail us. Then we are left shivering and trembling, despising ourselves, dreading the eyes of others.

False joy does not last. Money loses its magic power, often withering in one's hands like a bright bubble. Success fades like a rainbow from the sky. We cannot hang our life upon it. We cannot even plan for happiness upon the life of a child, a husband, or a wife, for all too soon they slip away and we realize we never had them—that they were not made to be owned or just to minister unto us.

But truth will always last to comfort and strengthen us. It is beautiful to live honestly for even one minute. Such living does not happen just to poets, mystics or saints. Living the truth can be a real experience to the digger in the ditch, to the prisoner in his cell, to the mother bending over her stove, even to the king on his throne.

If one will let Jesus reign in his soul it will be much easier always to speak the blessed truth. But without him we are helpless; we can do nothing.

Midland, Mich. Bertha Yandeau.

FORTY YEARS AGO

The following was taken from the files of the **Evangelist** of forty years ago, Volume XXV, No. 6, the issue that corresponds to the present one before you these years later.

We thought it might be interesting to run a few items each week for a little while, to recall to the memory of many over the brotherhood the "doings among the churches" many years ago.

* * * * *

1903

"Brother L. G. Wood has changed his address from South Haven to Mulvane, Kansas.

"Brother Bashor is having great throngs at his meeting at Milford, Indiana, in spite of stormy weather. He hopes to go from there to Nappanee about February 20th.

"Brother I. D. Bowman closed his meeting at Roann, Indiana, with 23 accessions to the church. He reports hard work in that place, but the members working faithfully and the results glorious.

"The meeting at Dallas Center, Iowa, held by S. B. Grisso, closed with 14 baptisms besides two accessions just previous to the meeting.

"Brother J. L. Kimmel began a meeting at Gratis, Ohio, February 8th.

"Brother A. D. Gnagey preached for the church at Pittsburgh, Pa., on Sunday last. He reports a pleasant visit with the church there."

* * * *

All the above mentioned brethren, with the exception of Brother I. D. Bowman, have passed to their eternal reward. But we feel that there are many who read these lines who will remember the preaching which came from their lips and found lodgment in their souls.



News From Our Churches

ELKHART, INDIANA

Our people are meeting the challenge of the day in a very commendable manner, with little, if any, interruption in spite of the various kinds of rationing. We always find a way to do the things we really want to do. Ways and means are opened to us if we are really interested. These are the days when faith combined with real effort works wonders.

The Woman's Missionary Society recently observed a Day of Prayer and Meditation—a season of spiritual blessing. We need more days set aside for special prayer and fasting.

February is the month of special evangelism—a month set aside for united personal work.

Dr. L. E. Lindower of the Ashland Theological Seminary will deliver Bible Lectures during the week of February 21st. Combined efforts of work, prayer and Bible teaching will accomplish great things for Him and His people.

These are days for work, prayer, Bible teaching—days of self-denial and consecration. The world needs a Savior.

Edna Nicholas.

TRAVEL FLASHES

A Fine Compliment

I do not wish to commend myself, but do say that it gives me great pleasure to write. I wish I would not need to labor otherwise the remainder of my earthly pilgrimage and might put on paper many things I'd like to have said; if not by me, then by someone better able to do it. I have been embarrassed a good many times lately by persons verbally telling me to keep writing for **The Evangelist.** But was surely elated by this message which just reached me from the East: "I wish you to know I appreciate your editorials so much; I often felt like writing before now . . . You are so plain and truthful and strikingly Brethren . . . You are so sensible and especially this last one on Gas Rationing and Church Attendance and about Radio—hope we may have many of them. . . . I am old and it is too far to go to church, so I appreciate reading **The Evangelist.**" My answer to the dear sister was: "Such commendation calls for the best one can give" and I hope to be able to do it.

A Long Trip

I was minded to go West during the "unpatriotic" season. I could not well defer it and started to Kansas City the day before New Years Day from Chicago. Early I arose and rushed to the Dearborn Station to get a Streamliner on the Santa Fe, leaving at 9:30. I saw it start after waiting one and one-half hours, filled with soldiers and waited another three-quarters of an hour, standing in a great throng all the time, freezing to my grips, only to see gates open on either side of the main crowd where I was jeopardizing my chances to get that one. Yet, I did manage to get on it, missing my connections and causing me to be on the train and trip until 6:00 o'clock the next morning, just about 24 hours enroute. I was amazed how well I "took it" and how I could "get on" the next day with such a poor rest.

But there was never a more interesting time to travel than now. Soldiers are glad to talk and one gets news from around the world in several hours if he tries. At the dining table one evening, crowded to the limit, I sat with a girl of the army, a gunner who had been through Pearl Harbor and Guadalcanal and an airman, a lad who said, "When I press the button it is meant to destroy a human life. I wonder how I'll fare at the last judgment?" I told him he'd have to face it just as we all would—calling for the mercies of God for our past failures. It seemed to help him.

A Brave Testimony

When I told them that I was a preacher, they all seemed to warm up and to want to talk. This particular lad had been tough. He believed that there was not a more "cussing" bunch of profane fellows anywhere, he said, before these battles. Then somehow, he said, "we all got serious" and he said he believed that the entire crew were now Christians and that they would always remain so. It was good to hear. The other man beside me was a former newspaper man who was seemingly swept off his feet by his surroundings and I do not know how many times in that hour he said, "It is all very wonderful." It was a most happy experience for me.

She Got Her Man

Folks were not particular in a train load of "standing room only promised" just who was their seatmate. Many stood and some sat on arms of the seats, on their suit cases or anything that would rest their tired bodies. You should have seen me—a man who has had to fight for his sleep—sleeping with eyes opened toward the light and to have heard others (maybe me) snoring with all kinds of noises, jesting, laughing and smoking all around us. Sleepers? Not on a Clergy-

man's ticket. Smoking Cars? Not any more; they are all that now.

Across in front of me sat a girl and a tall, good-looking soldier. He seemed bashful and retiring; not she. He had to face her for he had that little straight-backed end seat and had to look her way. It was interesting to behold. He was slow to talk, but she worked on him for a good hour when he became less afraid and finally for the rest of the day they did have a good time. It must have been quite refreshing to him afterwards for most of the boys seemed anxious to talk. The difficulty is to get a point of contact.

Another Gal

Why does this girl have a seat all to herself? (This is a less crowded train). For the entire distance she did not have a single bit of company. She was wonderfully painted up; she was pretty to look at; she smoked so many cigarettes that I wondered that the porter did not rebuke her for the stubs and ashes she left on the floor. She did look around and it seemed to me she was willing to be sociable. But no. My idea is that she was too artificial: painted, curled, nervous and apparently snobbish. I pitied her, believing that she had been trained to a false idea of life. I wonder what will happen to such girls and what their mothers will not have to answer when they face the judgment along with the gunner?

Fort Scott, Kansas

This is a nice town about the size of Ashland, Ohio. In it we have a nice, debt-free, spacious building, located within five blocks of the center of the city, across from the High School, near the other city buildings, it being a brick structure in a good state of preservation, on a prominent corner of streets—one the main auto route of the country.

Too, we have here a fine small group of people who are hungry for the Brethren message. I came upon them rather suddenly and less than twenty people came out any evening. But what they lacked in numbers, they made up in enthusiasm for the message of the Book. They took good care of me and helped me on my way with their substance and left me with a strong desire to return and help them at some later date. This field must not be neglected longer. It is too good to lose; too weak to go alone. If we fail here, someone else will not. I'll pledge my prayers and friendship to Ft. Scott.

Then to Dayton, Ohio

While here I received the invitation to come to Dayton to help dedicate the new "The Brethren Church," the Patrick Henry-patterned structure. Beautiful, plain, spacious— it is a monument to heroic people who will not surrender nor desert a great cause. My wife in Chicago with daughter Dorcas wrote me: "It seems to have pepped you up a bit to be among our old friends." Well, why not? There I learned that many of the people leading this enterprise were folks whom I had received into the church years ago. Kem, the leader-lawyer and generous giver, and Yount the architect, who made possible what a less interested one would not; and others too numerous to mention. I am very happy for them all. It was very nice to be alive and able to be with them in victory

Cerro Gordo Next

I am now packing and getting ready for the next offensive against the Evil One at the above village with "The McCartneysmiths." Pray for us. How we shall fight sin and woo the erring ones and like it! We have great hopes.

Then Where?

I hope to be kept more busy than I have been. I was encouraged by a good many preachers to enter this field this year. But I cannot remain in it unless they keep me more busy. I have more than a week before Easter for some church —kept for some place not yet apparent. I'd be glad to give a whole week of Pre-Easter sermons, appropriate to the times and season if I get the invitation. The hardest thing to try to do, is to try to do nothing.

Charles A. Bame, Carey, Ohio.

A VISIT TO MT. PLEASANT, PA.

Elder J. L. Bowman, a member of the Board of Evangelists of the Pennsylvania District, and the writer spent the forenoon of the Lord's Day, January 24, at the Mt. Pleasant Brethren Church. Brother Bowman and I had been invited to come for the installation service for newly chosen deacons and deaconesses, and also to conduct a baptismal service.

First, it was our pleasure to witness a live wire Sunday School. There are very few congregations where the worshippers sing so wholeheartedly as here. To sing "with the spirit and the understanding" seems to be in evidence at Mt. Pleasant, and the atmosphere is surcharged with holy enthusiasm in every exercise. It is needless to say that the Sunday school and church is growing when such fervency for the things of Christ is manifest as we witnessed at Mt. Pleasant. The Sunday school began on time and closed on time, and showed purposeful planning and careful direction. Brother Gearhart is the efficient Superintendent.

In the morning worship hour we saw a continuation of spiritual devotion. Brother Ralph M. Singer, a layman from Vinco, is the active pastor of the flock. The choir, composed largely of young people, rendered a very beautiful number. Those whom Brother Bowman and I installed into the office of deacon and deaconess were Brother and Sister Charles Lessman and Brother and Sister Walter Daniels, laity of splendid Christian loyalty and integrity.

After a few words relative to Christian Baptism the writer baptized and confirmed fifteen persons, four of whom are heads of families. No, there had not been a series of meetings held. This is a present fruitage of the Lords' reviving of His work through the regular worship appointments on the Lord's Day, together with the personal soul-winning work of Brother Singer and his co-workers. No doubt a church and pastor may be known by their fruits, and may this good Gospel work continue to magnify the Lord at Mt. Pleasant.

The Mt. Pleasant Brethren Church is supporting a full-time pastor, who resides on the field. We are glad to say that the congregation is wholly self-supporting and is enjoying a great blessing in it. Despite the heaviest budget in the history of the church the congregation has a neat sum in her treasury. Though there were but thirty-five active members, God has honored their faithful efforts and added fifteen to their number. The auxiliary functions of the church are growing in organization and enthusiasm. The church has a vision and her people have a mind to work.

We share this good news with the brotherhood in the hope that it may be an incentive for renewal of Christian efforts. I have personally felt for a long while that we are not using our laymen in the Lord's work to fill in the gaps and stem the tide of dying Brethren Churches as we should. I firmly believe that if a layman will sacrifice a good earthly position to care for a struggling church he will find that God will honor his faith. I also believe that a half-time ministry falls too far shore of the work there is to do in any congregation. There is a difference between "getting by" and "getting there."

Clarence Y. Gilmer, R. 1, Conemaugh, Pa.

The BRETHREN EVANGELIST

Vol. LXV, No. 7 February 13, 1943



The Superintendent
Mr. Edward Suman

BENEVOLENT NUMBER

"Give and it shall be given unto you; good measure, pressed down, and shaken together; and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." *Luke 6:38.*



The Matron
Mrs. Edward Suman

Under the efficient management of Brother and Sister Suman, the Brethren's Home deserves your best support.

Official Organ of The Brethren Church

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INTERESTING ITEMS

LOUISVILLE, OHIO, JOINS 100% LIST

This week the Louisville, Ohio, First Brethren Church joins the column of 100% Churches in the "Evangelist in Every Home" drive. Brother E. M. Riddle, pastor of the church, informs us that the Woman's Missionary Society of the church took an active part in this drive for subscriptions. We welcome the Louisville Church to the growing list of 100% Churches. Sixty-three subscriptions came from this church. Brother Riddle writes that there are some outside the membership who are subscribers, so we think this makes them 100%-plus. **This makes Louisville No. 6.**

AND NOW LOOK WHO COMES!!!

Just as we are going to press two more churches join our 100% ranks. **Waynesboro, Pennsylvania (Loyal)** pastored by Brother D. C. White, sends in a list of twenty-two subscriptions to cover their membership and thereby becomes **Church No. 7** on our list. Following close on the heels of this letter came one from **Lanark, Illinois**, First Brethren Church, pastored by Brother E. D. Burnworth, containing a list of eighty-nine names, which places the Lanark Church as **Church No. 8** on our list.

Our congratulations go to each of these churches. Now we are wondering who will surprise us with list No. 9? We are sure this list will soon be coming, for we have inklings of other churches which are working hard at the task of getting **The Evangelist** in 100% of the active homes of the church. **We will be looking for No. 9.**

THE ROLL NOW STANDS AS FOLLOWS:

No. 1...(Second Year)..Vinco, Pa., Rev. C. Y. Gilmer, pastor
No. 2.....New Lebanon, Ohio, Rev. C. W. Berkshire, pastor
No. 3...North Manchester, Indiana, Rev. J. R. Schutz, pastor
No. 4.....Ashland, Ohio, Rev. L. V. King, pastor
No. 5.....Johnstown, Pa., Third, Rev. W. S. Crick, pastor
No. 6.....Louisville, Ohio, Rev. E. M. Riddle, pastor
No. 7.....Waynesboro, Pa. (Loyal) Rev. D. C. White, pastor
No. 8.....Lanark, Illinois, Rev. E. D. Burnworth, pastor
No. 9..... .. ? ? ? ?

WE NOTE AN INTERESTING ANNOUNCEMENT in the Goshen, Indiana, Bulletin. Brother H. H. Rowsey, pastor, announces a "Book of the Month Club." Close reading tells us that each month a Book of the Bible is reviewed, giving a bird's-eye view of that book in a twenty-minute period. This precedes the regular prayer service. It is a good suggestion for others to follow.

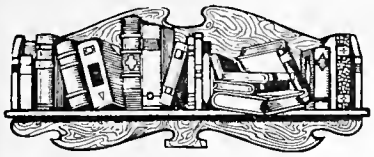
WE ALSO NOTE THAT NEW LEBANON, OHIO, fulfilled one of her Forward Program Goals in the Ohio Five Year Program by sending a delegation of twenty-six to attend the Dayton Revival.

FROM THE VINCO, PA., BULLETIN: "During the months of October and November 17 were added to our church membership. During December and January 15 were added." "And the Lord added to the church daily such as were being saved."

PUBLICATION DAY HONOR ROLL

During the week two churches have been added to the list of those who have sent in their Publication Offering for 1943. They are as follows:

No. 10. Ardmore, Indiana ..... February 3rd
No. 11. Raystown, Pennsylvania ..... February 4th



EDITORIALS

THE PRESENT AGE

In this age, one sometimes feels very much as if he were sitting in a review stand and watching a procession go by, or as if he were a spectator observing the drama of life unfold. The march of events is so stupendous that one hardly feels that he is a part of the passing show. One's mind hardly seems able to keep abreast with world events. This was indeed a part of the war strategy of the Axis powers; and now the Allies are using the same Blitz psychology; which intends to keep the mind so "stunned" that normal reactions are impossible.

While it is true that in a sense we are spectators; it is also true that the pull of things—of world happenings—is so strong that one feels irresistibly drawn into the very center of world happenings. Try as we will to keep aloof, we find ourselves actors in this present age.

THE CHRISTIAN AND WAR

The Brethren have always been opposed to the bearing of arms in carnal warfare; and just previous to the present war there had been a very rapid increase of this attitude among Christians of all faiths. From the outbreak of the European war until December 7, 1941, there had been a gradual shifting of attitude by many Christians in the opposite direction, but Pearl Harbor brought on almost instantaneous change. There was a sudden realization of the stark tragedy of defeat, which would open the floodgates of barbarism,—not an academic barbarism but one which was easily seen in the slaughter of Jews, of hostages men and women, in the abuse of women, and in useless, senseless taking of human life on a scale before unknown.

OUR RESPONSIBILITIES

The present age is very much with us, it is our age; but the Christian should so keep in fellowship with God that the *world spirit* shall neither dominate his life, nor shall he be "stunned" by world events. The present constitutes a real challenge to individual Christians and to the church to maintain and insist upon faith in God, who is greater than all world powers and forces. *We should not* be dominated by "The Present Age" but our faith should leave its impress upon the age.

As to war, we fight a war against paganism, we need to be careful lest in fighting paganism, we become pagan in the process. That we shall win the war, I do not doubt, and for such an outcome I sincerely pray, but I must confess that I am concerned as to what the fighting and killing will do to us. *To glorify war as such,* we must not, but let us remember that God stands within the shadows keeping watch above His own.

W. E. R.

FOUNDER'S DAY OBSERVANCE

In the issue of *The Evangelist* of January 30th, announcement was made of the Founder's Day Service scheduled for March 28th. Practically all of the material is in the editor's hands for this particular issue. Some very interesting articles concerning the early Brethren Church in America will be forthcoming. This material, suitable for the making of programs for the day, will appear in the March 13th issue of *The Evangelist.*

A short Pre-View

Among the articles dealing with this most important phase of the work of the church will be:

1. "The Sower Celebration," containing among other things, a biography or rather biographies of Christopher Sower (father); Christopher Sower (son), and Christopher Sower (grandson), by Prof. M. A. Stuckey, who has given considerable study to the early work of these fathers of the church.

2. "Christopher Sower—Printer," by Rev. Frank Gehman, who goes into quite some detail in this article.

3. "Christopher Sower—Christian Layman and Business Man," by Prof. Allen R. Thompson, President of our National Laymen's Organization.

4. "The Line of Leadership," by Rev. E. L. Miller.

5. "Founder's Day—Its Necessity," by Rev. C. A. Stewart, Vice Moderator of General Conference.

Your plans should be in the making NOW for the observance of this day. It is only about six weeks away and should be observed in every church in the Brotherhood.

The program is being directed by the Steering Committee created at our last General Conference. This committee also plans to have live reports from the various Boards and Committees printed in *The Evagnelist* from time to time. Cooperation of each committee and board is asked by the committee. *The Evangelist* columns stand open for such reports at any time.

F. C. V.



The Benevolent Offering --- We Wonder Why!

Rev. Fred C. Vanator

President Brethren's Home and Benevolence Board

"No one is so blind as the one who will not see."

For many years it seems that the Brethren Church has been blind to the real need in the field of Benevolences. We have given, it is true, to the offerings as they have come at the stated yearly periods, but, in the main, our interest has arisen and ceased with the coming and going of this specified time.

The month of February has been set aside as "Benevolence Month." February is our shortest month—it is also the month that usually closes a series of offerings which follow each other month by month. By the time we arrive at the Benevolent offering we are (if not really and truly interested) saying to ourselves, "Just one offering after another and it is about time we cut down a little." Likewise it is the offering that comes just before the "Easter Mission Offering" which to the Brethren people has become the symbolic offering of the year. And because we desire to make a large Easter offering, we sometimes "short" the preceding offering.

We are not saying this to draw away from the Mission offering. This we would not do at all. But we are saying it to call your attention to the contributing circumstances which tend to lessen the effort put forth for our Benevolences.

By failing to give to the Benevolences, we are not only dwarfing our own lives, but denying the needy of both our prayers and money.

Brother W. E. Ronk recently called your attention to the fact that our offerings are divided into two classes. 1. Educationally, and 2. The Benevolent. The fact that practically all of our particular interests of the Church—College, Publishing, Sunday School Association and Missionary Boards—are educational in their emphasis and scope, leaves but the one interest on the side of Benevolences. This should lead us to have a particularly deeper interest in this most important work of the brotherhood.

The Why Of Benevolences

Are we asking ourselves, "Why do we take an offering and call it Benevolences? Why is it nesessary to do this at all?"

Let us be very frank. A number of years ago the General Conference of The Brethren Church organized or set up TWO Boards—One, The Brethren's Home Board, which board took over the work of building and supervising the Brethren's Home at Flora, Indiana; and the other, The Superannuated Minister's Board, to which was delegated the task of securing funds to pay (and I say "pay" advisedly) a stipend or pension, if you care to call it that, to our ministers who were no longer able to continue in the active ministerial field. This latter was done on the principle that "the laborer is worthy of his hire."

As the years passed it was deemed advisable to unite these two works, or "Benevolent Interests", under one Board. Consequently General Conference took the proper steps to unite these two Boards under the corporate name of "The Brethren's Home and Benevolence Board." Some of the members of each board were retained on the new board, among them the writer of this article.

This new board found that some very necessary changes in policy be made. Sufficient funds were borrowed to clear the accumulated indebtedness on the Home and make the credit of the institution A-1. This entailed the placing of a $3,000.00 mortgage upon the Home property. In the matter of Superannuated Minister's support, we found that we, as a board, were in accord with a policy of accumulating a fund that would insure the payment of appropriations made during the year. Thus, if we informed a retired minister or a widow of a minister, that that individual would receive such and such a sum of money each month during the year that he or she could rest assured that it would be forthcoming. In other words we appropriated only such money as was on hand at the end of each conference year, thus assuring that the promises made could and would be kept.

Year by year the Home has come closer and closer to closing its books in "the black," instead of "the red." And so far each year we have had sufficient money to pay each of our superannuates.

B U T

As the years go on we feel that the church-at-large should have sufficient interest in the Home to seek to liquidate the indebtedness thereon, and to furnish a greater surplus in the Minister's Fund. Our ministers are growing older—day by day—whether we like it or not. The time is coming when greater demand will be made upon our resources. Our question is, *"What will we do when that time comes?"*

That's the WHY of the Offering

Since the Conference has elected this Board, and since the Brethren's Home is the property of The Brethren Church, we ask in all sincerity—*"Why should not the Brethren Churches support and take care of their own property?"*

We do not feel we are asking too much when we urge that a large and consecrated offering be given this year. At no time have so many people been able to give as at the present. Reach down and scrape the bottom—*but anyway, REACH DOWN.*

And Why Not Try This?

The writer has an uncle who is a retired minister of the Methodist Church. Among other things which he recently sent for my perusal was an interesting folder concerning a drive that is being made in that denomination regarding their Minister's pension fund. They are putting forth an effort to subsidize their Minister's Fund in a very fine way. They call it a *"Dedicate a Bond"* movement. Of course the bonds will have a long time to run, and will not do an immediate task—but it is "laying by in store" for future needs. Why not make your regular offering this year, and then make the added contribution of one of those "War Bonds" you have been buying? This would help us look to the future in a fine way, if enough of those bonds were given each year so they would mature year by year.

It's a suggestion and really should bear fruit. But whatever you do—*DO NOT FORGET TO GIVE to the Benevolent Cause on Sunday, February 28th.* You will have plenty of time to prepare for the Easter Offering for Foreign Missions, which offering does not come this year until the very last of April.

Remember Jesus believed in Benevolences—so must we. Ashland, Ohio.



More Facts and Figures

Rev. L. V. King

Treasurer of the Brethren's Home and Benevolent Board

There are a few things that we, as a denomination, need to keep clearly in mind if we are to carry on a well balanced and aggressive program for our Church.

First. The work of all of the Boards is important. If not we are very foolish in an age of priorities to carry on such a program. If any of these Boards are unimportant let us take action at Conference time to either reorganize them, making them all contribute toward the welfare of the whole Church, or, if this is impossible, to relieve the Board of its work. If the work of the Benevolent Board contributes to the plea of the Church, "The Bible, the whole Bible, and nothing but the Bible," let us give it our best support. If not, let us dismiss the Board thus giving them opportunity to give their time and talent to other work.

Second. We must, however, confess that the Bible does call upon the Christian Church to care for the aged and needy of her people. That there must, at least, be some form of equality among Christian people.

Third. The Benevolent Board is trying to do the best they know how to care for the needy of the Church with the limited amount of money at its disposal for this work. That they are just as sincere as any other Board and are giving time and labor freely to carry on this work in the way desired by the Con-

ference. If they are not, then the Conference needs to take action to inform them of work they should do or discharge them and get a new Board.

Fourth. This Offering, as supported by the Churches, is the smallest of all of the five Special Offerings of the various Boards. This is clearly seen when we remember that this is really two offerings in one. First the work of the Brethren Home where, so far, laymen of the Church have been admitted. Second, the work of the Ministerial Fund in the care of ministers and their widows. For when you divide the $3,731.50 given last year in gifts for the two causes, you have only $1,856.75 for each.

Fifth. The time when the Benevolent Board lifts its offering is the most inopportune time of the Conference year. There are several reasons that contribute to this fact:

1. We usually have some very bad winter weather during February which reduces the attendance of the Church and hence the special offerings lifted at that time. The Benevolent Board and the Publishing Board suffer most here.

2. It is the fourth offering in a series of monthly offerings. So when it is time to lift this fourth offering the Tither finds that his Tithing Chest is rather low. And in view of the fact that there will be another very special offering, (usually in the next month) the Benevolent Offering suffers most.

3. The Publication and the Benevolent Boards do not have great Holidays and seasons like Thanksgiving, Christmas and Easter in which to make their appeal for liberal giving. Hence these two Boards suffer.

In view of the above there are three things we need to keep in mind this year as we bring our offering for Benevolence:

1. This year there will be almost two months that elapse between this special offering and the Easter offering. This will give us time to refill our Tithe Chests and to enable us to give a substantial offering for Dr. Yoder and our work in South America and yet not cut down too much for this offering.

2. The majority of workers have a much larger income this year with an increase in wages and women and girls being employed. We need to show that we are faithful Tithers by giving more to such a worthy cause as the support of the needy.

3. This Board is not asking for a large offering such as is absolutely needed in carrying on our Mission work. But we do feel that the Churches could easily increase the offering $1,000.00 for each of the next three years without hurting any other cause in the denomination. And $1,000.00 divided between 100 Churches would mean only an average increase of $10.00 per church over last year's offering. This can easily be accomplished *IF* the Churches who have not been giving would make some kind of a gift this year and Churches who usually give would increase their offering.

If the Churches will do this for the next three years and no unforeseen emergency arises we will be able to pay off our debt of $3,000.00 within this period of three years. Surely, our request is conservative and within our ability.

We should remembed in spite of the smallness of the offerings that the Brethren Home repairs have been kept up and many improvements both of property and machinery have been added during the present Board's administration. This has been due largely to the splendid work of our present Superintendent and Matron, Mr. and Mrs. Edw. Suman. Brother Suman's yearliy report reveals this.



Dining Room—Brethren's Home

So what we are simply asking now is that each Church make a contribution toward this fund, endeavoring to increase the gift over last year. Also that Churches feel some obligation in endeavoring to send some life members for the Brethren Home for the year. Last Conference year we reported two new life members. Can we report two for this year? So far we have not added any, although we have had a number of applications.

You will find elsewhere a list of contributions received from August 1st to January 31st. Also the leading Churches and the gifts of the Churches per capita of their membership. Study it. See where your Church stands.

Who will lead this year? Ashland? South Bend? Smithville? Ashland challenges you. Who will lead in per capita offering? Turlock? Rittman? What individual will make the largest single contribution?

We will report in *The Evangelist* the first 10 Churches sending in their offering and in the order received. Additional contributions can be sent in later.

We will also report at Conference time the leading Churches and leading individual gifts. So we would like to ask the Churches to send in the names of all who contribute $5.00 or over, since we would like to print the names of the donors of such gifts in *The Evangelist.*



"Ye Have Done It Unto Me"

Dr. Martin Shively

President Emeritus of the Brethren's Home and Benevolence Board

When one notes the fine response which the Brethren have made to the support of the various interests of the church—Missions, White Gifts, Education, Publications and others, he is led to rejoice, being convinced the people have become more alive in the importance of religion in this topsy turvy world, and to the deepening belief that in the last analysis the world to be, after this terrible conflict has come to an end, must be reshaped according to the teachings of our Lord. Thus more and more even in the public schools of our country, time is given for the teaching of religious truth. "No man liveth unto himself," is a truth which finds emphasis more and more frequently.

Now our Brethren are on the point of being given an opportunity to give to the support of another worthy cause—I refer, of course, to The Brethren's Home and the help of the Superannuated Ministry, both being under the care and direction of The Board of Benevolences.

Few, if any, of my readers will be the direct beneficiaries in funds which are given to support these worthy causes, but all who give help in their support, will not only indirectly be helped, but it might easily be that finally they will be in the group to whom the King shall say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was hungry and ye gave me meat," In surprise you may be among them who will say, "When saw we thee hungry and gave thee food?" And the great King will say, "Inasmuch as ye did it to one of the least of these my Brethren, ye did it unto me." These shall go away into life eternal. I wonder—will you and I be among that happy group? It can easily be so, if we will not close our eyes and purses to the aged who might otherwise be all but homeless.

Ashland, Ohio.



Some Rightful Claims Of Our Aged Ministers

By Rev. Clarence Y. Gilmer

Text: "*Being such an one as Paul the aged*"—Philemon 9.

I. OLD AGE IS USEFUL TO THE CHURCH

"John Wesley, at seventy-three, preached on an average fifteen sermons a week, and wrote that he was far abler to do this arduous labor at that age than when he was twenty-three. It is a grievous mistake to suppose that age has lost its vigor to engage in useful pursuits. More interesting is a good life approaching three score years and ten. It has guarded against many a rock on which shipwreck of a good conscience might have been made. Paul, as an old battle-scarred warrior for Christ, used his age as an effective point in argument.

To cut off a valuable life upon the event of age is a serious mistake. To unharness a minister because of age is to lose the benefit of his mature faculties and wisdom. Where vigor of mind and body is, there is no justification for consignment to helplessness, idleness and dependence. Advancement of life is no

argument against engaging in new enterprises. John Adams, when asked at ninety years of age how he kept the vigor of his faculties, replied: "By constantly employing them; the mind of an old man is like an old horse; if you would get any work out of it you must work it all the time." Cessation of work is good neither for horse nor man. The point is—the Church is losing too much valuable sagacious help when she discards the older but unimpaired talent.

II. NOT TO RETURN A BENEFIT IS A GREAT SIN

Gratitude is the memory of our hearts toward those who labored for our souls at the sacrifice of their own personal opportunities for worldly gain. Listen to Paul: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? *Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.*" (1 Cor. 9:11-14). Here is a Christian obligation—a church membership obligation. Beneficence is a duty, and by its practice one learns to love the one benefited. But the support of our superannuated ministry is not a matter of benevolence! It is strictly a matter of debt and a moral obligation. WE ARE THE BENEFICIARIES—not the worn-out preachers! We are the beneficiaries of the spiritual labors of those who are now in need, perhaps on our very account. "Those who are taught must share all the blessings of life with those who teach them the Word." (Gal. 6:6, according to Moffat) Christian ethics will employ with consideration aged servants, but, whether it be man or beast, in no case will they be left to starvation. We owe to our aged ministers the right of employment with consideration of their age until they are helpless or incapacitated. And then, if they happen to be destitute and we say unto them: "Depart in peace, be warmed and filled;" notwithstanding we give them not those things which are needful to the body; "what will it profit us?" "Inasmuch as ye have done it not (even) unto the least of these My brethren ye did it not unto Me."

Not even the cold worldly corporations neglect their superannuatel employees. All organized life is bound to take care of its disabled help. Are we, "the children of light," going to let the "children of darkness" act more wisely than we do? That which they do they neglect to do in the name of Christ. What, then, should we do in the name of Christ? Paul said, "Remember me in my bonds." None of our preachers are in jail, but some may be in the bonds of adversity. You say, "Let the county infirmary or the old age pension take care of them." Their ministry and gifts are of the Holy Spirit unto the Church. Are we, the Church, willing to let Caesar take care of our spiritual obligations, the needs of our own employees and disabled veterans? Do not forget that the Word says that they are deserving, and that we are obligated by virtue of their service—to say nothing of the benevolence we owe to all distressed mankind.

Conemaugh, Pa., R. 1.

The Brethren Home

Dr. Isaac D. Bowman

I have been much interested in our "Old Folks Home" at Flora, Indiana. I believe that the Home is conscientiously and intelligently managed, but it seems to me that the greatest handicap that we have is that we do not have sufficent funds to support this Home as it should be supported. We have a splendid home for the aged Brethren and Sisters and all who are there are remarkably cared for—*but it costs money to run a Home like that.*

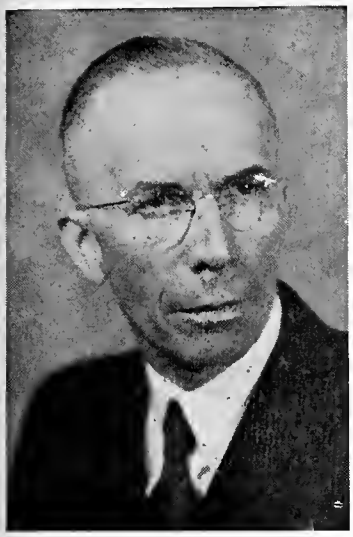
Brethren of means should give liberally in free-will offerings, in annuities, endowments and wills. The Benevolent Board should have a larger fund to draw from than merely the free-will offerings. What better investment could you make than to help provide a permanent fund to support the aged of our church?

Some may say, "Physician, heal thyself." Mrs. Bowman was eighty the thirtieth of January, and, if the Lord spares my life, I will be eighty-one the seventh day of March. But the reason we are not in the Home is because the small amount we received from the Superannuated Minister's Fund would not half pay the expenses for wife and I in the Home. As long as we can thus live we are enabling others to be better cared for.

While we are here in the city of Philadelphia, I am doing half of the preaching for my grandson, as well as half of the visiting and we give our daughter four-fifths of our Superannuated Fund for our home while here. My grandson not only does half of the preaching, but attends Seminary and works three nights a week to help support the mission. All of us work free of charge and take delight in so doing.

We appreciate the help the Benevolent Board gives us and as long as we are able we expect to give our services freely to the Lord.

We have not asked for any salary for more than twenty years. We daily give spiritual things and expect others to give us the temporal.



Consideration of Others

Rev. E. M. Riddle

Member of the Brethren's Home and Benevolence Board

"God is a refuge." Psalm 62:8. He is a refuge for all and especially for the weak and helpless. The literal meaning of "refuge" is, a place of safe retreat; a place for protection in time of trouble, conflict or weakness. The "Believer" needs a refuge sometimes on account of helplessness. Paul, an eminent writer of New Testament times, acknowledged this fact.

There are God's people in almost every community who are in need of the extended arms of the Omnipotence. The Brethren Church is an agent or instrument of the Almighty One. Through Him we work, plan, pray and give in order to manage and maintain a place, a home, for the aged and lonely or afflicted. We believe it has become a real sense of Joy and blessing to many of us to share in this gift each year until this Home can support itself.

No "Believer" can calculate upon exemption from advanced age or affliction. Our relationship to God, holiness of life, elevation of mind above carnality, will not exempt anyone from bodily weakness and inability to care for our physical needs.

How blessed that members of the Church—many churches—have been so helpfully and practically used in definite service, giving assistance and succor to its aged. In this service for many years now, we Brethren have shared. We want to keep such a Home for Brethren and friends. At the same time our Board, through the church, has given some assistance to worthy folks who yet reside at their own home.

We trust that our churches will again share this joy of giving to a most worthy cause. We hope to give, at this next conference, reports, which shall be equal to those of last year. If so, we shall all rejoice.

—Louisville, Ohio.

Shelter With Security

John C. Eck

Publicity Director of the Brethren's Home and Benevolence Board

We are hearing a great deal these days about shelters and security of different kinds. So I want to have you think with me about some of the things that really do shelter and that do give security.

First, we want to see what The WORD has for us on this subject. We read in Gen. 6:14 that God gave Noah instructions as to the building of an ark in which he and all his household with the animals could go for shelter and security from the flood that was to destroy all flesh.

Second: In Exodus 2:3 we find that the mother of the little baby Moses made an ark of bulrushes in which to place him for shelter, and with some assurance that he would be secure.

Third: And in Exodus 25:10 we read that God instructed Israel to make an ark in which to place the tablets of the law and the things that were necessary for the worship of the only true God.

Today, we, as Brethren who have the Bible, the whole Bible, and nothing but the Bible for our guide, certainly can not forget that we have such places of refuge as did Noah, Moses and the Law. The BRETHREN HOME is an ARK into which our Brethren can go for shelter, and have the assurance that they are secure for this life. To those ministers and minister's widows that are not desirous of taking advantage of this fine HOME with all the modern equipment for their convenience, we have the other alternative—the Superannuated Fund from which they can receive that security to help in meeting the needs of this life in a private home for their shelter. You need to read only a few of the testimonies of those that receive this gift as to the feel-

ing of security they have; and you need to make a personal visit to the BRETHREN HOME to find contentment of the members that reside there. So, Brethren, we are anxiously waiting your reply as to what you will make of this BENEVOLENCE OFFERING, and to tell your Board how far they can go in meeting the demands of the day.

As a member of this Board I want to thank the one that was more responsible than any one person to have enough confidence in me to place my nomination to General Conference for election, and that person is none other than the "Bishop of the Miami Valley," the Honorary president of the Board, and one of the finest saints of God I know, Dr. Martin Shively of Ashland, Ohio.

In conclusion may we never forget that the Brethren from the very beginning of the Church were mindful of others, in that they provided for the needy and homeless, as you will find in another article in this issue about the early Church, so Brethren we have all the responsibility of carrying on in His Name, this fine heritage from the early Fathers and may we never give up till we have made sure that we are secure in that ark that is piloted by the Man of Galilee, Jesus Christ our Lord.

—o—o—

Our Responsibility

Rev. Cecil H. Johnson

The Brethren Home at Flora, Indiana, is our very own; an institution built by, owned and managed by the Brethren Church. It is an institution of which we need not be ashamed. We do not need to be ashamed of the work or ministry that is being carried out through it. And last but not least: neither do we need to be ashamed of the group of men who constitute the Board nor of their interest and management. But if we review the history of the financial support this institution of the Church has received, then we may well hang our heads in shame; but we choose to believe this condition belongs to other years and not to the present.

In these days of Social Security and Old Age Pensions, we are in danger of being tempted to say that the responsibility of caring for the aged and infirm of our Brethren Ministers and people now rests upon the state and not upon us; but let us remember that this God given responsibility cannot be so easily shifted from our own shoulders to another.

I visited our County Home here at Falls City, at Christmas time to help in bringing a bit of Christmas cheer to the inmates there and it did my soul good to see those faces lighten up with joy and appreciation because someone cared, and remembered them. When we Brethren send in our Benevolence Offering this year may I suggest that we make it a real love offering as the word "benevolence" suggests and let us be assured that by this means we are privileged to bring real joy and blessing to those who are residents at the Home as well as the Superannuated Ministers of our Church.

Our Board is asking for a liberal offering this year to meet the urgent needs of the Home. We all know that costs have increased on every hand, with some commodities scarce and others unobtainable; making substitutions necessary which are often costly. We know also that the process of deterioration is constant and that means constant repair on the property. We know that if the Board is going to do its work well as they have planned to do it, and as we agree it should be done, and meet the needs in every way as they should be met, that we must come to their aid and give the best offering ever for The Brethren Home and The Superannuated Ministers Fund.

Falls City, Neb.



The Large Reception Room at the Home

Our Obligation to the Benevolent Board

Rev. W. St. Clair Benshoff

We Brethren have a definite obligation for the care of our Ministers and laymen whose productive years of life are over. Through great expense, tireless effort, time and prayer, our Benevolent Board over the years has erected the Brethren's Home at Flora, Indiana, as a residence for Brethren ministers and laymen. The Board's wisdom and judgment enables them also to help ministers and their wives who are not residing at the home.

We have every confidence in our Benevolent Board that they can satisfactorily meet the needs of the Home and Superannuated ministers. That is, if we Brethren, younger, perhaps, in years, and earning income, will do our utmost in our Benevolent offering this month.

The Superannuated Ministers, their wives, and elderly laymen of the Church are not as they are be-

cause of their own choice. They need our help because they spent their life time in serving us in the capacities of ministers and workers for Christ. And most often their services were rendered for the Church with little more income than was sufficient to keep body, soul and family together. Their income permitted no accumulation of savings to support them in their sunset years.

We can never repay them for their services to the Church. But we can, through our grateful support of this Benevolent offering, in part, assure them that we appreciate their efforts. The work which they have done is productive in the beloved Church we have today.

It is always wise to look ahead, too, and our faithful support of this cause today may assure us of care and keep later on.

The Lord loveth a cheerful giver, and He remembers that kind, too.

—Milledgeville, Ill.

* * * *

An Obligation the Church Cannot Escape

Dr. George S. Baer

The church cannot escape the moral obligation that rests upon it for the care of the poor and needy among its members. It can neglect or ignore it, but in doing so, it will bring upon itself divine condemnation. Paul writes in 1 Timothy 5:8, "But if any provide not for his own, and especially for those of his own house (or household of faith), he hath denied the faith and is worse than an infidel." Again he admonishes the churches of Galatia, "As we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith" (Gal. 6:10). This obligation rests upon the church members individually and collectively. That is, it is the duty of Christian people to provide for their own relatives, insofar as it is possible, and it is also the duty of the church to see that its members do not suffer want.

The apostolic church recognized this obligation and made provision for the care of their poor, especially for their poor widows. Men who were able to work were expected to provide for their own needs, and Paul declares "that if any would not work, neither should he eat" (2 Thess. 3:10). But when poverty, or sickness, or famine overtook any of the saints, the church immediately took steps to furnish relief. And when the task of looking after the daily necessities of the poor became a burden upon the apostles, so as to interfere with their preaching functions, the church elected deacons to take over the welfare work among their members.

The Brethren church throughout its years has been inclined to give attention to the details of gospel requirements, as well as to the great principles of Christian teaching, and with this attitude of mind it has not failed to recognize its obligation to the poor and needy. As John S. Flory of Bridgewater College, has written, "The Brethren were among the first, if they were not the very first, in this country, to provide homes for the needy old people and orphans of the church. Institutions of this kind are now numerous, but back in the colonial days it was not so. There were then no institutions for the care of the unfortunate and homeless. In 1760 the Brethren at Germantown set aside a building, which they furnished and provided as a free home for the poor widows, and other needy ones of the church. It was so used for almost a century.

The same spirit of concern for the poor has characterized Brethren people to the present time and has inspired the founding of homes and agencies for the care of those in need. It led to the building of the Brethren's Home at Flora, Indiana, where the homeless and needy members of the church may find a home and care for the rest of their days. It caused the launching of the Superannuated Ministers' Fund, which was calculated to help ease the financial burdens of the church's needy ministers and their wives in their declining years. It was that same spirit that moved National Conference to set aside a day in each year for the lifting of a special offering for the carrying out of the objectives of these two institutions, now merged into one. As loyal members of the Brethren church, we face the obligation of giving to this worthy purpose, and of maintaining the commendable record for benevolences established through the years. The need was never greater and the obligation never more bounden.

Our claim to faithfulness to the whole word of God is at stake. Merely to declare faithfulness is not enough; it must be practiced. "What doth it profit, my brethren, though a man say he hath faith, and have not works? . . . If a brother or sister be naked, and destitute of food, and one of you say, Depart in peace, be ye warmed and filled; and notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

—Ashland, Ohio.

* * * *

The Superintendant and Matron Report

We are desirous that the Brotherhood have a report from the Brethren Home. We are sure that you will be wondering what has been done during the past year, and hope that our report will be satisfactory to all.

We have been blessed with good health during the past year for which we thank our Heavenly Father who gives to all men those things of which they have need.

Some very necessary improvements have been made, such as redecorating some of the rooms, and you would need to see them to appreciate the contrast. We are planning to do the same with more of the other rooms the coming months.

We are sure that you will remember the roof that was leaking on the old barn some time ago, but not now, that too has been remodeled. With putting new foundation under part, and cementing part of the floor, 20x50 ft. for feeding the hogs. The water has been piped into the barn as well as electric, which is very much appreciated to save labor as well as increase the value of the Home.

We are happy to report the two LIFE Members that entered the Home the past year, Mrs. Cora Frush from Warsaw, Indiana and Mr. Irvin Clark of Peru, Indiana, and are very happy in their new HOME. We have been quite busy with canning and harvesting vegetables and grain from the farm. We have 1200 quarts of fruits and vegetables, and with the program of rationing that we are facing, we feel we are doing our part in producing as much as possible here.

We harvested 50 bushels of Irish and 10 bushels of sweet potatoes last season, with 1400 pounds, gross of pork, sixty-three chickens were butchered last fall and put in the Frozen locker plant for our meat supply for the coming months. We have had a very good yield of crops from the farm—oats, corn, hay and hogs.

In closing we want to express our appreciation which words cannot do, to the Board for their fine cooperation and efforts to keep the Brethren Home up to the standards and requirements of the State of Indiana. So for the time being we will close with the best wishes to all and hoping to see and meet more of you in the days to come.

Mr. and Mrs. Edward Suman, Supt. and Matron.

—O—

THE TREASURER'S REPORT

Money Received

August 1 *to January* 31, 1942

Summit Mills, Pa.	$ 1.00
Roann, Indiana—True Blue Sunday School Class	10.00
Waterloo, Iowa	1.00
Flora, Indiana	3.25
Elkhart, Indiana—Sunday School Classes	19.00
Oakville, Indiana—Robert Holsinger	3.00
National Woman's Missionary Society	500.00
Southern Indiana Sunday School Rally (Held at Roann, Indiana)	30.11
Bryan, Ohio—Mr. and Mrs. D. A. Erlsten	25.00
Manteca, California, Sunday School	15.16
Columbus, Ohio, Cooperative Church	4.15

(The above report shows that several churches already have a good start for this year's offering.)

LEADING CHURCHES IN LAST YEAR'S OFFERING

Ashland, Ohio	$ 196.35
South Bend, Indiana	188.93
Smithville, Ohio	129.00
Nappanee, Indiana	115.00
New Paris, Indiana	103.16
North Manchester, Indiana	102.00
Turlock, California	100.00
Pittsburgh, Pennsylvania	100.00
Bryan, Ohio	93.85
Canton, Ohio	89.25
Elkhart, Indiana	88.65
Louisville, Ohio	87.00
Hagerstown, Maryland	85.10
New Lebanon, Ohio	67.97
	$1,546.26

Please note—for here is some food for thought. Exclusive of the National Woman's Missionary Society gift, the above fourteen churches contributed more than one-half of the total Benevolent offering. Brethren, this should not be so. Others should do as well or better, while the above named churches should keep up the good work.

LEADING CHURCHES ACCORDING TO MEMBERSHIP

Church	Membership	Offering	%
Turlock, Calif.	60	100.00	166¾
Rittman, Ohio	21	19.00	90½
Canton, Ohio	108	89.25	82½
New Paris, Ind.	128	103.16	80½
Ashland, Ohio	325	196.35	60
Smithville, Ohio	235	129.00	55
Hamlin, Kan.	86	44.39	51½
Pittsburgh, Pa.	195	100.00	51
Waynesboro, Pa.	50	24.50	49
Roanoke, Ind.	59	27.75	47
Sergeantsville, N. J.	51	24.00	47
South Bend, Ind.	407	188.93	46

L. V. King, Treasurer.

—O—

Words of Appreciation

Winona Lake, Ind.

Dear Brother King:

I am sending you a line to tell you how much I appreciate the help I have been receivind from the Benevolence Board. Thank you very much. It would be so hard to get along without it as everything is so much higher than it was.

I am well and as happy as I ever expect to be on this earth, I suppose.

My kindest regards to all, and thanking you again,

I am, Sincerely

Mrs. D. A. C. Teeter.

Fort Scott, Kansas.

Dear Brother Eck:

To all members of the Benevolence Board and members of the Brethren Church at large; am glad to comply to your requist to write a few words for the Benevolent work of our beloved Church.

May I say first that to fully realize what a blessing this gift means one has to receive the same. Words fail to express how much it is appreciated. This gift makes one feel that your efforts to work for the Lord are not forgotten; and these gifts are the expression of love and respect for what one tried to in spreading the glorious gospel of good news.

Members of the Brethren Church make it possible to distribute these gifts, by the offerings they send in to the Board, and were it not for these generous gifts the Board would not be able to do what the Church has elected them to do.

This is the Lord's work and all will receive a blessing in giving to this worthy cause.

May God richly bless every member of the Brethren Church, and the members of the Benevolent Board. May we all be true, and keep close to His Word, and be faithful to the work HE has called us, "Till He comes."

In His Name,
Mrs. L. G. Wood.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 14

Subject: A Great Future Event—The Judgment Seat of Christ.

1. Can we know the future? St. John 16:13.

2. There is a Judgment Seat of Christ before whom all the redeemed shall stand. 2 Corinthians 5:10; Romans 14:10.

3. It is clearly evident that those who stand before the Judgment Seat of Christ will not be lost. It is not a judgment to condemnation. St. John 5:24; Hebrews 10:17; Romans 8:1; 2 Corinthians 5:17.

4. It is a judgment of service. 2 Corinthians 5:9; 2 Corinthians 5:11; 1 Corinthians 9:22; 1 Corinthians 4:5.

5. The Lord knows what we are capable of doing. He expects us to work up to the limit of our ability. We are to be judged according to the ability the Lord knows we possess, not according to what we think about it. Matthew 25:15-30; Luke 19:12-27; Ephesians 6:7, 8.

6. Our work will be tested by fire. 1 Corinthians 3:12-15.

7. This will also be a judgment for rewards. Daniel 12:3; Revelation 22:12.

8. There are three great certainties—life, death and judgment. No one can help being born. No one can help going through the gateway of death. We must, not may, all appear before the Judgment Seat of Christ. Psalms 90:12.

9. Our chief business in life is to believe the things, teach the things, and do the things that will glorify the Father. St. John 15:8; St. John 17:4; St. John 17:10.

10. May every one of us be found ready and watching. Each must give an individual account. Think of all those who are competing for worldly honors. They work to obtain a corruptible crown; but we, an incorruptible. So run, that ye may obtain. Luke 12:36, 37.

With the Laymen

Prof. Allen R. Thompson, National President

Carl E. Mohler, News Editor

THE SOUTH BEND, INDIANA, LAYMEN MEET

The laymen of the South Bend, Indiana, First Brethren Church held their monthly meeting in the church on Thursday evening, January 28th.

The meeting was called to order by the President, William Yoder, who turned it over to Brother John Porte, who had charge of the devotions. We sang "All Hail the Power of Jesus' Name," after which Brother Porte read the scripture from Luke 2:52 and explained why it was his favorite verse. He also gave a talk on his work as a policeman, telling how the Church and Law and Order should work together. The devotional period was closed with prayer by Rev. Studebaker.

The minutes of the previous meeting were read by the Secretary, John Porte and the Treasurer's report was read by Clem Garwood.

Brother Porte resigned as Secretary and Gerald Gibbons was elected in his place.

Plans were made for our District meeting of the Northern Indiana Churches which is to be held in the South Bend Church in March. We are hoping for a large attendance.

We expect to have a joint meeting with the ladies in February.

After the adjournment of the meeting the social hour was spent in games, after which refreshments were served.

Yours in God's service as a layman,
Lewlyn Swintz, 923 Logan Street,
South Bend, Indiana.

Love in God is no idle or passive sentiment. A mother's love is just a bequest from the heart of God. All her finest, most exquisite, and tenderest instincts have been communicated to her out of the unsearchable riches of God. A mother's purest love is just a broken piece of the ineffable love of God. All the deep feelings of parental solicitude are but echoes of the primary reality that dwells in the heart of God—Selected.

On one occasion C. H. Spurgeon went into Scotland and stopped at a wayside inn. There he picked up an old worm-eaten Bible. He held it up between himself and the sun, and there was just one place that he could see the light clear through. One worm had begun at Genesis and eaten right through to Revelation. Mr. Spurgeon said, "Lord, make me a bookworm like that." Oh, that we all could just eat into the Bible a little section at a time! But if you study it word for word, you will be enriched. Word studies of the Bible are like picking up pearls and diamonds.—A. C. Dixon.

CHRISTIAN ENDEAVOR TOPIC

W. C. Benshoff, Topic Editor

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Topic for February 28, 1943

"HOW CHRIST SOLVES PERSONAL PROBLEMS"

Scripture Lesson Psalms 24:3-5; John 3:1-7.

For The Leader

In every life there comes a host of problems which require decisions. The decisions which we make to these problems determines in a large measure the kind of a life we are going to live in the years to come. There is the decision of whether or not to finish high school, the decision concerning certain amusements and friendships and a host of other problems. Our answers to our present day problems determine our life for ten to twenty years from now. As an Arctic traveler has observed it, it is like a sign he saw near the Arctic circle, "Be careful what rut you get into, for you will have to drive in that rut for the next fifty miles." So it is with life. We must be careful which paths of habit we drive in, and make right choices to the problems of life, for the next fifty years we will be traveling on the decisions we make this year.

QUESTIONS ON THE TOPIC

1. Are there problems of young people today which Christ cannot solve?
2. What differences in Church and school would we see if young people would learn to consult Christ in personal matters?
3. How does Christ answer our prayers about our personal problems?
4. How do we go about getting this help for our personal problems from Christ?
5. Is the possibility of help from Christ as real today as it was when He walked on earth?
6. Is it possible for Christ to answer prayers of young people for help in problems, and yet for Christ to so lead that they do not feel direct answers to their problems? If so, cite any examples you might know.

DISCUSSION

QUALIFICATIONS OF CHRIST AS A HELP IN PERSONAL MATTERS. Before we would go to anyone about problems of our life we would want to know some things about that person as to their ability to help, their ability to keep the problems as secret, and their reliability as an authority on personal problems.

In considering Christ in this light we find that "He is a friend that sticketh closer than a brother," which means that what we tell Him is in absolute confidence. We can tell things to Christ which we would not dare tell to any other living person. This makes Him a real help in personal problems. Matters which we young people would not even consider telling our parents or pastor we can tell in absolute secrecy and confidence to our Christ.

Because Christ is God He has attributes of infinite wisdom, judgment and foresight. These are just the qualifications which we desire in One to whom we would go with our problems of life, friendship, etc. It would be well for us as young Christians to learn to know Christ better through daily prayer and Bible study. We can then breathe to Him our most heart-breaking difficulties and rest assured that we have told them to a friend who is considerate, understanding and capable.

FAITH IN CHRIST ESSENTIAL FOR HELP. While Christ is known as a refuge in times of distress and difficulty it does not mean that we are not to go to Him at any other time. We should each day cultivate that friendship through faith. Yes, to the extent that when trouble does come, that Christ won't be to us as a stranger.

To accomplish this continued fellowship we must have faith in Him as our personal Savior from sin. Since sin is our greatest and first personal problem we must be certain that He has answered that problem by our faith in Him. When this is done, then we can come to Him in faith believing and He will answer the unavoidable problems of life. He may not give us the answer today but over a period of years we shall see constantly increasing cases where we shall see that Christ helped us in our problems.

If we believe in Christ as the Son of God and as our Savior from sin, then we can trust Him for help each day that we live. As we discuss our problems with Him through prayer, He will become more real to us, and more valuable to us each passing day. This is as it hould be.

COMING TO CHRIST IN THE RIGHT ATTITUDE. So many people are like the man who got into a tight place and was in danger of losing his life. He prayed, "God, I haven't bothered you in years, and if you get me out of here I won't ever bother you for anything again." To such, Christ is little more than an emergency. Our national spirit at present seems to be one of calling to God for help in an emergency caused by our own muddling, just "bothering" God long enough to to get the war over with and to get victory. This is the wrong attitude.

If we do not consider God worthy of our praise and worship and support in times of peace and good fortune, why should we call on Him when the going gets a little rough? Our God is a God who expects, and should receive, our full time devotion and service.

To come to Christ only in emergency defeats our purpose. We must come to Christ with praise and service when times are good in our lives. Then when we face problems. we can conscientiously call upon Him for help. Our prayers must be backed up with our efforts to help God help us.

While we have sweet relationships with family and friends, we can be certain that our sweetest friendship is with Christ. When problems come we can come to Christ with the attitude of coming to the closest friend a person ever had. Young people in school, on the farm, in defense factories, on the battlefields, can all look to Christ in faith, knowing that through their personal faith in Him, that their prayers will be answered. They shall receive the answers to their problems because Christ is capable and qualified to righthly give solution to their perplexities. If our attitude is right, the answers will be right.

MAKING CHRIST PERSONAL TO US. When Christ walked on earth He met and talked with many people in a personal way. Now, being absent in body, it may be hard for us to realize that He can be just as personal in conversation and deed as He was then. The moments of devotion, Bible reading and prayer will bring Him close to us in spirit. by virtue of His being near us in spirit we can be certain that He is closer to us than He could be if present in body.

When we feel that Christ is our everyday companion, then we have reached the ideal as young people of the Christian church. What a difference that will make in all our lives and our testimony as we talk, laugh, work, and play with the other people of our school and community.

FOR RESEARCH

Collect from your own experience and the experience of others a list of specific problems which you feel confident were solved for young people by the definite help of Christ.

News From Our Churches

OAK HILL, WEST, VA.

Last November 9th, Brother Ed Miller of Maurertown, Va. arrived in Oak Hill to assist in a two weeks revival service, which had been planned since the National Conference of 1941. This was the earliest date we could secure his services and the only definite time from anyone. Two years previous Brother C. C. Grisso had been with us in a ten days service. These services were very successful and resulted in adding a number to the Church roll in addition to other meritorious results. The Easter Week following Brother Grisso's meeting two young men from the college came after having a Gospel team engaged for more than three months. Conditions had so hindered that only two days beside Sunday could be given us. Everybody enjoyed the service of these two young men, but the time was too short.

These two special services are all the help we have had since we have been on the field. Our time is now extending into five years of service. When Brother Ed arrived to begin his service this was really our second meeting in this time. Many changes had come from the time of Brother Grisso until the time of Brother Ed. The whole world is now engulfed in war. Peoples' minds and hearts are war weary; labor is day and night with every body at the post of duty that can serve in any capacity. Blackouts, gasoline rationing, food rationing, six and seven days labor a week, our young men in the army, our girls away working in government factories, our families having to go to other localities for the kind of work they are doing—all makes a vast change in conditions of any kind of Church work.

Our meeting started with good interest and good attendance and a fine spirit. These all held their place throughout the service with interest intensified and attendance increased. Fine weather and good roads favored us to the very last. This made it possible to visit practically every home of the Church and to easily get to the homes to which we were invited for meals. The meeting was too short to enable us to eat with each family. After all gathering around the family table with each member of the family is much more than mere satisfaction of appetite. We were royally entertained. The fellowship of the evangelist with the people in their homes meant as much as fellowship in the Church. We found Brother Ed a very excellent co-worker and partner, always taking his part and even more when necessity demanded it. This helped us out very much a few times; also his cooperation with everyone carrying a personal responsibility of the Church. All such were considered and given their rightful place.

The cooperation of the Church was to be complimented, some being present every service, others every time they could. But very few who were not members of the Church were in attendance. There were some who should have yielded but when their decision was "no," it was their choice. They persistently said no. Nevertheless, good work was done and the church will reap the fruit of its labor in the future.

The business and financial side throughout the month expressed the influence of the revival service on the Church for that month. Nearly five hundred dollars was raised outside the regular running expense. The Building Fund Offering was very much above the average; the Thanksgiving Offering was the largest since we have been on the field. Brother and Sister J. A. Duncan deserve special mention for that. When the goal was set to reach they said, "We will make up what ever is short." This they did with a very substantial sum.

The evangelistic expense came in voluntarily and practically without effort. When the story is told its conclusion is, that Oak Hill Church is well pleased with the service and thank Maurertown for their pastor in these two weeks. Come again, Brother Ed.

L. A. Myers.

UDELL, IOWA

When the writer was leaving the Church at Udell to take up his work at his present charge, several of the people asked us when we were coming back, and we promised them that we would come back and hold them a meeting some time if they so desired. So one day a letter came reminding us of that promise and asking us to come right away. We made the necessary arrangements for the services here during our absence and on Monday, November 23rd, drove over to Udell, arriving about five o'clock after an all-day drive, and began the meeting that night and preached every night except Thursday night, closing on Friday night of the following week.

We struck one of the worst spells of weather that I have seen in the State of Iowa with three or four blizzards and the temperature dropping to ten below zero for good measure. It was impossible to heat the church to a comfortable degree and this cut down the attendance materially but in spite of the cold there were those who came almost every night. We did, however, have some few nights that were not so bad and then the attendance was very good and the interest was all that could be desired.

At the invitation of the High School Principal we brought a Thanksgiving message to the upper grades and the High School students on the Wednesday afternoon before Thanksgiving and on the following Tuesday brought a lecture to one of the High School classes on "The Character of Job." We also participated in a previously planned union Thanksgiving service at the Christian Church, having dismissed our own service that night.

We observed the Love Feast and Communion on Friday night after which we brought the closing message of the meeting. There was but one confession of faith, but there were others who promised to come and who would have made the good confession if we could have stayed another week.

We found the W. M. S. still doing good work and the Young People's Christian Endeavor Society still carrying on regularly which speaks well for the type of Christian people these folk are.

These good people are very appreciative of the gospel and are as worthy and needy as any people that I know and it is the writer's prayer and hope that they can soon be supplied with a pastor to shepherd their little flock; and that they may soon be able to make the much needed improvements on their church building: a basement with a heating system and other needed repairs.

To say that we enjoyed ourselves for those two weeks would be putting it mildly. We tried to accept all the invitations out to meals and it became a test of endurance to see how much dining out we could do without it getting us down. We were comfortably cared for in the home of Mrs. Della McConnell who did all possible to make us feel at home, even furnishing us her car when our own was frozen up.

They gave us a very liberal offering which we felt was an expression of love and appreciation rather than for the service we had rendered. We enjoyed preaching the Word of the Lord again at Udell and those two weeks will long be remembered by Mrs. Johnson and myself as days of happy experience.

Cecil H. Johnson, Falls City, Nebr.

BENEVOLENT OFFERING



SUNDAY, FEBRUARY 28, 1943

for

Brethren's Home and Superannuated Ministers' Fund



Send all offerings to:
Rev. L. V. King, Treasurer
931 College Blvd.,
Ashland, Ohio

The Brethren Evangelist



O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Behold how many thousands still are lying
Bound in the darksome prisonhouse of sin,
With none to tell them of the Saviour's dying,
Or of the life He died for them to win.

Proclaim to ev'ry people, tongue and nation
That God in whom they live and move is love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above.

Give of Thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in pray'r victorious;
And all thou spendest Jesus will repay.





He comes again; O zion, ere thou meet Him
Make known to ev'ry heart His saving grace;
Let none whom He hath ransomed fail to greet Him,
Thro' thy neglect, unfit to see His face.

Publish glad tidings, Tidings of peace,
Tidings of Jesus, Redemption and release.

—*Mary A. Thomson.*

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OUR HUMBLE APOLOGIES

Last month's report of the 1942 Easter Offering should have given on page 15 under the Southeastern District the following names and gifts credited to Hagerstown Brethren Church

Mrs. W. H. Beachley	$ 5.00	
Mary Bentz	5.00	
Mrs. Ella Bovey	15.00	
Mr. & Mrs. J. L. Carnochan	5.00	
Mrs. Ira Downey	5.00	
Theodore W. Fahrney	10.00	
Mrs. J. K. Funk	5.00	
Mrs. Clara Hartle	5.00	
Mr. & Mrs. J. I. Hereter	5.00	
Mr. & Mrs. H. C. Keplinger	20.00	
Mrs. J. R. Laughlin	10.00	
Allen Long	5.00	
Mrs. Emma Newcomer	5.00	
Mrs. Angela Reichard	5.00	
Mr. & Mrs. Braden Ridenour	20.00	
Mrs. Henry Rinehart	5.00	
Mr. & Mrs. C. H. Rohrer	25.00	
Mrs. Georgia Rohrer	5.00	
Mr. & Mrs. John Shank	5.00	
Mr. & Mrs. J. G. Smith	5.00	
Mr. & Mrs. J. P. Spedden	10.00	
Mr. & Mrs. Oscar S. Stoffer	10.00	
Mr. & Mrs. G. W. Spellman	5.00	
A. Roy Sprecher	5.00	
Mrs. Margaret Yessler	5.00	
Mrs. J. M. Tombaugh	5.00	
Miscellaneous	23.04	$333.04

The name "Hagerstown" was merely omitted.

We also notice to our regret that Dr. and Mrs. Louis Glenn Locke, of Maurertown, were credited with only $5 and it should be $50.



While the new building and its dedication at Dayton have been reported thoroughly in a recent number of **The Evangelist**, there remains much that has not been told about the congregation. On Dedication Day over $12,000 was raised for the new building. This was in addition to the previous funds raised for the lot and all of the expenses up to the Day of Dedication. Inasmuch as the Missionary Board's Secretary was present for a two weeks' meeting, the Dayton church found an opportunity to express again the primary impulse of the Dayton people: m i s s i o n s. It is not a new victory for them to lead the denomination in their mission sacrifices. Thus to say that they gave over $1,000 for the Thanksgiving Offering for Home Missions, would not seem so striking to the denomination, if it were related as the outstanding achievement of the Dayton congregation. However, when one adds to this offering a beautiful new church building, over $12,000 on Dedication Day, nearly $100 to the Board for the expense of the meeting, and over $1,000 for the Thanksgiving Offering, it becomes a singular achievement and one that should challenge every congregation in the Brethren denomination. The pastor has told me that in addition to all of these gifts the current offerings for the last four Sundays have averaged $160.

Our two weeks of meeting were as delightful and rich as one could expect anywhere. A new church in a new community has possibly never been more warmly received. The pastor and I made house to house calls day after day. In not one single instance were we unkindly received. Dozens of families invited us in, inquired about the Sunday School and church and expressed their appreciation for the bell and the lighted tower. Night after night brought many new faces and families. Dayton was faithful.

However, this is only the beginning. Most of the work remains to be done. Now, if Dayton has the spiritual vision and consecration to utilize her rich fields for Christ, she will be one of our largest congregations very soon. "Unto whom much has been given from him much will be required," our Lord once said. A generous allotment of "talents" and "pounds" required an equally generous return in our Lord's day. So the success of Dayton will be measured not by what they have now, but by what they will have a year from now. God has given them every indication of His blessing. Now we pray for the execution of His will and purpose. To convert your material assets into spiritual power and concentrate that on this community is your charge. And you will succeed, if you really purpose to.

—————O—O—————

Please remember in your prayers our special services at Oakville, Indiana, and later in Warsaw, Indiana.

—————O—O—————

Four times as many Bibles are being sold in France today as were sold prior to the war.—World Dominion.

The Victories Continue

The great increase in the Thanksgiving Offering continues. Nearly every church has reported now. We want to list a few more who have come to the front in a great effort for Christ and the cause of missions.

Vinco, Pennsylvania

Vinco, which has been so largely in the denomination's consciousness in the past year, has sent in $317.81 for a Thanksgiving Offering. This is an increase of $67.81. Reverend Gilmer and Brother George A. Leidy, the Superintendent, and the good brethren at Vinco are giving a good account of themselves.

Smithville, Ohio

Smithville, where Reverend J. G. Dodds is pastor and Myron Steiner is superintendent, gave us an increase of $153.20. Their total offering was $518.20. Smithville has always been high in her mission giving.

South Bend, Indiana

The President of our Missionary Board, Reverend Claud Studebaker, has realized a splendid increase of $207.89 over their former Thanksgiving Offering. They have sent us the grand total of $562.54. This is a great increase. We appreciate the deep interest in the mission fields as expressed by the president of our Board and his church. Thank you, South Bend. Brother William Monroe is the Sunday School Superintendent.

Mulvane, Kansas

Mulvane has sent us $156.51. Now this is really an item from Mulvane. In other words, this is an increase of $106.65. Brother Forest Coleman is the Sunday School Superintendent. Mulvane, we are proud of your loyalty and good support. Thank you.

Lathrop, California

Brother Peter Tacata, the faithful, Filipino, Brethren boy of our Lathrop church, has sent us $198.79 from this church which has no pastor. This is an increase of $129.07. If ever we rejoiced in a victory, we would in this one from Lathrop. This has been a real effort with real intention. Thank you, Lathrop.

Dayton, Ohio

The total Thanksgiving Offering from Dayton is $1,012.84. This is an increase of $474.84. When Dayton's offering was almost $800, they called a meeting of the men of their church in the basement to ask for further contributions. This church expressed their most grateful appreciation to not only the General Missionary Board but also to the Ohio Mission Board because of their help in their present program. The men dug deep and concluded with this grand total. A number of tens and fives and a few twenties made the difference between just another offering and this great success. This will not soon be forgotten.

Canton, Ohio

Like Washington, D. C., Canton, Ohio, without a permanent place to worship did not forget us at Thanksgiving time. This we appreciate. They were not content with sending us their regular amount, but increased their former offering by $56.05, making their total of $213.05. Dr. Lindower is pastor at Canton and Brother Donald Guittar is the Superintendent. We thank you, Canton. We hope we shall be able to return great help to you when you need us.

There are numerous other churches who have availed themselves of the Honor Award and who have thus contributed to a larger ministry in our Home Mission efforts. **Masontown, Pa.**, where Reverend Freeman Ankrum is pastor, increased their offering $77.58. this year. Mrs. Louis Wheeler is the Superintendent. **Flora, Indiana**, where Reverend Bert Hodges is the pastor, increased their offering $50.18 over last year's offering. **Pittsburgh, Pa.**, where Reverend Floyd Sibert was pastor, increased their offering $53.11 over last year's offering. Brother Clyde A. Garland is the Sunday School Superintendent. **Manteca, California**, where Reverend J. W. Platt is our pastor, increased their offering $57.02 over last year's offering. Mrs. Josephine Bonnet is the Sunday School Superintendent.

We do thank you churches and Sunday Schools for your great response to our appeal. Now may God give us a program as great as your trust.

—O—O—

Cover Page

The top picture on the cover page is the scene of Robert Yoder's return to Cordoba from Hagerstown Flying Field. He was a trainee in the agreement between the two governments, South America and the United States. The names from left to right are, Juan Iztueta, pastor in Cordoba, C. F. Yoder, Eleanor Yoder Romanenghi, Robert Yoder, Pearl L. Yoder, Grace Yoder Farre, Miriam Farre, Elsa Romanenghi, Norman Romanenghi, to the rear our neighbor Mr. Lleuse and son Ruito.

The center picture is that of our Sunday School group in Cordoba. Dr. and Mrs. Yoder may be seen in the front row. In his accompanying article Dr. Yoder tells how the little girl beside him was killed.

The lower picture is from Gerli, a suburb of Buenos Aires. Magdalena Anton and her mother and young Jose Anton are in the back row.

Dr. Yoder Writes

I owe an apology to friends in the homeland for not writing more for *The Evangelist* in recent months. The truth is that for lack of sufficient helpers, and the extra work of some special numbers of our church paper and the summer vacation Bible schools, I have had to neglect correspondence. During this time, also, I have held a few meetings in our branch missions.



New Workers

There has been news to write and I hope that hereafter I may send it in more promptly. First, I want to present several new workers. The first is Brother Jose Varela and wife from Rosario. They have been faithful members of the church for a number of years. Brother Varela has been employed by a large business house in Rosario, but gave up his job to work for the Lord. We had to have some one to go with the tent and care for it, and at the same time act as colporter and personal worker. He is well adapted to the work and likes it.

The other is Sister Louisa Krugler, younger sister of Mrs. Adolfo Zeche. She helped in our work in Huinca Renanco some years ago, but afterward prepared herself for church work by studies in a union seminary for women in Buenos Aires, and then in the Baptist Seminary for women, where she graduated. As our work had grown so large in Rosario she was much needed there and is helping her sister at present, but hopes to help also in our other missions as needed. She is eminently successful in her work and you will be hearing more about her.

Summer Vacation Bible Schools

In each of our missions we have had summer Bible schools. Schools close in November and we thus use December for these schools and also to prepare the Christmas programs. In January and February many people go to the mountains for their vacations.

In Gerli there are great obstacles to the work, but the attendance at the school was about thirty. In Cordoba, where we are also in the first and hardest stage of the work, we had an enrollment of 43 and a very good lot of work was done. There were Bible lessons in both New and Old Testaments, including home duties and Christian life. The Christmas program was very nice and the place was filled with people.

In Rosario, the greatest success was scored with an enrollment of 181. Fortunately we could use the tent there. It was pitched in the shade of some large fig trees on the two lots we are purchasing for our mission there. Among the members also there are a number who are capable helpers. Many of the children were new, but entered into the work with enthusiasm and now continue as members of the Sunday School.

Property in Rosario

It has been impossible for us to secure a rented hall large enough for our work in our district in Rosario, and so we used the money donated by the church in Rosario for purchase of a tent. It is about 20 by 30 feet and is well made. Since using it the attendance has been around 300 right along. The people of the district have known our work for years and have shown their confidence and desire to have a permanent work. It seemed providential that an old man with two large lots, each 33 by 180 feet, in order to divide his estate between his two sons offered us these lots at a very low price so that we are well able to take them. Then, with the tent right on these lots, we can begin to improve them as we are able. We can use the tent all year except the coldest part of winter, and by that time the Lord will help us to adopt ourselves to the circumstances.

As this tent is needed here in Rosario, we are having another one, 5 by 8 meters, made for evangelistic work in other places. It will only cost about $160 fully equipped and will be ready soon.

There were a great many conversions during the campaign in the tent in Rosario. These are now being prepared for baptism. Brother Anton has recently baptized three more in Buenos Aires, and in Veinte Cinco de Mayo I baptized five on the occasion of my last visit there.

We have some discouragements in our work, but on the whole it is growing faster than it did in the beginnings when we came down thirty years ago. The older missions throughout the country are having a hard time to hold their own and not a few are going backward. This country has not felt the horrors of war as others have and the people have not left their vices and pleasures to serve the Lord. Their harvest time will come.

El Testigo Fiel

Our church monthly magazine has now completed one year. The name means *The Faithful Witness* Rev. 1:5, and carries with its title the six-pointed star which symbolizes the Messiah or Christ. One department of it is devoted to prophecy and Jewish readers. Our January number with supplement is entirely devoted to them and we are having a thousand extra copies printed. Brother Iztueta writes very Biblical articles on Jewish topics. The paper has 16 pages and has been very useful in our work.

Good Neighbor Stories

I am a bit timid about relating incidents too soon, lest they may not turn out as we hope. However, I believe that it will be helpful to *Evangelist* readers to read about a Jewish family in Cordoba.

When we chose our location on the border between new and old Cordoba, we took the only house we could get after months of searching, and this has no hall. So, for small meetings, we use an ordinary room about 12 by 15 feet, and for larger meetings, we use the open court where we can have about a hundred people. We put up an awning for shade and have the open air for evening meetings when it does not rain.

One day I found two children around the corner from the mission who were on the sidewalk in front of their home, quarreling over a toy. I used my opportunity to talk to them and explained to the boy that gentlemen give way to ladies out of courtesy and suggested that he try that and find for himself that soon the sister would return the toy. Then I told them about our Sunday School. They called their mother to ask permission to come. She listened well and gave her consent. Soon we had five children from the family which turned out to be a Jewish family from Mt. Lebanon, Syria. The children were bright and ready to answer questions and to win prizes.

Then a sad accident occurred. The youngest girl, four years of age, was killed by a truck near her home. I called to comfort the parents and gave them a large bouquet of roses for the funeral. When I called later I found that they had no photo of the little girl except in a group picture of the Sunday School, which, by the way, appeared in *The Evangelist*, the little girl sitting by my side. I had an enlargement of this picture made and presented it to the parents who were very grateful. The father turned out to be a wholesale dry-goods merchant. He made a present of $10 to our Sunday School and donated a bundle of remnants for our sewing school. The children come to the Bible School and the parents also have begun to attend. They go regularly to their synagog, but are glad to talk over the Scriptures and we are hopeful of their conversion, but fear that their rabbi may learn of their coming and try to stop it. Please pray that they may go on to full faith in their Messiah and ours. There are other incidents to report, but they must wait for another time.

"Reluctance to carry the Gospel over the whole world is due either to lack of a proper conception of the Gospel or to an indifference that is only one step short of disloyalty to the Captain of our salvation."
—**The Lutheran.**

News from Foreign Lands

Gerli, October 13, 1942

My very esteemed Brother:

Your kind letter acknowledging receipt of the moving picture films has arrived at hand. We thank you for your felicitations although we hardly deserve them.

It causes us much joy to know that you are praying for us here. We understand and appreciate your interest of our work in the Argentine. Knowing how much you do in our behalf, we are resolved to work with greater interest and self-denial each day. The task is great, but we count on the presence and help of the Lord. We meet ignorance, indifference, stupidity and superstition of the people. However, we believe that the blessed cause of the Lord will succeed in due time. The fourth Sunday of this month we celebrated the Lord's Supper with much blessing although we were very few in number.

I do not send you more news of the mission here since I believe you receive our humble magazine *Testigo Fiel* where my notices appear monthly. If it were not thus, I would be very glad to send you some news each month.

Also, we pray for you. Each Sunday at nine o'clock we meet for that purpose. God bless you with all the activities in your charge.

My wife, Magdalena, and Jose join with me in greeting you and wishing you the best blessings from heaven.

Your brother in Christ,
Jose Anton

Gerli, December 23, 1942

Dear Brother in Christ:

We are coming to the end of another year and certainly it was shorter than the former ones. However, we give thanks to God for having blessed us and having accompanied us all of the time. In reality we are able to say with the people of Israel, "Up on to now Jehovah has helped us."

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you . . . " Matthew 28:19-20.

In the work we have not gone forward too much. We only baptized one brother the first of the year, and now at the close of the year three sisters will be baptized. It hasn't been as favorable as the last year when we baptized 12 persons in the year.

We have now an annex where twenty more persons meet. Some have made profession of faith. The field is hard and the souls very indifferent, but we trust in God that He will touch and that we will find many who will seek refuge in the Lord.

We pray the Lord God for rich blessings on our brothers in America and in a very special manner for yourself. May you and yours have a happy New Year. We desire for you at the same time a success in the work that the Lord has intrusted to you.

With our sincere wishes and special greetings from my family to your family,

Your brother in Christ,
Jose Anton

Buenos Aires—Gerli

After so much rain and dampness at last we are enjoying the sun and good weather. Thanks be to God for it. The meetings during the winter were deprived of the presence of some brethren who found themselves ill. The same occurred with the children in the Sunday School. The meeting on Sunday the 6th of this month was somewhat better. Notwithstanding, we had a very spiritual meeting. It was the 9th of August when the members of the C. E. of Bernal visited us. There was a good attendance and we had the pleasure of hearing a beautiful message by the president of the C. E. of Bernal, Ines Paganini.

Several young people also took part in the meeting. Many thanks to all for the cooperation in this part of the work of the C. E.

The field is the world; the good seed are the children of the kingdom. Matthew 13:38.

During the month of August we received the visit of Brother Roberto Romanenghi who spoke to us on two occasions. Also we had the pleasure of hearing a precious message by Brother Bernardino Ramos of Burzaco. The church thanks these brethren for their cooperation.

Saturday, the 29th of August, Sister Josefa Medrana and Don Juan Termeniello were united in matrimony. On that occasion the church served a tea and there was a social time, all of which took place in a Christian atmosphere. May God bless the new home of our good friends.

The following brethren continue ill: Josefina Vernice, Antonio Seena and Sr. F. Pintos. These brethren are the object of the prayers of their brethren of our churches. *(Report from Testigo Fiel)*



We have another new worker in South America. Miss Louisa Krugler is our Sisterhood's missionary. She is working with Brother Adolfo Zeche at present in Rosario.

Is this the time, O Church of Christ,
To sound retreat?
To arm with weapons cheap and blunt,
The men and women who have borne the brunt,
Of earth's fierce strife, and nobly held their ground?

No! rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O Thou Elect,
And to Thy Kingdom come for such a time!
The earth with all its fullness is the Lord's,
Great things attempt for Him, great things expect.

—Selected

Rosario, Santa Fe, Argentine
November 16, 1942

Rev. J. Ray Klingensmith
Our dear General Secretary of the Missionary Board:

I wish to express my sincere appreciation to you for the kind letter that I have received from you. I thank you for it very much. It was to me a great pleasure and a fine opportunity to have correspondence with the Secretary of the Missionary Board of The Brethren Church. I rejoice with your appreciation and your kind offer of assistance to help us to fulfill our particular need in the work. Thank you.

I am also thankful for the wonderful opportunities which the Missionary Board gives us to work as a mission worker in the Argentine. My life has been richly blessed by the past year in this wonderful experience. This has given us a feeling of faithfulness toward this divine work of the Lord in South America.

" . . . Whosoever shall call upon the name of the Lord shall be saved."

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher?

And how shall they preach, except they be sent?

Romans 10:13-15.

Well, it is easier for me to write to you in Spanish, and thus I will be able to write much more to you. In another letter I shall be able to write in English.

With all felicity it goes very well with us in Rosario and the work of the Lord goes forward. There is good enthusiasm and good interest. Recently we had the tent in Rosario and we had a good revival in all our districts. Many souls have heard the message, and more families are attending our meetings with much interest. We believe that God has promises of great blessings and these blessings are being fulfilled in our work here for the salvation of so many souls ignorant of this divine message. We are so very grateful to all of you, our dear Brethren in the United States, for the valuable cooperation and sacrificial effort that you make in bringing the precious message of the Gospel to our country.

Now we raise our hands to the heavens to thank you dear brethren for helping us to extend more and more in Argentina the Good News to souls lost in sin. We put forth our greatest efforts to do all that can be done on our part. We feel gratified to be able to serve the Lord.

We have much pleasure in offering you congratulations for the rich effort of the Missionary Board of the Brethren Church the last year in missionary collections and the lovely "Thanksgiving Time."

Always with much love to you brethren and to you, Mr. J. Ray Klingensmith. With fraternal greetings and affection. In His service

Adolfo Zeche

The bad winter season having now passed, we are now having better attendance and a stimulated feeling is cheering our hearts with the fellowship of the brethren. We had the cordial and friendly visits of Brother Rodolfo M. Bramatti, of Lomas, and Andermatter of San Nicolas, who brought us precious messages of instruction and stimulation of a spiritual nature and they made us very happy by their self-denial, good will and cooperation. They also raised the spirits of workers and aided in making plans of working together for this present year. Many thanks to them.



The convention of the C. E. brought about by union bore fruit and resolutions to have a weekly meeting for the beginning young people in order to read and study the Bible; this work under the direction of Brother Varela y Capunan has achieved good results up to the present time and looks very promising.

The tent in its construction is almost finished and we hope to be able to dedicate it, God willing, in this month of September. Our youth have promised with their signatures in a letter to our dear Superintendent all possible help in the undertaking to the end of contributing to its good success. We beseech the prayers of the brethren in favor of this Bible campaign and all of our work. Adolfo Zeche

Some Things My Years As Sunday School Superintendent Have Taught Me



by

CHARLES MESSLER
Linwood, Maryland

Great reality like great beauty can never be adequately expressed. There are realities beyond the range of words. When we attempt to say our deepest thought or describe a spiritual experience, the best we can do is to make little pictures of parables.

So along down the stream of time as Sunday School Superintendent, things have happened which have taught me great lessons. Being elected to this office in my young years of Christian life, I was made conscious that to be a successful Superintendent my life was to be lived consistent with the office entrusted to me.

Therefore, one of my most earnest desires was to know how to pray, remembering he who is hungry and thirsty after righteousness shall be filled.

My experience has been that if I wanted my school to be successful and help the church, that co-operation with the pastor was absolutely essential. This being my desire, I tried to carry it through to the letter. I make this statement fearing no contradiction of pastors who have served the Linwood church who by chance shall read this article.

Let me say here and now that Linwood does not boast of the largest school, but there are none more loyal. I am not so sure that large numbers are always right—for if so, I believe our Lord would have had more than twelve Chosen ones to start His work here on the earth. Do not misunderstand me; I am not discouraging large numbers. But I pray you give me concentration and growth, these are inevitable. Out of our loyal group on Decision Day, there always comes forward to accept Christ some stalwart young men and women who in the future shall carry on the work of the church.

Now let me say to you, Mr. Superintendent, that if you have never experienced this delight in your school by giving the invtation to "whosever will to come and accept the way of life," you have missed the one blessing of your office. And I beg of you that at your first opportunity you do not hesitate. In this day of news, there is but one bit of news—that "Christ died for our sins." That is old news and new news and good news.

Everyone knows how dark it is and the writer does not care to dwell on the subject except to say this—Who would dare to say that it is not yet five minutes to twelve in the world's history?

To me the whole Bible School is a megaphone of officers, teachers, and faithful attendants who shout, "Believe on the Lord Jesus Christ and thou shalt be saved." Religion never was a load; it has always been a lift.

Another lesson taught me is that the Sunday School has a much larger task day by day to hold and retain the young people. Some of the older people of the world are doing their utmost to promote the snares that come their way. The prophet Hosea was describing our day as well as his own when he said, "They have sown the wind and they shall reap the whirlwind." The summons back to the Holy Scriptures never came with so clarion a call. A refugee in a French internment camp recently wrote, "Of bread I will say nothing; also nothing of money. But of Bibles, we still have need." Yes, the word of God is a foundation which standeth sure. It is a citadel of the soul wherein we fortify ourselves against whatever the future has in store.

Again, a lesson taught is that those you observe finding their way to the church on Sunday are different from those who have their ear welded to some radio program and say, "I can receive as much by so doing as going to Sunday School and church." This is contrary to the command of God when He said, "Neglect not the assembling of yourselves together."

And so, one cannot and would not want to live in the past, and yet some of the things taught me and experienced through the years have lasting memories of happiness that I cannot and I would not want to forget in my Sunday School work. And if I am counted any degree of a success to the church or brotherhood, it is not I, but Christ working in and through me in my humble prayer life. "Fear God and keep His commandments."

May I submit these lines for your "looking ahead"?

Look ahead to gladness
Making all things bright;
Look ahead to star-shine
Silvering the night.
Look ahead to beauty,
Look ahead to cheer,
Look ahead to happiness
Through all the coming year.
Look ahead to sharing,
Look ahead to mirth,
Look ahead to helping
The sad ones of the earth
Look ahead to friendship,
And to family ties,
The sort that never dies.

Overheard Recently In a Sunday School

A large number of Christian people, both young and old, had assembled in the church auditorium for the opening of the Sunday School. The devotions were conducted by a layman. He fumbled through his Bible as if looking for notes, and spoke to the entire Sunday School in this manner:

"I have a confession to make to the entire Sunday School this morning. I know that eventually it will be out and I believe I should be the first to tell it since it involves me. I am here to lead the devotions and I feel that before I enter into them I should make the confession to you Christian people that I have been unfair in business. I have had a partner for a number of years in my work. We always got along all right in our associations and attempted to work for each other as best we could. However, I have not been fair for many years. In fact, I have cheated him. I believe I should make this statement before you all and before my pastor this morning when I declare my intentions that I shall no longer be unfair in my business.

The partner whom I have been cheating is my Lord. For years He has blessed me and prospered my way and given me more than my share in every transaction. In turn I kept not only what He gave me but His share too. Rather recently I have been studying what God expects of His people in the way of tithing. I feel that if God gives me nine-tenths I could return to Him one-tenth as His rightful share. That is His in the business transaction. He has a right to that and I have still not given Him anything. Above and beyond that I will bring Him gifts and offerings. This confession I am making to my Sunday School where for years you have known me but never known that I had been unfair in my business."

—————o—o—————

PRAYER

By Jeanne Picard Bridge

Lord, grant us peace with understanding
Administered with patient wisdom, born of love.
When great ones sit around a council table,
Make them for a moment simple men,
In whom abideth faith in simple things,
Forgetting vengeful hate and pride and greed
Remembering only tolerance
And man's eternal need
Of man.

This, too, we pray, against that day—
Lord, fashion of us willing tools,
Fine-drawn, yet sturdy,
To mold a bright new world
Obedient to Thy will.



The New Pastor at Cumberland Reports

Rev. P. M. Naff, Pastor

Since last sending in an account of ourselves here in Cumberland a few things have occurred in our church life which we consider evidence of the Lord's blessings upon us, and therefore worthy of sharing with the rest of the Brethren through The Evangelist.

A few men, including the pastor, one day last Fall donned clothing that the grime would not hurt and with borrowed tools and the assistance of a good friend who had studied plumbing and heating we made a complete change in the system of piping which connects our furnace with the radiators. The change was very successful. Last winter it was almost impossible to heat the church to a comfortable degree of temperature. Now, with the changed piping, we can easily and quickly make the building comfortable, and unless we are careful it is often too warm. Just this week we obtained a radiator with an electric fan in it to use for heating our basement. Also in the line of additional equipment, we purchased at small expense forty theatre chairs and fifteen folding chairs.

In the financial line, a number of substantial curtailments have been made on financial obligations of the church. These were made possible by the fine work of the W. M. S., some of the Sunday School classes, the Sunday School itself, and individual donations. The entire cost of the additional seats mentioned above was raised one Sunday morning by individual and group donations. At Christmas time a nice green Christmas tree was set up at the front of the church and decorated with folding money for the Building Fund. (The pastor was mean enough to sneak up on the platform and pin his gift to the tip-top twig of the tree. Don't tell anybody.) After this tree was decorated, another that had been decorated in an ante-room was brought in and presented to the pastor and his family. Then the harvesting began. The Building Fund Treasurer gathered $61.00 from the large tree, and the pastor gathered $22.50 from his tree. The denominational offerings are getting good attention, too, as they come along in the year's course. Our Thanksgiving Day Offering has been reported through The Evangelist and others will be reported.

The pastor has given a series of studies on the Parables of Matthew 13. In the Wednesday evening Prayer and Bible Study Service he is teaching Colossians. Our attendance, considering the difficulties thrust upon us by the war rationing, is good but we are not satisfied with it. We share with several other churches in a bus which makes a trip each Sunday morning to bring isolated members to the services of the participation churches. The pastor has a hearty appreciation of and love for his small but very fine congreation and notes with thanks to the Lord their harmony, brotherly and sisterly love, sacrifices, and faithfulness; and he prays earnestly that God will guard these graces to keep the great enemy of God and His people from robbing us of them by his wiles.

About once each month the pastor speaks on the local radio station, WTBO, and is thankful for the opportunity to thus "tell the world" the Gospel message.

"Brethren, pray for us."

Anointing for Healing

Dr. Warren D. Bowman

III. Anointing and Medical Science

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What Are the Processes Through Which the Results Are Obtained?

The ministers were asked whether they thought the effects of anointing were due to physical, psychological or spiritual processes, or a combination of all three. Most of those replying thought it was a combination of the three: the interaction of body, mind, and spirit. However, there was a feeling that at times one or the other was paramount. If the need was to relieve the mind of anxiety and fear, perhaps the psychological was the important factor. If there was some sin in the life that needed to be confessed and forgiveness obtained, if there was a question of getting right with God and man, or of stimulating faith, then the spiritual was the dominant factor. The changed mental outlook and the renewed spiritual state put the patient into such a condition that the bodily processes could do their work for the healing of the patient.

Elder J. H. Hollinger, of Washington, D. C., estimates that during his thirty-six years in the ministry he had assisted in at least four hundred anointings. He was asked what he thought the effects were in general upon the patient. He replied that "there is practically always a more optimistic spirit, a peace of mind, a spiritual renewal, and a salutary effect upon the patient's physical condition which aids recovery."

Aside from the physical benefits that many people derive from the anointing, the service practically always brings a spiritual blessing to the anointed one, which in itself makes the service quite worth while. A minister says of his own anointing, "I received both spiritual and physical strength. In a spiritual way I felt closer to God and free from sin." A devoted mother of twelve children, who suffered for a number of years in her youth from a female disease, says of her anointing, which took place at the age of twenty-one, "I have never had a deeper happiness than at the close of that service. I had a distinct feeling that all sins were forgiven and I experienced an abiding sense of God's enfolding love. I believe the greatest effect upon me was spiritual." The anointing did not relieve her physical condition (an operation some years later was necessary for that), but it produced in her a state of mind which led her to say that "right attitudes, mental and spiritual," which frequently result from the anointing, are far more beneficial than physical healing. A young girl afflicted with encephalitis feels that she was greatly benefited both physically and spiritually by the anointing service. While she did not experience a permanent cure in a physical sense, she says that the greatest benefit to her was the attitude of mind that it produced, and the spirit of resignation and trust that it gave her to face the future.

We might say that the anointing is a mountain-top spiritual experience in the lives of many to whom it is administered. One pastor writes that practically all whom he has anointed were more deeply spiritual from that time on. It is a time in one's life, perhaps next to baptism, when a person who has confessed his sins, has asked God's forgiveness, and has resigned himself completely to the will of God, feels free from sin. That alone could scarcely help but aid the physical condition.

Any attempt to explain the effects of anointing must give due weight to the power of prayer. Perhaps we do not begin to realize the energy that may be generated by the prayers of righteous people, and the forces that may be set in operation for healing. In this service there are usually two seasoned ministers who are supposed to have more than average power in prayer; there is the prayer of the patient himself, and perhaps also the prayers of the patient's relatives and friends, all concentrated upon this particular individual. Should we not expect results beyond the ordinary? Furthermore, the faith of the patient in the service is a very significant factor. Those who come from a Brethren background can usually point to one or more cases in their immediate experience wherein the anointing has seemingly produced remarkable results. This increases their faith in the service. "According to your faith be it unto you," said Jesus. Certainly both the strong faith and heightened expectation of the patient play a significant part in his healing.

What Doctors Say Relative to the Anointing

Eight or ten doctors submitted statements, some of which will be summarized here. Dr. J. D. Miller of Bridgewater, Va., a member of our church who has practiced about thirty-five years in a Brethren community, says: "Where conditions are favorable the anointing is always helpful. Aside from the spiritual, which the patient alone can evaluate, it gives the patient a boost which has definite effect on the physical forces which are battling to restore nature to normal health. It gives faith and hope to the one

who is struggling. This is not only true in a spiritual sense, but it certainly carries over into the physical. It is like the lifeboat to a sinking ship in a stormy sea, or the encouraging word of a good friend when the way seems dark. It changes a dark picture to a bright one. It gives faith and hope—a new hold on life. I always favor the anointing when anyone desires it."

Dr. S. S. Conner (Brethren), of Waynesboro, Pa., who practiced general medicine (During the last twelve years his practice has been largely that of an eye specialist.) for fifteen years in a community where many of his patients were members of the Church of the Brethren, says of the anointing: "I noted that some patients called for the anointing service when not very ill. In my judgment their great faith in the service created a confidence that the anointing would not only bring them great peace of mind and spiritual uplift but also hasten their return to perfect health. To this class of patients the anointing service was a great comfort, and in the majority of cases was quite a factor in hastening the ultimate recovery of the patient.

"The other class of patients called for the anointing service when desperately ill. They had, at least to a degree, turned their faces from the help of this world, which seemed to be fast failing them, to a complete trust in the hands of God. To this class of patients the anointing service was uniformly helpful.

"I think it was quite natural for my patients to turn to God in their extremity. Not that they lost faith in their physician, but it seemed so natural for them to want to touch the hem of His garment and thus by the anointing service receive a great blessing.

"I have always welcomed the call for the anointing service, for I was practically always able to note great mental and spiritual uplift and in many cases marked physical improvement."

Drs. Harold and Blanche Miller, Eglon, W. Va., husband and wife, who have practiced for eighteen years in a community where one-fourth of their patients are Brethren, give this statement: "We feel that it is significant in physical healing in just the proportion that the spiritual and psychological factors are significant in that particular case." They feel that this service should be more widely used and that ministers should continually try to make it more reverent and meaningful.

In a letter received from Dr. James M. Gray (Presbyterian) of Thurmont, Maryland, dated May 22, 1942, he says: "As a physician in general practice I often note in the patient a craving for spiritual comfort which in members of your faith is often gratified by the anointing. This is very desirable, especially so if the patient desires it. And I have seen cases where there was definite physical benefit derived there from. May I add my commendation and approval to this ordinance of your church and assure you of my humble cooperation in this good work."

Dr. Ernest F. Sappington, physician and surgeon (previously referred to), who has practiced for thirty-six years in Washington, D. C. says: "The anointing removes fear from the patient's mind, and thereby certain toxic poisons are eliminated from the system. It puts in the place of fear a confidence, a faith, and a hope. It gives the patient a general mental boost which reacts very favorably on the glands of internal secretion, such as the adrenal gland, the thyroid gland, and the secretions of the liver and pancreas. Fear of the ravages of disease and fear of death tend to produce a sort of paralysis of the entire system. When these fears are removed the above-mentioned glands function more normally. This reacts very beneficially upon the patient's physical condition, often turning the tide in the progress of the disease and starting the patient on the road to recovery. In addition, the anointing gives the patient a spiritual uplift and a feeling of well-being, which enables him to endure pain and disease. An effective anointing is a strong ally of medical science, and as a physician I always favor the anointing service when the patient desires it and has the religious background to enable him to enter into it effectively."

Dr. E. R. Miller (Baptist), at present an eye, ear, nose and throat specialist at Harrisonburg, Va., after practicing general medicine for nine years in a Brethren community where the anointing was frequently used, describes the effects of anointing upon his patients as follows:

"Physical effect: Those that recovered showed a prompt improvement after the anointing service, perhaps more rapid than under ordinary circumstances.

"Mental effect: There was a cheerful and more hopeful attitude.

"Spiritual effect: There came to the patient a peace that passed understanding. A spirit of resignation, 'Not my will but thine be done,' was noted, which, if not expressed in words, could be read in the countenance of the patient."

Speaking further of the anointing service Dr. Miller says: "I hope it will never be discontinued. It seems to me that it should be taught along with the other great doctrines of the church. I have just read the scriptural authority in James 5:14-16, in both the King James and the Weymouth translations. It seems to me that the modern translation is just as strong."

Is There a Conflict Between the Healing Effect Accompanying Anointing and Medical Science?

There is no real conflict between anointing and medical science. Rather, it harmonizes with both psychology and medicine. Occasionally we hear of sudden healing following anointing which baffles people and leads some to believe that spectacular results are to be expected. We must be very careful in

interpreting such cases. There are types of illness in which a rather sudden cure might be anticipated. One is when the difficulty is functional. A functional case is one in which there is nothing wrong organically, but there is a nervous disturbance which prevents some portion of the body from functioning normally. In such cases we might predict a rather sudden cure. For example, a case was reported of a woman who had lost her voice and had not been able to speak for several months. Her first word after the anointing was in her natural voice. Having made a study of functional cases, I would expect a sudden cure in many cases of this type, but this should not lead us to expect similar results when there is a definite physical disease, or a pronounced organic condition. The anointing service can be exceedingly valuable and effective in functional cases, since those subject to functional disorders are likely to need the anchor of faith, the stabilizing influence of religion, and the spiritual renewal which accompanies this service.

A second type of illness wherein we might expect a very rapid cure following the anointing is when the physical condition is due largely to fear, anxiety, resentment, a sense of guilt, or to some sin in the life. Fears and sins harbored in the mind do frequently influence the body so as to cause the vital organs to function abnormally. When the causes of the disease are removed, then the healing process sets in immediately, resulting frequently in what may seem to be a spectacular cure. But a rapid recovery in such cases is the normal thing for us to anticipate. The anointing service, with its emphasis on confession of sins, forgiveness, strengthening of faith, comforting of conscience, and getting right with God and man, can work wonders for restoration in this type of case.

A third type wherein a rather sudden cure might be predicted is when the illness is largely an imaginary one. Physicians tell us that a large per cent of those who call on them for treatment are suffering from imaginary ailments. If the mental state is improved through the anointing and the patient shifts his attention from himself to God and to spiritual things, a quick cure might be expected. An effective anointing is a good tonic for an unhealthy mind. Furthermore, when the symptoms of an organic condition are greatly exaggerated by the imagination, or the state of mind, we might expect a very rapid improvement after the anointing service.

A fourth type of case in which there may take place an amazing cure following the anointing is when the patient has a very strong faith in God, has lived an unusually good life in line with God's purposes, has a dominant desire to get well, or had great faith in the anointing service. In such cases the rate of recovery may be much faster than physicians would normally predict. While we should not expect a sudden cure, in case of a definite disease or an organic disorder, yet the favorable spiritual condition would be a very strong ally of nature as she attempts to carry on her work of healing. When the patient's mind and spirit are in harmony with God, His healing power can operate. We do not know the extent to which faith may aid recovery in illness, but both the Scriptures and our Christian experiences convince us that spiritual forces have far more power over disease than most people in our scientific age are willing to believe.

When there is a definite physical disease, or a pronounced organic condition affecting certain areas of the body, we should expect a gradual cure, although accelerated in most cases by the anointing. Here the anointing tends to relieve fear, which in turn eliminates certain toxic poisons from the body. It arouses the psychological and spiritual energies, which tend to halt the trend of the disease, and starts the patient on the road toward recovery. The psychological factors, such as fear and anxiety, and the spiritual factors, such as a sense of guilt, resentment, unforgiven sins and lack of faith, may all have been working as enemies of nature. If fear and anxiety can be relieved and hope stimulated, if resentment can give place to love, if a sense of forgiveness can come into the patient's life, if faith can be strengthened in connection with this service, then the psychological and spiritual energies may become strong allies of nature and aid nature in doing her work more rapidly. These factors are very powerful in certain cases, more so in some than in others, The shift of the mental and spiritual energies from enemies of nature over to strong allies of nature might account in a large measure for the marked improvement following the anointing, and for the fact that recovery after the anointing is often more rapid than normal.

However, this attempt at an explanation must be regarded as only partial and not fully adequate. Perhaps we as yet have a very slight understanding of the spiritual processes that God employs to do his work. The sincere prayer of a patient who has committed himself entirely to the will of God, and the intercessory prayers of righteous people in his behalf, may set spiritual processes into operation beyond what we now know, or can even imagine. We know that extraordinary healing does seem to take place at times following anointing that we cannot explain except as the manifestation of God's power. In the last analysis, all healing might be thought of as divine. It takes place through the laws that God, the Creator, has set in our being. Medicine only aids nature in carrying on her work more quickly and more effectively. Any physical, mental, or spiritual process that aids nature in her work of healing might be considered as the use of God's power. If the patient is to be given the most favorable chance for recovery, all three processes must be brought into play in their due proportion.

(To be continued)

REENFORCEMENTS for Men In His Service

Man calls sin an accident; God calls it an abomination.
Man calls sin a blunder; God calls it blindness.
Man calls sin a chance; God calls it a choice.
Man calls sin a defect; God calls it a disease.
Man calls sin an error; God calls it enmity.
Man falls sin fascination; God calls it fatality.
Man calls sin an infirmity; God calls it iniquity.
Man calls sin a luxury; God calls it leprosy.
Man calls sin a liberty; God calls it lawlessness.
Man calls sin a trifle; God calls it a tragedy.
Man calls sin a mistake; God calls it madness.
Man calls sin a weakness; God calls it wilfulness.

—Author Unknown.

"God never goes to the lazy or idle when He needs men for His service—

MOSES was busy with his flocks at Horeb.
GIDEON was busy threshing wheat.
SAUL was busy searching for his father's lost beasts.
DAVID was busy caring for his father's sheep.
ELISHA was busy plowing with 12 yoke of oxen.
Amos was busy following the flock.
NEHEMIAH was busy bearing the king's cup.
PETER and ANDREW were busy casting a net into the sea.
JAMES and JOHN were busy mending their nets.
MATTHEW was busy collecting customs.
SAUL was busy persecuting the friends of Jesus."

—The Christian Digest.

Equipment

Hudson Taylor thus sums up the missionary equipment. Every minister of the Gospel needs such:

A life yielded to God and controlled by His Spirit.
A sympathetic spirit and a willingness to take a lowly place.
Tact in dealing with men and adaptability toward circumstances.
Zeal in service and steadfastness in discouragement.
Love for communion with God and for the study of His Word.
Some experience and blessing in the Lord's work.
A healthy body and a vigorous mind.—Selected.

Going to Church in Sweden

Never before in history have so many people gone to church in Sweden as on Christmas of 1942, says the Stockholm correspondent of Religious News Service.

At some churches in Stockholm people arrived in church as early as 3 A. M. to be assured of seats for the morning service. Attendances were double or triple those of other years. Many stood in long lines to gain admittance.

A surge of renewed religious feeling is reported generally throughout the Baltic states.—The Lutheran.

TIMELY ADVICE

If you are IMPATIENT, sit down quietly and talk with JOB.
If you are just a little STRONG-HEADED, go and see MOSES.
If you are getting WEAK-KNEED, take a good look at ELIJAH.
If there is NO SONG in your heart, listen to DAVID.
If you are a POLICY MAN, read DANIEL.
If you are getting SORDID, spend a while with ISAIAH.
If you feel CHILLY, get the BELOVED DISCIPLE to put his arms around you.
If your FAITH IS BELOW PAR, read PAUL.
If you are getting LAZY, watch JAMES.
If you are LOSING SIGHT OF THE FUTURE, climb up the stairs of REVELATION and get a glimpse of the Promised Land—Publisher Unknown.

Why Be Silent?

A friend, active in the promotion of evangelism, relates the following: "A business man was invited to speak to a men's Bible class one Sunday. In his address he stressed the supreme importance of Christian faith and the value of all for which the church stands. On Monday morning another business man, meeting the speaker on the street, said to him, 'Joe, I noticed in the paper that you were going to speak to a men's Bible class yesterday so I went to hear what you had to say. I was greatly interested in your talk, but I don't believe a thing you said and I don't believe that you believe it either. You and I have been neighbors in business for twenty years, and certainly if you value Christian faith the way you claimed in your speech yesterday, you would have said something to me some time during the twenty years we have been neighbors.' "

A sad commentary on our silence concerning the Christ Who gave all for us.—The Lutheran.

It Still Works.

A famous American preacher, a generation ago, was asked the secret of his success in winning such a large number of people every year for the Kingdom. He replied, "I always make it a point to speak to at least one unsaved man every day about his soul." There it is—in one sentence—the whole secret. This was Jesus' method—it worked two thousand years ago. It is still God's method—and it works today. Let no church or pastor become so busy as to forget the main business of Christianity—human redemption.—Selected.

T. S. Eliot, world-famous poet and Christian leader, offers this definition of life:

"In all our lives there is the same mystery which strikes one in looking back—of our lives being more or less guided by something beyond ourselves . . . The only way in which I can bring this real self of mine to approach God is through prayer and meditation, not as a rite to be repeated, but as something which one hopes to understand better year by year, so that in a sense one can truly say that one's life is a process of learning to pray."



C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

C. E. Topic for March 7, 1943

"THE TEN COMMANDMENTS: WHAT THEY MEAN TO ME"

Scripture Lesson: Exodus 20:3-17

For The Leader

"An obscure tribe of Egyptian slaves plunges into the desert to hide from pursuit, and emerges, after forty years, with a code gathered into 'ten words,' so brief, so complete, so intertwining morality and religion, so free from local or national peculiarities, so close fitting to fundamental duties, that it is today, after more than three thousand years, authoritative in the most enlightened peoples."—Maclaran. Other lawgivers of other nations have come and gone. We may well ask ourselves this question, "Why has the 'law of Moses' withstood the tests of centuries?" As young people we must come to the conclusion that this law has stood because "God spake all these words." Tonight we will do well to consider them carefully as a basis for rules of conduct and living.

QUESTIONS FOR GROUP DISCUSSION

1. What is the origin of all law and order in the universe?
2. Why do people have the natural tendency to do wrong rather than to do good?
3. Should laws of behavior be repealed just because they are not easy to enforce?
4. Should we goven our lives by the ten commandments?

DISCUSSION

THE TEN COMMANDMENTS AS A WHOLE. When God's chosen people had separated themselves from the pagan practices and habits of the Egyptian heathen it was necessary for Him to give them a code of living which would direct their attention to Him, and to Him alone. So, the commandments were brought forth. The first four commandments take care of our obligation toward God, and the last six are given as rules of conduct towards our fellowmen, as a result of knowing God.

Because God spoke these words, they have endured. Our codes of law today are founded on these words of God. The principles of true democracy are rooted in these commands. Wherever we find justice and law and order we find the fruits of the ten commandments. Where ever there is lawlessness, dictatorship and ruin, we find the absence of this original code.

While it is true that the law was perfect and no man save Christ has ever kept the law to a letter, it is also true that we are not bound by that law. We would certainly become discouraged if we knew that to meet God we had to obey every statement of the Commandments. We cannot do this because we are human. But Christ, perfect in His deity and humanity, kept the law to the very letter, and on the Cross made it of none effect in its relationship to us.

Thus, while we have the ten commandments as guides and helps, we are not bound to obey them as such. But, we have a far greater law to obey. That is the law of love as found in Christ. He gives us as Christians, just two laws to obey, "Thou shalt love the Lord thy God, with all thy heart, mind, and soul, and, thou shalt love thy neighbor as thyself." It stands to reason that if any person so loves God and his neighbor, that he will "keep" the ten commandments. Christ in His marvelous grace towards us gives us strength and help to abide by the commands which are a fundamental part of our Christian life.

"THE COMMANDMENTS," MEANS THE LAW OF GOD TO ME. With mankind by nature more desirous to sin rather than to live righteously, we are at once faced with the need of rules which will prohibit man from doing the things he should not. If man himself makes the laws, the laws will merely control the sins he desires to commit. When God makes the laws, He does not control, but forbids. A close look at the ten commandments will show that there is not one of them which controls the conduct of man partially. They forbid him doing that which he should not.

When God says, Thou shalt, or thou shalt not, He does not mean that we are to do that only partially. It means 100% obedience. This is the difference between God's laws and man's laws. When it comes to a test, all of us will want to be governed by the righteous laws of God rather than the laws of man.

"THE TEN COMMANDMENTS," MEANS ORDER AND REASON IN LIFE TO ME. Our present year serves as a tragic illustration of what lawlessness, hate, lust and sin can do to mankind. With idolatry, immorality, stealing, lying, child disobedience, drunkenness, greed and war, we have a graphic picture of "rule without thought of God. What we have today is sinful man's conception of law. Where we see the law of God in operation, such as in the universe, the seasons, day and night, we see reason and order. So it is in our lives when we let the law of the love of Christ operate in our hearts. Then our lives will show forth in righteousness which comes from God. Our living will mean something to us which is far above the tumult of sin and strife.

"THE TEN COMMANDMENTS," MEANS PERFECTION TO ME. As we look closely to the ten commandments we see they are a code of perfect laws. If we could keep them all exactly as they are written, we would be perfect young people. If any of us believe we can keep any one of them for a whole day, let us pick our choice and start in. Soon we shall see what a difficult task we have before us. We do not say this to discourage, but to point out that we have need of a power which is greater than ourselves. That power is in Christ.

We hold the ten commandments as a goal of living, to be aimed at with the idea of attainment. No better code of living can be found. In taking the commandments individually we will find enough incentive to keep us striving for the rest of our natural lives.

The reason we cannot keep the commandments perfectly, is because as Christians we have our converted spirit entombed in a sinful body of flesh. That is why Christ gave us the simplified commandments of "loving God with all we have" and "loving our neighbor as much as we love ourselves." And with His grace, we can keep these commandments.

The popular sentiment today seems to be that if a law cannot be kept, to repeal it. Sunday blue laws, for example. Nothing is farther from the truth. Such laws were made to prohibit evil living. And even though may may err, yet the laws should stand as ideals with which to govern our lives. So we have the ten commandments as ideals which should be

held before us as detailed directions on living for God and with others.

BIBLE QUIZ ON THE TOPIC

1. By what two laws are Christians commanded to live? Matt. 22:34-40.

2. What can we do when we unwillingly break one of the laws of living? 1 Corinthians 10:13; John 2:1.

3. What is the penalty for those who disobey and break the laws of God? 2 Chronicles 36:16; Rev. 21:8; Rev. 22:15.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

Have you ever been around when they feed animals? I have been, and remember it yet. There in a long, low house were rows of cages with iron bars in front and guard rails to keep people at a safe distance. On one side were cages of the tigers and the lions. On the other there were leopards and hyenas, a big pool where the hippopotamus wallowed in the water, and a small pool where there was a little seal.

Presently there was such a noise as you never heard and in came a man with a whole wheelbarrow load of raw meat. The little seal barked and squealed and made more noise than almost anything. The hyena howled, the leopards sprang back and forth behind their bars and snarled and showed their teeth, and the big lions opened their mouths and roared. There the lions and the Mrs. Lions, and they all roared together. One of them was named Helenn—her name was on the cage, and that is the way I knew it—and she roared the worst of all. When the man brought the meat in front of their cages and took big pieces of it and flung it through the bars, what do you suppose they did then? Do you suppose they politely waited their turn, and each one took a piece of meat as it came? They did not. They grabbed for it with their big paws, and snatched it as it came through the bars. Helen jumped clear over the back of another lion to get at a piece which she saw coming, and when she had seized it she went off to a cornor of the cage, snarling, to eat it by herself.

No one could help thinking what peculiar manners there were in the animal family. There did not seem to be any politeness at all.

I wonder if some boys and girls I know of have learned their manners from the lions, because it does seem as though they had habits like them. Do you know any little boy who when the waffles come in for breakfast wants to take two for himself the very first helping and the other two for the rest of the family? Have you seen any little girls who when the chicken comes on commence to clamour for the white meat and want to know if they cannot be helped first? And who do you know who, when they go into a room, pick out for themselves the softest chair and sit down before anybody else? Don't you think that they have learned menagerie manners?

But all are not like that, and nobody needs to be like that, for, after all, the other way is much nicer. You can recall the beautiful story of the soldier, who was lying wounded on the battle field and some one brought him a cup of water. He would not take it, but directed that it should be given to another soldier who lay wounded beside him. He said, "His needs are worse than mine." He did not think of his wounds, but of the other ones first.

There are fine words in one of St. Paul's letters where he speaks of people "in honour preferring one another." Paul meant that all, should think of the welfare of others first, and not satisfy their own greed first. To do this is to live like the soldier upon the field of battle. It is to have the manners of Christians, and the mind of Christ.

With love, in Christ's name,
Aunt Loretta.

STRENGTH THROUGH WEAKNESS

A pillow of stones on a lonely hill,
A bush in a desert bleak,
A cloud the size of a prophet's hand,
A captive maid in a Syrian land,
A mustard seed, or a grain of sand—
When the Father wishes to speak—
Have voices whose echoes are ringing still.
The poorest of vessels perform his will.
For his glory he chooses the meek,
And the things men despise
Seem the pride of his eyes
As he perfects his strength through the weak.

—J. S. Fisher.

WRITTEN—FOR LIFE

How carelessly we strew
Vain words about the ordered book
Which constitutes our lives.
Upon each page too few
The fine and noble thoughts,
Too heartlessly we strive
To decorate the empty page
With careless gaudy chatter,
Shallow as the pool.
Until we find that age has come
And gathered up our years too soon
And we, poor thoughtless fools,
See how our bablings are writ
In weakest ink. O Lord,
Guide the starved souls of men
To write in crimson blood a bit
Of truth upon their book of life;
A vital tale of love and God, again.

Let every word breathe out
Fresh hope, new dreams and faith,
As vast as yonder sea;
Each day a page where doubt
Can find no space,
And at the finis—
They find thee.

—K. Stevenson Shaffer, in The Messenger.

The tyranny of a prince in an oligarchy is not so dangerous to the public welfare as the apathy of a citizen in a democracy.—*Montesquieu, Spirit of Laws.*

"HE CARETH FOR ME"

Yes, leave it with Him;
The lilies all do,
And they grow—
They grow in the rain,
And they grow in the dew—
Yes, they grow:
They grow in the darkness, all hid in the night;
They grow in the sunshine, revealed by the light;
Still they grow.

They ask not your planting;
They need not your care,
As they grow—
Dropped down in the valley,
The field, anywhere,
There they grow;
They grow in their beauty arrayed in pure white;
They grow clothed in glory by heaven's own light,
Sweetly grow.

The grasses are clothed
And the ravens are fed
From His store;
But you who are loved
And guarded and led,
How much more
Will He clothe you, and feed you, and give you His care!
Then leave it with Him; He has everywhere
Ample store.

Yes, leave it with Him;
'Tis more dear to His heart,
You will know,
Than the lilies that bloom
Or the flowers that start
'Neath the snow
Whatever the need, if you seek it in prayer,
You can leave it with Him—for you are His care.
You, you know.

—E. B. Miner.

—————O—O—————

PRAYER

Be not afraid to pray—to pray is right.
Pray, if thou canst, with hope; but ever pray,
Though hope be weak, or sick with long delay;
Pray in the darkness, if there be no light.

Far is the time, remote from human sight,
When war and discord of the earth shall cease;
Yet every prayer for universal peace.
Avails the blessed time to expedite.

Whate'er is good to wish, ask that of Heaven,
Though it be what thou canst not hope to see:
Pray to be perfect, though material leaven
Forbid the Spirit so on earth to be;

But if for any wish thou dar'st not pray,
Then pray to God to cast that wish away.

—Hartley Coleridge.



Is life worth living? No, if you are merely
Intent that it shall minister to you,
Intent that it shall be to you a something
Subservient to all you please to do.
Is life worth living? Yes, a thousand times
If self is lost in One Who claims your all,
If His grand will absorbs your many wishes,
If His grand heart enwraps your being small.

If other lives for His dear sake you brighten,
If other woes you strive, for Him, to heal,
If mysteries too deep you leave with meekness
Until the Master shall their depths reveal,
Then life will prove a friend to crown you richly,
A catalog of blessings in disguise,
A hope within, a hope expanding daily,
A sunlit passage to a glorious prize.—Anon.

—————O—O—————

TOMORROW

The mystery of tomorrow
Is shed like a mantle,
And the rising sun
Ushers in today!

Today—
Fresh from the hand of God for you, for me!
Today—
With its chance to play a part
Of hope and courage
That yesterday
We said we would play tomorrow.

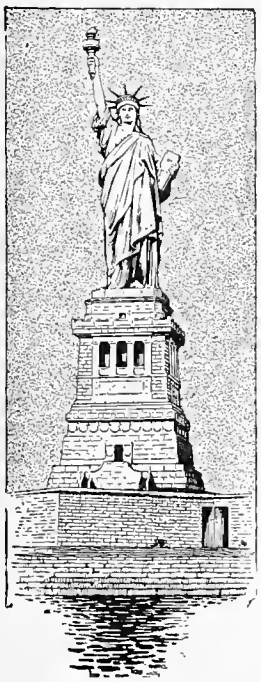
But today is nearly gone,
And we haven't done what we said we would.
Instead,
We have played the part of intolerance and greed,
Of selfishness, or hate—
Of failure to reach out toward a noble goal.

Bitterly we look back upon today—
Then, hopefully forward
Where faith and courage are
Because the rising sun
Will usher in another chance
To play a glorious part,
And to take from the hand of God
His everlasting gift—Tomorrow!

—Dorothy Jean Rose.

The BRETHREN EVANGELIST

Vol. LXV, No. 9 February 27, 1943



TO BRING US BACK

Our war-torn hearts are dripping grief;
Lord, lift the smoke-screen from the sky
That we may see with clearer eye;
Make strong our faith—beyond belief.

Hold fast our hands, Lord; guide us through
This black-as-night Gethsemane.
O sad, indeed, *all this* must be—
To bring us home again to You!

Annabelle Merrifield

Official Organ
of The Brethren Church

St. Clair Benshoff 1-1-43
Milledgeville, Illinois 1-1-44

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INTERESTING ITEMS

AT THE REQUEST OF PROF. M. A. STUCKEY the reproduction of The Standard of Excellence for Brethren Sunday Schools will be found on the Sunday School page of this issue. Read it and see if your Sunday School is measuring up to the standards which are set by your National Sunday School Association.

A LETTER FROM BROTHER A. T. WIRICK, containing the renewal of his Evangelist subscription, tells us that he has recovered, partially at least, from his illness and is again teaching his Men's Bible Class in St. Petersburg, Florida.

ANOTHER "SHEAF" OF BULLETINS has joined our fast growing list of Brethren weekly church calendars. This time it is from Brother Smith F. Rose, pastor of our Roann, Indiana, Church. Perusal of these bulletins tells us that the Roann Church is very busy.

AS WE GO FURTHER THROUGH THE PILE OF BULLETINS we find that Washington, D. C. also has joined our ranks of "Bulletin Senders." Brother Clarence S. Fairbanks is the pastor of this church. We were interested in this paragraph from one of them:

"There will soon be news in **The Brethren Evangelist** that you will want to read. Be sure that it comes to your home each week by giving your subscription to Miss Mary Ruth Fields today. Let's get **The Evangelist** into every Brethren home represented in our church."

That is the spirit of practically all the churches today. Keep the subscriptions coming.

FROM THE BULLETIN OF THE GOSHEN, INDIANA, CHURCH, of which Brother H. H. Rowsey is the pastor, we glean this interesting paragraph from the issue of February 7th:

"The decorators will begin work this week on the nineteen rooms of our church plant remaining to be painted. This represents about one-third of our re-decorating program and will complete the project." Congratulations, Goshen.

THE DAYTON, OHIO, BULLETINS show that since the church has been dedicated that there is a pretty steady flow of activities in that place. Gifts of various sorts have been accumulating since the great event and no doubt the church will soon be well equipped in every way.

THE MILLEDGEVILLE, ILLINOIS, CHURCH, pastored by Brother S. Clair Benshoff, is trying out the "Merged Service" at the evening hour, according to their Bulletin. The Christian Endeavor has charge of the service from 7:00 to 7:30, after which time the pastor takes over with the time of the message. This is worth trying in many churches.

By the way, we wish to apologize to Brother W. C. Benshoff, pastor of the Waterloo, Iowa, Church for crediting him with the Christian Endeavor topics a couple of weeks ago. In the setting of new head this was done and Brother St. Clair Benshoff, who is the author, also the son of Brother W. C., called our attention to it. We do not, however, believe that Brother W. C. Benshoff will hold too great a grudge against us, for the Son's writings each week are appreciated over the brotherhood.

DR. L. E. LINDOWER, OF THE ASHLAND THEOLOGICAL SEMINARY, is in Elkhart, Indiana, this week, delivering a series of Bible lectures.



EDITORIALS

PUTTING THE WORLD TOGETHER

Two weeks ago, Dr. Russel V. Bolinger, Head of the Department of Psychology of Ashland College, told the following story as a preface for his address at the Annual Father and Son Banquet at the Ashland Brethren Church.

A little girl restlessly roamed from chair to chair about the room, pausing periodically at her father's side to ask some question or make some remark that interrupted the father's reading of the evening paper.

In order to get a little peace, the father took a magazine page which contained a map of the world and cut it into small pieces after the manner of the again popular jig saw puzzle. Handing it to the small daughter, he said, "Here, put this together, and then come and show daddy."

In an incredibly short time she came back with it all put together. Astonished, the father exclaimed, "Why how did you get it together so soon?" To which the small child gave this significant reply, "Why daddy, that was easy. I found the picture of a man on the other side and when I got the man put together right, the world was all right."

An Analogy

From the above sentence, so aptly spoken by a little child, we can very fittingly draw an illustration true to the present-day situation in which we find ourselves. The world has been cut to pieces today. We are trying to put it together again. It has been cut into pieces according to a well ordered plan, by those who thought to divert the attention of the remainder of the world-inhabitants from that which the originators of this world conflict had in mind and the real purpose behind it all. We are told to look on the "cut up" world side of the matter, but, trusting in our gullibility the pieces are handed to us with no thought that we can piece them together again in time to interrupt those things which the dictators of the so-called "New Order" are attempting to foist on the entire world. They rather purposed that we be kept so busy that we might have no time to investigate the other side of the picture or the real purposes behind it all.

The Picture on the Other Side

We believe that the solution now, as ever, lies on the other side of the picture—the picture of man, a man—yes, even the Son of Man.

We are not told in the story who the man on the other side of the world map was. It may have been a particular man or even a representative man. But in the man was found the key to the reconstruction of the world. That is what we are hearing so much about today—the reconstruction of the post-war world. It will be a case of putting it together again.

Two Approaches

Let us approach the thought we have in mind from both the particular and the general.

1. *Particular*

On the other side of the world map stands a "particular" individual. He stands out so boldly that there is no one that cannot recognize Him if he wishes and pauses to do so. For if we are interested in remapping the world, we must realize that no map that can be made will be worth while unless the Lord Jesus Christ is behind it all. No world can be stabilized without Him; no government can properly function without Him; and no people can build a world that is in anywise safe, apart from His help and guidance. And, no matter what the outcome, He must be considered in whatever peace is made, or the result can only be a repetition of that which followed the attempts to outlaw war in 1918, the result of which we now see.

2. *General*

It goes without saying that if man is put together "right," that the world is bound to be right. We say this in its best sense. But let us forever forget the idea of a mere social uplift plan of putting man together. It takes more than that. It is not a head-solution that we need to this problem—it is a "Heart-solution."

In other words this thing that we face, not merely as a nation, but as a whole world, cannot be settled merely by a triumph of arms. It goes far deeper into society than that. Something drastic needs to be done with the heart-needs of man. He needs to be really "put together."

And here is where the church comes in. Here is a real opportunity to make a new world, a world that will give opportunity for the preaching of the Gospel of Christ; of the spreading of a Gospel to be "told to the nations;" of Christianity being "lived" and not merely taught. There has been far too much of that. Men will willingly follow a life that is really lived for the Master.

F. C. V.

Our Duty to Aid Our Aged Ministers and Widows

Rev. J. Wesley Platt

Probably the first problem to be solved in relation to this subject is persuasion of one's self that there is a God-ordained duty towards the aged. When once I am persuaded that God in His Word has placed this responsibility upon me, then the fulfillment from there becomes comparatively simple. There can be no question about the ability to meet a divine obligation. When God imposes what we call a charge upon any of us, He also provides the means and method of meeting that charge. The promises of God are "yea and amen" to them that believe! In Deut. 32:9, we read that "the Lord's portion is His people." I believe that in the hands of His children God adequately provides for the meeting of every obligation towards Himself and the performance of His will.

Suppose, for instance, that every Christian would return to his Lord, the Lord's portion. Do you think all the so-called propaganda would be necessary for the successful carrying on of every work that is His? I am sure there is more than enough for all, and plenty to spare. But we have such difficulty in persuading ourselves that we ought to do what we ought. I cannot understand why so many of His children do not respond to Him in His call for devoted and consecrated giving. People seem to rather see their money go up in smoke and wasted in the ways of the world, which in the very nature of things are all anti-God and anti-Christ and anti-Spirit, and anti-church. It is a positive shame.

I am sure our aged ministers who have conscientiously served their Lord and their widows who have really been the kind of help that ministers' wives should be, should never be left without consideration, and I am also sure that God will not forsake them in the sunset of life.

Therefore, as far as the ministry of aid to our aged ministers and widows is concerned, we have a definite responsibility towards them from our Heavenly Father, and in our possession, by His Gracious Provision, is all their material help. So let us put it to His account and let it be used in meeting real needs and thank God for the pleasure it affords. If we don't we will lose it all in some way that couldn't possibly bring gladness and joy to faithful servants of His.

Why not make this year one of our best in support of the Benevolence of our Church? What do you say?

Ripon, Calif.

A Brethren Obligation

Rev. W. Clayton Berkshire

The last few years have brought about many changes in our country. There have been changes in government, in economics and in society in general. New theories have been formulated by leaders in various fields. As these new theories were ushered in, old ones were pushed out to give room and freedom to the operation of the new. Thus new institutions are replacing old ones. I speak specifically of the institutions for the aged, for they have been de-emphasized as the new theories have gone down the national slide of experimentation.

We, as Brethren, with our conservative thinking have not yet entirely embraced the new theories of caring for our aged. We may be convinced sooner or later that the individual can be adequately cared for when he grows old, through his early cooperation with the pension program of his country. We may sometime accept such a program in its entirety. But over and above that, as a Church, we are not exactly willing to relinquish to anyone the obligation we feel is ours, namely that of caring for our elderly laymen and ministers. As a rule our ministers and wives especially, do not end their ministry rich in the possessions of this world. In fact most of them have had scarcely enough to live on comfortably. Certainly when they have given their lives for the blessed Church which is our Church, we can see that they are well cared for when they are no longer able to serve. Our sense of gratitude compels us to make provision for those who have served so faithfully. It is our moral obligation. We are standing by it. We shall continue to stand by it, I am sure, though we may of necessity change our methods.

At present we are operating rather successfully, the Brethren Home at Flora, Indiana. It is well equipped to care for our aged. While it is not filled to capacity, it is available to those who feel inclined to accept its comforts. The management under which it operates is beyond reproach and the Benevolent Board which directs its operations, should be highly commended. It has been a "Haven of Rest" for many in years gone by and continues to be for those who go there now.

How wonderful, you say, that we have made such thoughtful provision for our elderly brethren. But do you really mean it? A weightier evidence of your jubilant approval will be shown in your willingness to help support the Board that directs such provisions. That, I am sure, is your intention. Brethren these days, cannot be otherwise it seems. The law of generous giving has burned its way into their hearts. Their devotion to Christ has impelled them

to a sincere service for Him. May it be so with Brethren Benevolences, this year.

—New Lebanon, Ohio.

—o—o—

Words of Appreciation

Denver, Ind.

To the members and friends of the Brethren Church:

I am writing this to show our appreciation for the fine way the BENEVOLENCE BOARD has treated us and for the fine way the churches have supported this work with their splendid gifts. It means a lot when you are ill and are assured of receiving your check every month. We want to thank every one that will have a part in this offering this year.

There is a verse in the BIBLE that says, "Cast your bread upon the waters and after many days it will return to you." We believe that with all our hearts, and we are sure that God will bless every one that gives to this worthy cause, and in some way you will receive many blessings.

We want to thank the dear women of the W. M. S. for their part in this worthy cause. They have given of their offerings to this cause for many years.

Yours in "Jesus' Name,"

Rev. and Mrs. M. L. Sands



Rev. Frank Gehman

The Educational Task

No. 3

The Theological Reflection

Current theology did not escape the influence of the modern trend in education and learning. Instead it bent itself very readily to prevalent influences in the field of what passed as the highest learning of the day. Its emphases underwent rapid and drastic changes in sweeping fashion. Instead of being the influencer, it became the influenced. It surrendered its leadership in the shaping of the thinking of men to be itself shaped by that thinking. It quit leading and turned to being led. It ceased being master and became, instead, pupil. To many this was a good and welcome sign. To others it was nothing less than an apostacy from the faith, a betrayal of trust and a sure indication that human philosophy was well on its way to supplant Divine revelation in much professedly Christian thinking and preaching.

Biblical theology, as an objective reality, can never change. That is to say that the teaching of revelation never, in itself, changes. The Word of God is established and is unalterable. But by "theology" we usually mean the conception of God and the understanding of Him which men have at any given time. Theology, in that sense, is far from a fixed thing. Its form is shaped very much by the human interpretation of revelation at any given time. The human interpretation is likely to be widely affected by existent conditions and current thinking. Though the revelation never changes, men's thinking and circumstances experience many changes and his attitude toward the Divine varies from time to time with his changing concept of life. His understanding and appreciation of God are closely associated with his understanding and appreciation of life.

When the learning of the day broadly accepted as scientific fact mechanistic and quasi-mechanistic explanations of the universe and its phenomena, and theology took its cue, not from the Book of God, but from the text books of the physical sciences, a radical change was in order. Modern mechanistic concepts of life and experience arose in the field of the physical sciences. Our amazing and very real scientific advancement during the scientific age has been almost totally in the field of physical sciences. This gave men a wholly new view of life and being. The new knowledge was basically physical and material. It was inevitable that if theology were now to follow this new learning, the changing theology would move in the direction of physical and material concepts. And this is precisely what it did.

Theology is the knowledge and study of God. God is personality and spirit. Theology, therefore, by the very nature of the case, is first of all spiritual. When "Christian" theology began to follow current learning in the direction the physical sciences had taken, it substituted a physical for the spiritual base and began to explain the spiritual in terms of the physical and material rather than explaining the physical in terms of the spiritual. It became an anamoly, a contradiction of itself. The pagan's "theology" is pagan because he has no revelation of God and so has to build up his understanding of Him from the world of his own experience (mostly physical) and from the imaginings of his own mind. This he blends with a generous amount of superstition. But Christian theology has revelation, and it explains the physical in the light of the God of revelation. However, when "Christian" theology moves over to the plans of the pagan, and even though having a large knowledge of the physical world seeks the explanation of all things in the light of the physical, it becomes itself pagan. In our day we have seen this process going forward and the resultant philosophy still calling itself "Christian theology." And many, without examining for themselves the lack of merit in the claim, have accepted it at its own evaluation.

Science observes phenomena and seeks to correlate them with each other and with known facts. Human intelligence is essential to this process. Without the human mind having set itself to this task, we should know comparatively little of the world in which we live. The business of science is legiti-

mate. Its methods, if not honest, are not scientific. However, errors are bound to arise. Facts are facts, and cannot be interpreted; they can only be accepted. But where the facts are uncertain, or the correct correlation of the phenomena is unknown, the mind must move toward likely conclusions, and so theories are born. Theories may be either right or wrong. Time and sufficient facts alone will show which in any given case. Men do not create facts; they discover them, and the human mind is the prism in the scientific process through which the light of knowledge passes to some time fall, when all error is done, into the eternal spectrum of truth. Science works from the bottom upward.

Christian theology deals with Divine revelation. The Christian revelation is from God. It came from Him to man without dependence upon human intelligence. It moves from the top downward. Science is not the fact, but rather the knowledge of the fact. Likewise, Christian theology is not the Christian revelation, but rather the knowledge of the revelation. Science errs where its knowledge is incomplete and/or its conclusions wrong. Theology errs where its knowledge of revelation is incomplete and/or its conclusions wrong. Yet Christian theology is twice superior to science. First, it deals with the spiritual first, and understands the physical in the light of that. Science reverses the process. Second, Christian theology starts with God and moves toward His handiwork. Science starts with what it knows of His handiwork and endeavors to move toward the Original Cause. There is overwhelming opportunity here for error in knowing God. Yet despite the superiority of the truly Christian theological process and the obvious danger in seeking to know God through the physical scientific process, theologians in large numbers adopted the process in use in the scientific field.

Such theological approach required revelation to pass through the prism of the human mind any seeming error of the spectrum was attributed, not to a flaw of the prism, but to error in the revelation. Thus the human mind, with whatever knowledge it possessed, became the final court of appeal for all things, even for those of God and revelation. What did not seem "rational" or reasonable to the mind was rejected as error. All Scripture was submitted to this rationalizing test. Miracles had to go because they did not accord with the existent knowledge of the functioning of the physical laws of the universe. The supernatural was not explainable in the light of physical science, so it was called superstition. God became—in effect—not the Creator, but the creature of His universe. The methods of physical science were everywhere applied to the spiritual realm by these advocates of the "new" theology. Everything was explained in the light of "natural" law, no matter what injustice was done to revelation or what violence to faith. In fact, "faith" itself became knowledge, knowledge of all things in the light of scientific discovery. This rationalizing process is what is generally meant by the word "modernism." It is the submission of all truth of revelation to the test of what appears rational or reasonable to the human mind in the light of scientific advancement.

Seminaries and theological institutions became honeycombed with the process. Old landmarks were cast down and new ones hastily erected. The chief pursuit of many theologians came to be the the endeavor to find some "rational" or "natural" explanation of much that had before been accepted by faith as supernatural and miraculous. The new theology reduced the Bible to an historical record the value of which rested in its historical lessons for man. God was deposed from His throne as Absolute Monarch. Jesus Christ was brought down to the level of a good man, all because there was no place for the supernatural or miraculous in the new order, and because everything must be "explained." It is not necessary to trace the course of this new order further. It adopted, necessarily, in part or in toto, the mechanistic theories of the world, but tried to retain some semblance of a God, albeit, a much reduced God. In many cases it came to be, and remains, a cultured paganism with Christian morals and ethics. Many Christian schools became avid propagators of the new interpretation.

In the meantime the world of secular education was drawing farther and farther away from the sphere of "outmoded" spiritual and Biblical things. In the early steps of this progression it had the aid and blessing of the new theology which, too, wished to "throw off the old shackles of superstition" and to be free. Institutions which have been founded and endowed for the propagation of Biblical Christianity were captured for the new learning, disregardful of the expressed wishes of the founders. Whence once waters from the sweet springs of inspiration had flowed now came forth the turgid waters of disbelief and lost faith. Waters of Marah were they. The tentacles of the neo-paganism embraced the professorial, and then the student mind, and the Bible became an intellectual dissecting-room "stiff" instead of a Divinely authorative canon. The alarming encroachment of the new paganism and much of the slipping hold of the Church upon the modern mind is directly traceable to churchly and theological (mis) use of the Scriptural revelation. "Behold, your house is left unto you desolate: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord."

Of the effect and nature of this trend Joseph Seiss has written as follows in his book entitled "Voices from Babylon": "Men call it a liberalizing spirit, a spirit of improvement, which would change our Christian schools and colleges into mere secular gymnasiums and scientific museums or artistic studios and literary athenaeums; but it is a spirit which is prone to treat the Holy Scriptures as mere human lucubrations of worthy men before the ages of better light, rationalize away all the definite doctrines of the authorized creed into mere scholastic or philosophical theorems, dissolve the sacraments into picturesque symbolisms and visionary shadows without life or power, and dismantle the ministry and services of the Church as if they never had a solid right to be regarded as the appointment of very God for conveying and imparting to lost man the regenerating, sanctifying and only restorative gifts of Jehovah's grace. It is the spirit of Antichrist."

But the Lord has never been without a faithful remnant; no night has been so dark but that the light glowed somewhere; no time, so boundlessly pagan but that revelation was revered and trusted and believed by some. At no time during the rise and present seeming triumph of the new paganism has God been without His faithful witnesses, nor will He ever be without them. Faithful voices have been lifted, often alone, from pulpit and pew, in secular classrooms and in theological seminaries, in public and in private, warning against the deep subtilties of Satan and upholding the eternal trustworthiness of the Holy Scriptures. Many times they have been as voices crying in the wilderness, but God honors their testimony. The plea of this writer is that we shall be awake to what has taken place and that we shall energetically oppose the wrong and vigorously support the right. Lukewarmness damns the average Christian today to continual fruitlessness. The modern paganism entrenched itself rapidly and thoroughly by capturing a large portion of the educational system, both secular and religious. Its bitter life failure is openly patent. As the Church loves her Lord and values her commission, she must arise and shake herself awake and meet the present crisis in the power of the Spirit with an actively prosecuted program of Biblical evangelism and Christian education. The Church must revive an evangelistic and crusading spirit that knows no halfway measures. "Ye shall not fear them: for the Lord your God he shall fight for you."

Editorial Comment

I Go To a Christian Science Prayer Meeting

Dr. Charles A. Bame

I was in a great American city on Wednesday evening with no particular place to go and no particular thing to do save to respect my habit of going to a mid-week service. The one nearest to me on this particular night was but three squares away. Not knowing the exact hour set for the meeting, I came thirty minutes early; but interesting things were happening and I was being entertained quite unconsciously. Two others were also early and also an usher, nattily dressed, stood smiling near the door to welcome me. "Just go to the basement to check your coat," he said, and followed me to do it since, as he supposed, the check-man had not yet arrived. Soon two other ushers came and like trained soldiers walked to the center of the church, wheeled on their heels and with heads erect and noses out, facing the doors, awaited the coming of the worshippers. Soon I was not one of three, for others were coming early, most of them walking spritely and all men receiving the same orders to check their wraps in the basement room. Quietly, reverently, without commotion, talking, greeting or whispering, all took their seats to the number of around one hundred and twenty-five. All was quiet, worshipful and orderly.

The building was of the distinct Colonial type of architecture, with the usual tall steeple, rectangular, box-shaped auditorium, with level floor and even ceiling; clean as a pin and as plain as it could well be made. The pulpit was well elevated, rather higher than most of them are, and the piano and pianist on another elevation back, nearly half the height of the auditorium. The atmosphere was reverential, cheerful and elevating.

At seven-forty-five the pianist entered her alcove up and back of the pulpit and began to play classical music and near about the same time two other ushers. The former two turned and walked to near the front row of seats and the last two took their places near the middle, all with the most precise order and dignity. Promptly at eight, the Reader entered the pulpit and without a call to worship or any other sort of introduction, formally announced the first hymn and all stood to sing. This was followed by the "Our Father" or Lord's Prayer, when all sat down. The Reader then said, "I will now read from the Bible." He read in a well intoned voice from the New Testament, several selected sections and then said, "I will now read from the Old Testament," and he read two selected Psalms and then he returned to the New and read another portion—altogether quite much reading of the Bible. (He did not use the term Scripture or Word of God.) That finished, he said again, "I will now read the comments from our textbook, 'Science and Health with Key to the Scriptures,' by Mary G. Baker Eddy." And I should guess that it took about as much time as the other reading. The people listened with evident attention to it all with silence and devotion, sparing all emotion or other demonstration. The quietude was strangely noticeable to one more or less unused to it, but it was blessed to feel and beautiful to behold.

That finished, another song was announced, the congregation again stood and sang and again sat down, when the Reader said something about the example of the Mother Church at Boston of which this is a branch, at this stage offering the opportunity for any to testify concerning healing or the benefits of Christian Science. Three or four women and one man responded rather listlessly and without zest or much enthusiasm. Each of them talked of the benefits of Christian Science and I believe, none of the blessings of Christ whose name was sparingly used. One told how, by the power of mind over matter, her automobile was saved from fire though in a "shack," while several others were burned to ruin in a brick garage. Another told of the restoration of a five dollar bill lost over night, found loosely on top of a snow drift in her front yard the next morning and also of the restoration of a diamond dropped in a crowd and picked up by a man who came and asked her if it might be hers. Another war-worker lady told how she took a curved piece of steel from her eye after the day's work had been finished and how it hurt her only for the bit of time she yielded her mind to error, while she thought it hurt. It was mighty proof (to them) of the power of a human to save one's self and their possessions by the power of mind. The power of mind over matter! All very miraculous, but not to them. "I did it, not Christ," was my reaction to their testimony. In this I felt greatly grieved; I had believed that their testimony would have done better for my Lord Jesus Christ. All this took all but about seven minutes they allowed themselves for the service. Another song; no benediction—and all was

done for the evening. No welcome; no promiscuous greetings.

Now the lessons to be gathered are so evident that I leave them to my readers, save to continue some observations not in the above.

1. The quietude and punctuality left nothing to be desired. Several persons came late, but they could not rush into the service for the doors had been roped off. These were seated in the vestibule until the reading of the service had been concluded. Consequently, most of the people, knowing this, had come early enough to avoid this: a problem our churches need solve in some way. We make too much noise and confusion, but who among the Brethren would dare to do as they do? Maybe some church might prove it could be done.

2. Formality. One would hardly have expected all that formality in a prayer meeting service; yet who would not desire the result of it? Formality left a good impression and a fine effect. Even the announcements were read as formally as if they were a part of the service of worship. Orders from Boston, some of them were, for a booklet in the book-rack told the story of some things that must be said by command of the mother church at Boston. Obedience to mother church or what?

3 Autocracy or what? One might expect a good bit of motherly advice in a religion "discovered and founded" by a woman thrice married, even though she were never a mother, but not that so much need be said about the mother church in a prayer meeting. The Brethren are so used to individual interpretation that even a high school pupil will dispute with a theological professor; but not these people. No Reader even, does his own interpreting here. He offered nothing save that which seemed to be down in black and white; even the announcements. What is said about the meaning and interpretation of the scripture is from the founder and discoverer of Christian Science, Mary G. Baker Eddy, whose name is much more frequently mentioned than that of Jesus Christ. Withal the members are not mere amateur thinkers, sinecurists or ignorant. When I went again to the cloak room after the dismissal, the men there looked like the choice men of the city, not under the grade of Rotarians—top-notchers. Professional men sat silently during the entire service without challenging, disputing or questioning. Did they accept it all? I confess that I cannot explain nor understand it. I am sure that I would need more than I saw or received here to cause me to return again and again.

4. The lack of public praying among worshipful people. I am convinced that prayer is a very definite part of all sorts and forms of religion and that these make much of silence and meditation in the presence of God. No opportunity was given for an outpouring of pent-up feelings or of individual approach to God. None was given by the Reader. No printed prayers for the people there or elsewhere. Is that the planned method? It must be or it would have been otherwise. Are the prayers to be offered only by the initiated or those who heal? I confess that I do not know the secret or the explanation, but I was impressed by the absence of them among such a people.

So much of quietude and simplicity so very devout was it all that I am persuaded that there is something very appealing to it. Do people come to my services with the same spirit of, acquiescing to and accepting what they get and to be satisfied, or am I deceived when I believe that they are given much more when they do; and they go away less empty than I did here? How can we explain it all? Maybe my readers can. Maybe I can start something with this dissertation. If someone can answer let them do so. I would be glad to understand a thing I cannot explain, if one can do it for me.

How strange indeed are the ways of men to each other! Professionally, intellectually, socially, these people were the equal of any I have contacted for a long time; yet we differ polarly with each other in the most serious business of life. Only recently I spent a part of an evening very happily, eating with two Catholic priests. We had a fine fellowship together. Shall we part at the Pearly Gates? I shall be the last to say so. I am glad that it is not mine to decide—to judge. My good book says: "Let every man be fully persuaded in his own mind." I am glad to obey that as fully as possible and let the All-Wise One do the deciding and judging. And even *Jesus* seemed to be glad to announce: "I judge no man; my word shall judge you at the last day." To Him be the duty, the glory, the honor and the declining of it all. "Forbearing one another," we shall be more happy and more God-like.

Carey, Ohio.

With the Laymen

Prof. Allen R. Thompson, National President

Carl E. Mohler, News Editor

MOUNT PLEASANT, PENNSYLVANIA, LAYMEN ORGANIZE

The Laymen of the First Brethren Church, North Shupe Street, Mount Pleasant, Pennsylvania, organized a Laymen's Association on February 14th. The following officers were elected:

Walter Daniels .....President
Floyd Daniels .....Vice President
Ralph Daniels .....Secretary
George C. Gearhart .....Treasurer

We are hoping to be able to accomplish greater things for our Lord at Mount Pleasant, for we realize that in unity there is strength.

I believe that our laymen at this church realize the great responsibility that rests upon them as lay members of the church. I have found nowhere laymen with greater desire to do the will of our Lord. Although we are small in numbers we believe we can accomplish greater work being organized.

It has been my desire to see a Laymen's Organization in every church in the Pennsylvania District. And I believe that some time we may be able to see this done. But to accomplish this we, as laymen, must first catch a vision of the work the laity of the church can do. We, as lay members of our beloved church, have a great responsibility in seeing that the work of our various churches goes forward. And especially is this true of the present time in which we live, for there are great opportunities awaiting us in the work of our Lord. What will we do? Will we make excuses or will we make good?

It would be sad indeed for us, as laymen, to have to look back on work left undone, or to miss the "well done" of the Master.

Let us be about the Father's business and have an organization in every Brethren Church in Pennsylvania.

Your Brother in Christ,

Ralph M. Singer,
President Penn. Laymen's Assn.

C. E. NEWS

C. E. OFFICER BECOMES MINISTERIAL STUDENT

We received this letter from the Secretary of the South Bend, Indiana, Christian Endeavor Society and we are pleased to pass it on as a fine bit of C. E. news.

South Bend, Indiana,
February 4, 1943

The Christian Endeavor of the First Brethren Church of South Bend is proud to report that Richard Wolfe, our Vice President, has entered Ashland College to study for the ministry.

Respectfully,
Shirley Bottorff, Sec.

If each Christian Endeavor throughout the Brotherhood would take the matter of Life Work in Christian service seriously, we would soon have the needed additions to the ministerial student body that we should have. Why not make that a very definite part of the work of the C. E.?

HENRY RINEHART PASSES AWAY

LIFE MEMBER OF THE BENEVOLENCE BOARD REACHES END OF JOURNEY

We are extremely sorry to have to report the death of Brother Henry Rinehart of Flora, Indiana, donor of the land upon which sets the buildings of the Brethren's Home.

Death came very suddenly to Brother Henry, on Tuesday, February 16th. At this writing details of his sudden passing are not available to the editor. In a short time we hope to be able to devote some space to his life and work.

Much credit is due Brother Rinehart for the building and supplying of the Home. The records of the Benevolence Board, hastily scanned, reveal that he has given in various ways, in excess of $40,000.00 to the Home, this of course, includes the land.

The Benevolence Board will miss his advice and counsel as the days go by.

Brother Rinehart had reached the age well beyond 90 years, and has been hale and hearty through these last years of his life. His passing takes from the scene of this earth's pilgrimage a well-known figure in the work of the church.

Fred C. Vanator,
President Benevolence Board.

PUBLICATION DAY ROLL OF HONOR

Again this week we publish the names of the churches sending in their Publication Day Offering, in the order which they were received. We begin this time with Number 12. This will be the last we will publish in this way. The entire report will be forthcoming when the offering is all in. The Publishing Company expresses its appreciation for the promptness of these churches in sending in their offering.

No. 12	Cerro Gordo, Illinois	Feb. 4—	6.00 P. M.
No. 13	Mexico, Indiana	Feb. 6—	1:00 P. M.
No. 14	Washington, D. C.	Feb. 7—	9:00 P. M.
No. 15	New Kensington, Penna.	Feb. 8—	8:40 A. M.
No. 16	Berlin, Pennsylvania	Feb. 8—	11:00 A. M.
No. 17	Nappanee, Indiana	Feb. 8—	2:30 P. M.
No. 18	Smithville, Ohio	Feb. 8—	3:30 P. M.
No. 19	Milledgeville, Illinois	Feb. 8—	4:30 P. M.
No. 20	Carleton, Nebraska	Feb. 8—	5:30 P. M.
No. 21	North Georgetown, Ohio	Feb. 9—	A. M.
No. 22	Glenford, Ohio	Feb. 9—	P. M.
No. 23	North Liberty, Indiana	Feb. 10—	3:00 P. M.
No. 24	Terra Alta, W. Virginia.	Feb. 12—	6:30 P. M.
No. 25	Uniontown, Pennsylvania (2nd)	Feb. 12—	8:00 P. M.
No. 26	Hagerstown, Maryland	Feb. 15—	10:00 A. M.
No. 27	Manteca, California	Feb. 15—	5:30 P. M.
No. 28	Vandergrift, Pennsylvania	Feb. 16—	1:00 P. M.
No. 29	Rittman, Ohio	Feb. 16—	5:30 P. M.
No. 30	Oak Hill, W. Virginia	Feb. 17—	7:00 P. M.
No. 31	Elkhart, Indiana	Feb. 18—	9:00 A. M.
No. 32	Mansfield, Ohio	Feb. 18—	5:00 P. M.
No. 33	Fairhaven (West Salem) Ohio.	Feb. 18—	6:00 P. M.

DR. W. I. DUKER, President
DR. L. E. LINDOWER, Treasurer
The National Sunday School Association of The Brethren Church
REV. E. L. MILLER, Vice President
REV. N. V. LEATHERMAN, General Secretary

STANDARD OF EXCELLENCE FOR BRETHREN SUNDAY SCHOOLS

	Possible Total
I. HOME EXTENSION	10
1. An Active Cradle Roll (5)	
2. A working Home Department (5)	
II. ORGANIZED CLASSES	10
1. One or more organized classes in Young People's Division (5)	
2. One or more organized classes in Adult Division (5)	
III. LEADERSHIP TRAINING	10
1. A training class registered with the National Sunday School Association and using any approved text (7)	
2. Twenty-five percent of the teachers graduates in some approved course (3)	
IV. GRADATION	10
1. Graded school organization with annual promotion (5)	
2. Graded lesson instruction in at least one department (5)	
V. MISSIONS	10
1. Systematic missionary instruction (5)	
2. An annual White Gift Offering (5)	
VI. CITIZENSHIP	10
1. Systematic citizenship instruction (5)	
2. Participation in some form of benevolence (5)	
VII. DECISIONS	10
1. Decision Day observed annually (5)	
2. Life Work decisions emphasized regularly (5)	
VIII. CONFERENCES	10
1. Workers' Conferences held regularly, ten recommended; six required (7)	
2. Delegates to some convention, denominational and interdenominational (3)	
IX. DENOMINATIONAL	10
1. Records accurately kept and statistics sent promptly to the general secretary (5)	
2. Use of Brethren publications (5)	
X. LIBRARY	10
1. At least one book chosen from any seven of the ten divisions suggested (10)	
Total possible points	100

EXPLANATION AND SUGGESTION

I. HOME EXTENSION

1. **An Active Cradle Roll.** To associate the child from birth to the Sunday school; to interest his parents in his spiritual nurture and to prepare the child for class membership in the school. The department will be in charge of an alert supervisor who will keep an enrollment of the children; make known their names to the school; visit occasionally their parents, sharing suggestions and literature with reference to the religious nurture of the child.

2. **A Working Home Department.** To enlist persons denied the privilege of Sunday school attendance; to assist them in Bible study at home; to win them for and to build them up in Christ. The department will be in charge of a capable supervisor, assisted by such visitors as necessary, who will keep a record of those enrolled; distribute literature for study and seek to have Home Department members present for the regular school session on special days.

II. ORGANIZED CLASSES

1. **One or more organized classes in Young People's Division.**

2. **One or more organized classes in Adult Division.**

To relieve the teacher of sole responsibility among the pupils; and to become identified with the larger fellowship of the organized movement. The class will elect a president, vice-president, secretary, treasurer, and create devotional, membership, social, and such other committees as desired. This organization including the class name, age and sex of the pupils will be certified to the National Association by the divisional or general superintendent and receive a certificate.

III. LEADERSHIP TRAINING

1. **A training class registered with the National Sunday School Association and using any approved text.** To provide informed and skilled leaders for the school; to extend and complete the religious training of the pupils; to co-operate in securing more and better workers. This training may be carried on in connection with the Sunday school or community institute or both. Texts approved for the following courses, outlined in the new Handbook, will be recognized. They are as follows: (1) Certificate Courses. (2) The Shorter Course for Sunday School workers. (3) The Larger Course for Advanced Christian Workers (4) The International Standard Course. (5) The Camper Courses. Suitable certificates and diplomas are awarded at the completion of each of the abovementioned courses. These are issued by the National Association which also provides questions for examinations or makes satisfactory arrangements with the teacher in charge relative to the procedure which shall be followed in the administration of teacher training work. Consult the Handbook for further information.

2. **Twenty-five percent of the teachers graduates in some approved course.** To recognize those persons who have already completed some training course, and to encourage the school to use trained teachers. This point includes those who have graduated from the earlier courses.

IV. GRADATION

1. **Graded school organization with annual promotion.** To enroll pupils according to recognized age grouping; to provide classes for all ages and to encourage application for the purpose of making progress. This contemplates a division for children, young people, and adults with as many classes in each division as the pupils require. Each division should be supervised by an appointed, capable person. Where possible and feasible the divisions may have separate worship programs.

2. **Graded lesson instruction in at least one department.** To supply lesson material suited to the interests, capacities, and needs of the pupils; to assist them in the cultivation of fruitful knowledge, right attitudes, and necessary skills. The graded lessons published by The Standard Publishing Company, Cincinnati, Ohio are the most biblical of all the graded

series now before the public. They are the most beneficial, therefore, for our denomination. They are pedagogically sound and seek to provide "milk for the babes and meat for the adults." No graded series will be found wholly satisfactory to Brethren people; extra biblical and doctrinal teaching must be added by Brethren pastors and Brethren Sunday school teachers.

V. MISSIONS

1. **Systematic missionary instruction.** To make missionary instruction a normal and integral part of Christian education; to generate the missionary passion in the whole church. Such instruction may be given as a part of the regular lesson, supplemented with monthly presentation before the entire school or a division thereof. Mission study classes may be added.

2. **An annual White Gift Offering.** To encourage Christian giving; to extend the fellowship of service, to support worthy objects. This offering is taken at Christmas, the proceeds of which go to the Ashland Seminary, the Young People's Training Camps, Sunday school institute work, and other miscellaneous items.

VI. CITIZENSHIP

1. **Systematic Citizenship Training.** To foster Christian attitudes with reference to civic and state obligations; to make the pupils conscious of a growing world citizenship. This too may be done in regular class study and through monthly instruction with the entire school. Christian citizenship may be made a particular study of young people or adults for a period. Obedience to and responsibility for law should be stressed.

2. **Participation in some form of benevolence.** To unite mind and heart and hand in Christian good-will and helpfulness. The assistance given to temperance causes, such as anti-alcoholism, anti-tobacco and anti-drug movements, etc., is an example. Persons in need in the local community may be aided also. A contribution to the benevolences of the church will count.

VII. DECISIONS

1. **Decision Day observed annually.** To lead the pupils into personal fellowship with Christ as Savior and Lord; to enlist them for membership in the church. Palm Sunday is the most appropriate time for such a decision, preparing the way for entrance into church membership on Easter Sunday. Decisions, however, may be encouraged any time through the year, and these will result from good teaching as well as from special appeal.

2. **Life Work decisions emphasized regularly.** To help the pupils to become workers in the Church; to recruit for the ministry, missionary service, and kindred activities of the church. Such decisions will result from regular teaching if properly done. But opportunity should be given for public enlistment. This may be done in connection with the White Gift Offering.

VIII. CONFERENCES

1. **Workers' Conferences** held regularly, ten recommended, six required. To bring together those workers engaged in common tasks; to enable them to view together cooperative achievements and possibilities; to promote leadership morale and esprit de corps. Such a conference should be held early in the month. If planned for by a wide-awake program committee the meeting will be more attractive and helpful. Suggestions and helps are given, periodically, on the Sunday school page in the Brethren Evangelist.

2. **Delegates to some convention, denominational and interdenominational.** To acquaint the school with forward-looking plans and to unite it with a larger fellowship. City, County, and State Conferences or Conventions, which feature Sunday school work, or Brethren Institutes, State Conferences and the National Conference are usually informing and inspiring. Enrollment in the Young People's Camps will count also.

IX. DENOMINATIONAL

1. **Records accurately kept and statistics sent promptly to the general secretary.** To enable the school to be intelligently informed of its own personnel and to assist the denomination in checking up upon its own strength and progress. The individual membership record card kept on file alphabetically supplements the class membership book. Quarterly reports as to enrollment, attendance, offering, and services rendered prepare the way for an annual report and make it easy for the secretary to fill out the statistical blank sent by the general secretary.

2. **Use of Brethren Publications.** To foster denominational loyalty and to make possible improvement of said publications with general support. Where these publications meet the need of the local school they should be given preference. Graded lessons may be obtained through the Brethren Publishing Company.

X. LIBRARY

1. **At least one book chosen from any seven of the ten divisions suggested.** To equip the worker with tools and to provide helpful reading for the whole school. The book list given in the Hand Book, published by the National Association, offers a varied selection. Schools are asked to select at least one book from any seven of the ten divisions. A copy of the Hand Book or further information concerning these books may be had on request from the Educational Director. Books purchased through the Ashland office will mean a saving of postage to the buyer and a slight percent of profit to our National Sunday School Association. Kindly favor us by buying through our office.

AWARDS GIVEN EACH YEAR AT NATIONAL CONFERENCE

1. Schools attaining 100 points will be recognized as Front Line schools and will be awarded a book priced at $1.00.
2. Schools attaining 85 points will be recognized as Banner schools and will be awarded a 60c book.
3. Schools attaining 70 points will receive public mention in the recognition service.

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100 Per Cent Churches

When Will Your Church Join Them?

No. 1...(Second Year)..Vinco, Pa., Rev. C. Y. Gilmer, pastor

No. 2.....New Lebanon, Ohio, Rev. C. W. Berkshire, pastor

No. 3...North Manchester, Indiana, Rev. J. R. Schutz, pastor

No. 4.....Ashland, Ohio, Rev. L. V. King, pastor

No. 5.....Johnstown, Pa., Third, Rev. W. S. Crick, pastor

No. 6.....Louisville, Ohio, Rev. E. M. Riddle, pastor

No. 7.....Waynesboro, Pa. (Loyal) Rev. D. C. White, pastor

No. 8.....Lanark, Illinois, Rev. E. D. Burnworth, pastor

No. 9..... .. ? ? ? ?

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 14, 1943

"THE TWENTY-THIRD PSALM: WHAT IT MEAN SO ME"

Scripture Lesson: Psalm 23

For The Leader

This twenty-third Psalm is truly a helpful portion of inspired scripture. From it we receive comfort, assurance and strength. David wrote it because he had found that complete trust in his God which we all should have. Christ, as the good Shepherd provides, keeps, and leads, each and every Christian lamb who will trust completely in Him.

In this Psalm we find sufficient material to help us through many days of life. We should have it memorized, not just the words, but the message. If we know also the Shepherd of the Psalm we shall find a nearness which we would hardly imagine possible, as we read its marvelous words.

Let us try to gain the real message of these words as we learn also to know the Shepherd better.

QUESTIONS FOR GROUP DISCUSSION

1. In what ways are we the sheep of Christ's fold?

2. Suggest several ways in which Christ, directly or indirectly, guides our ways from day to day.

3. Does this Psalm show the trust of a young man, or the confidences of a man of mature age? Give reasons for your answer.

4. How are the promises of this Psalm practical in this modern day in which we live?

5. How completely does Christ supply our every need?

DISCUSSION

1. THIS PSALM MEANS COMMITTMENT TO CHRIST. "The Lord is MY shepherd." As a young person we are to be committed to Christ. And if we say with sincerity that "The Lord is my Shepherd" we mean that we have put the keeping of our soul into His care. Where He leads, we will follow. His will shall be our will. His paths of service will be our paths. Truly He has said, "If any man will come after me, let him deny himself, take up his cross daily and follow me." If we take Christ as our Shepherd it means we will go where he leads."

2. THIS PSALM MEANS THE SUPPLYING OF EVERY NEED. "I Shall not want." Every need supplied. With Christ as our Shepherd we shall be graciously satisfied, so that we shall "lie down in the abundance of his provision—satisfied." We shall have refreshing, cool waters to satisfy our thirst and desire. This is a far cry from the husks of the prodigal son's menu, or the parched sins of the world of evil doing. This diet of spiritual food will overcome the desires of the world to the extent that our souls shall be restored in strength and vigor. It is well known that if we fill our hearts and minds with things spiritual that we will not have room for the undesirable filth of this world.

3. THIS PSALM MEANS GUIDANCE. In paths of righteousness Christ will lead those who will follow Him. We might pride ourselves in thinking that we can direct our own paths, but this cannot be so. Decisions which must be made in life carry too much lasting weight to be made on our human judgment. We need the direction of our Lord in making the decisions of life. By trusting in Him we shall be guided in His chosen paths of righteousness and service. Which Christ does not always do directly, yet each day He does guide the willing follower. Young people who dedicate their lives to Christ are often confronted with even greater temptations and disappointments before, (or so it seems) and yet to the faithful follower, Christ will open the doors of service and contentment. The greatest decision we must make in life is to follow Christ completely, never turning away from His will, regardless of the circumstances, for His paths are righteous.

4. THIS PSALM MEANS HOPE AND COMFORT. All of us face the ever present possibility of death, or the death of very dear loved ones. This is a natural course of life. Our God has dealt very carefully and fully with this matter. Yes, He gave His Son to die on the Cross of Calvary, that the sting and fear of death might be removed forever from the minds of those who follow Him. Even though we face the shadows of loss of loved ones, or face that valley of passing ourselves, Christ, the Good Shepherd, guides and leads us through. The promises of eternal life through Christ is the staff upon which we lean as we face this valley of sorrow. His rod leads us through, and He is our companion, close by our side. Thus we see our Shepherd does not forsake us at any time. It is our duty to trust Him more.

5. THIS PSALM MEANS COURAGE. Christians will testify that when opposition and assault have been directed at them by enemies of God, that God has confounded their enemies with defeat. On top of this, God has prepared for his faithful a feast of triumph in the midst of the fallen enemies. Not that we are going to have specific victories as this verse might imply, but we young people who trust in Christ and bear His testimony shall see that Christ will give the victory. We need this courage from Christ to stand before the enemies of home, Church and School. We find many young people today who laugh and scoff at our convictions of the sanctity of the Christian home, and of the holiness of our Church. Let us never lose these things ourselves. Christ gives us "banquets" of courage to stand for what is right in His sight.

6. THIS PSALM MEANS THE ASSURANCE OF BLESSINGS CONTINUED. When Christ is our Shepherd, the oil of the Spirit of power is poured upon our heads. We are anointed to service. When we faithfully serve, we are assured that goodness and mercy shall follow us as long as we have life here. What more can we ask for? This is complete care and help and power. No other pathway of life or "way of life" gives us what this way does. From the beginning of life to the end, with Christ as our Shepherd, nothing is overlooked. This calls for our complete surrender to Him as Lord and Master of our lives.

7. THIS PSALM MEANS ETERNAL BLESSINGS. We shall dwell in the house of the Lord forever. Little needs to be said here for it is all too great to realize. Here is the Lord as our Shepherd and Guide through life. And now He gives us the promise of life eternal in the mansions of heaven. If we are outside of the fold of Christ we face only ruin and eternal death. With this great opportunity to accept the Christ who has made the assurance of his Psalm possible, we dare not overlook it, lest we find ourselves barred from the eternal fold because we waited too long. The Lord is Our Shepherd, both now and forevermore.

BIBLE QUIZ

1. Who is the good shepherd? John 10:11-14.

2. Who provides the needs of our body, soul and spirit? Phil. 4:19.

3. What are we to do in order to receive the things of which we have need? Matthew 7:7, 8.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

Did you ever see a backyard or a garden which had been left alone all summer? One day in the fall I went out into the backyard of a house from which the family had been away for many weeks. When they went away it had been a nice, smooth yard, with grass, and with some flower beds by the fence where flowers grew. But now it looked like a jungle. Weeds had grown up so thick that you could hardly see between them. Great tall weeds had sprouted up by the fence. They looked over the top of the fence as though to make faces at people in the alley and say, "Just look how we have taken this yard for our own!"

Where did those weeds come from? From everywhere and nobody knows where. The birds may have dropped the seeds of some of them; the winds blew the tiny seed of others. There into the yard they fell and sprouted while nobody was looking and grew and took possession of the place.

Weeds have the most surprising way of getting in where they are not expected. They do not wait to be invited. They come regardless. They come into backyards and gardens. They come into the hearts of people—the weeds of ugly thoughts, blown by the winds of gossip; the weeds of evil habits, suggested we hardly know how; and they fall so silently that at first we do not know they have come. It is amazing how quickly they grow. If we do not watch them, presently they have taken possession of everything, and what we thought was a garden, or a clean yard, is all a tangle of rank things. You remember Jesus told in His parable of the sower how the good seed of the word of God, which is sown in human hearts, is often choked out by weeds. He said, "The cares of this world and the deceitfulness of riches, and lusts of other things entering in, choke the Word of God and it becometh unfruitful." Or, to put it in simpler words, the flowers of the good thoughts within us are crowded out by the weeds of the thoughts which are selfish and mean.

There are two things which we must do if we would keep the weeds down. The first is that we must never let our gardens, nor ever let our hearts, go for a long time unwatched. If people go away from their grass-plots and their flower-beds for weeks and months, the weeds will certainly be there when they return. And if we pay no attention to our hearts, and never let conscience, like a good gardner, walk up and down, the weeds will certainly grow there. We must keep pulling up the weeds of little habits as fast as we see them growing up.

And then in the second place, and finally, we must remember that the way to conquer weeds is to encourage flowers. The way to kill evil habits is to take good care of the positive good habits. We must tend them and strengthen them and make the soil rich for their roots to grow in. We must keep planting and replanting the things of God, and so they will be too strong to be crowded out. Let Jesus plant in us and we will bear fruit.

With love, in Christ's Name,
Aunt Loretta.

THINK THESE OUT

By Florence C. Hebel

One broken stitch unmended causes a very long runner.

"Impose upon us the personality of Christ."

"May we glory in our weakness, since the strength of Christ is sufficient for us."

Do we always wait hopefully and expectantly for the church service to begin?

"We need each other."

"A little leaven shall leaven the whole lump."

"What shall I render unto the Lord for all his benefits to me?"

Liverpool, Pa.

—o—o—

RECALL TO RIGHTEOUSNESS

Those who review and lament the plight of the world today should remember that the deep-rooted causes of it have been with us for some time. They are only now producing their disastrous and unwanted results.

We cannot but recall that for years people in our part of the world have been taught that morals do not matter, that if they have any importance at all it is a purely relative importance resting on a variety of local customs and sanctions, never on truth that is of God and universal.

This proved to be a major and tragic error, as a consequence of which we lost sight of the primary fact about civilization—that it is built on moral agreements and restraints which are commonly accepted by its members. We lost the courage to affirm that civilization, built on moral agreements and restraints, must live by its moral principles or else give way to barbarism, a state of affairs in which force and expediency are substituted for morality. We could not longer insist that recognition of the moral law govern relations between nations since we had already denied the universal reign of moral law. Under these circumstances people no longer had to ask concerning an action, Is it right? They had only to ask, Does it work? or, Does it give pleasure? or, Does it satisfy emotion?

What did this mean in the everyday life of the world? It meant that a man's—or a nation's—word could not be trusted. It meant that aggression, implemented by whatever immoral means, could become established in the earth if it could but pass the one, all-important test of "succeeding," of "producing the goods," of "working." The only questions asked were, Does it work, does it give pleasure, does it satisfy ambition? And aggression worked—for the aggressors. It gave them pleasure and satisfied their ambitions of the moment. It brought millions of people, vast wealth, and new territory under their control. Aggression worked in the only way it could—by overriding all moral standards. For aggression is is not concerned with what is right. It is concerned only with what force can do. It is life without moral standards.

If, in truth, we are not satisfied with what the abandonment of moral standards has done to our society, and if, at last, we see that the road down which it has forced us leads to a dead-end, we know what we can do about it. We can recall the nations to righteousness. Now is the time to do it. Tomorrow may be too late.

Rev. Wm. C. Kernan.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 15

Subject: The Marriage Supper of the Lamb.

1. The Judgment Seat of Christ comes before the Marriage Supper, and is preparatory to it. Revelation 19:7, 8.

2. So, then, a marriage is to take place. It will be the most wonderful marriage that ever has been known. The event will be celebrated in heaven. Revelation 19:6, 7.

3. The bride is the church. Ephesians 5:25, 26, 27. Ephesians 5:23, 32; Ephesians 1:4.

4. The Bridegroom is Christ. Revelation 19:7; Revelation 21:9; Mark 2:18, 19, 20.

5. The Bridegroom is now absent. Matthew 25:6; St. John 14:3.

6. All who accept Christ are invited to the wedding. Those who are ready and waiting shall be at the marriage. Matthew 22:2, 3, 9.

7. God pronounces a divine blessing on all who are called to the marriage. Revelation 19:9.

8. The Bridegroom has a special message to His waiting bride on the earth. Revelation 22:20 (first part of verse).

9. The bride, breathless with joy, has an answer. Revelation 22:20 (last part of verse).

10. In the midst of turmoil and strife it is possible to maintain serenity of mind. Isaiah 26:3; Deuteronomy 31:6.

—O—O—

THE TAX ON NOT-GIVING

Every minister and every church finance committee should understand the inter-relation of taxes and giving.

The important fact is that (up to 15% of his taxable income) the American citizen's gifts represent an untaxed part of his income, 100% at his own disposal. It is a long-accepted principle of income taxation that the impulse to give to social and religious purposes should not be penalized by taxation.

Under the new high tax schedules this is more important than ever before. A part of every dollar given for religious, charitable, educational, and similar institutions is money which would otherwise go to the Collector of Internal Revenue, the part varying from 24% on an $800 net income or 31% on a $5,000 net income, to 51% on a $15,000 income and 88% on a $100,000 income.

Put in another way, it may be said that the government contributes a part of every dollar disbursed in such gifts. To illustrate: Mr. X, having a net income of $2,000, considers a $100 gift to the church; decides against; keeps the $100. The tax collector, however, takes $24 of the $100. Mr. X retains the balance, but it is then clear to him that if he had made the gift, $24 of it would in effect have been absorbed by the Treasury.

Even more striking is the fact that in the same way a corporation subject to excess profits tax makes a contribution of $1,000 at a net cost to itself of only $190, the balance of $810 being the sum which would otherwise be paid in taxes.

We are not emphasizing tax avoidance; we are stressing the fact that the work of the church is supremely important, its financial support essential, and that the government encourages giving by allowing an equivalent deduction from taxable income up to a limit of 15% of net total income. The same principle applies in Canada.

Between now and the year-end, remind your friends that there is a heaxy tax on "not-giving"!—Selected.

Laid to Rest

MUNSON—Mrs. Charles Munson, Sr., (nee Sara Ellen Menser) departed this life at her home in Johnstown, Pa., September 1, 1942, after months of suffering due to cancer, at the age of sixty-four years. With her first husband, Clyde MacDonald, she was active in the founding of a Brethren Mission in Windber, near Johnstown, which was later discontinued. A son by the first marriage, Rev. George J. MacDonald, is pastor of The Wyoming Baptist Church, Cincinnati, Ohio.

She was a member of The Second Brethren (Moxham) Church of Johnstown, and active and loyal to all its interests, serving as a Deaconness. She is survived by her husband, a daughter and a son. The son and his wife have recently been installed as Deacon and Deaconess.

Funeral services were conducted from the Church by this writer assisted by Rev. J. L. Bowman, of Rt. 1, Hollidaysburg, Pa.

William S. Crick.

BENSHOFF—Miss Elizabeth M. Benshoff departed this life November 2, 1942, at the age of sixty-nine years. A few days critical illness of a kidney complication climaxed years of illness due to diabetes. She was a daughter of the late Rev. Solomon Benshoff, who was one of the leaders in The Brethren Church, in its early history, in the Conemaugh Valley. Having been a member of the Rosedale Brethren Church until it was disbanded, she transferred to The Third Brethren Church, Johnstown, Pa., in 1919, along with a brother, George Benshoff, and several sisters, all of whom have been active in the Church.

Funeral services were conducted from the nearby Pleasant Hill Church of the Brethren by the writer assisted by the pastor, Rev. Arthur L. Rummel, and Rev. Claud Studebaker, who was assisting at the time in an evangelistic campaign here.

William S. Crick.

JONES—Mrs. Harry W. Jones (nee Alice M. Clinefelter) departed this life Sunday evening, February 7th, 1943, at the age of fifty-nine years. She suffered a stroke on the previous Friday, from which she never regained consciousness.

She had been a faithful member of The Third Brethren Church, Johnstown, Pa., from its incorporation in 1914, transferring from The Vinco Brethren Church. She was active and loyal in all departments of the work of the Church. She served as a Deaconness, and in recent years, had been president of

The Woman's Missionary Society, and Superintendent of the Children's Division of the Church School.

She is survived by her husband, and three daughters, all of whom are active in the work of the Church, and by one brother and one sister. Funeral services were conducted from a funeral home by the writer assisted by Rev. C. Y. Gilmer, pastor of The Vinco Brethren Church.

William S. Crick.

HAMPTON—Mrs. Rose E. (Narehood) Hampton, widow of Ulysses G. Hampton, departed this life January 3, 1943, after a long illness due to cancer, at the age of seventy-three years. When sixty-six, she was baptized in the Third Brethren Church, along with a daughter and granddaughter, her husband uniting at the same time by relation.

She is survived by three sons and one daughter, one brother and one sister. Funeral services were conducted from the home by the writer.

William S. Crick.

BAYLES—Lewis A. Bayles, son of Samuel and Christinna Bayles, was born in Miami County, Indiana, November 15, 1873, and departed this life on Friday, January 22, 1943 at his home near Roann, Indiana. He was 69 years, 2 months and 7 days of age. In 1895 he had been united in marriage with Olive Courter and shortly afterwards they joined the Brethren church together.

Mr. Bayles was preceded in death by a daughter, Dora Edith, in 1925 at the age of 17. He is survived by the widow; a daughter, Mrs. Harry Edwards; a son, Walter Bayles; four sisters and two grandchildren.

Funeral services were held at the Enterprise Church of God on Sunday, January 24, 1943 and burial was in the nearby cemetery. These services were conducted by the undersigned.

Smith F. Rose.

HOOVER—Ann Lizzie Motz Hoover was born February 1, 1867, and departed this life on December 23, 1942, at the home of her daugter at Zullinger, Pennsylvania, at the age of 75 years, 10 months and 22 days. She was a faithful member of the First Brethren Church of Waynesboro, Pennsylvania.

Services were held at the home of her daughter, Mrs. Ira Weaver at Zullinger.

D. C. White.

SHEARER—Laura C. Beard Shearer was born March 14, 1876, and departed this life January 3, 1943, at her home on Philadelphia Street, Waynesboro, Pennsylvania, at the age of 67 years, 9 months and 19 days.

She is survived by the following children: Mrs. Rhoda Hoover, Mrs. Wm. B. Cauffman, Dewey Shearer, Mrs. J. J. Bleha, Harry T. Shearer, Edward Shearer, Donald C. Shearer, Mrs. Harvey Hamil, Ralph J. Shearer and Fred C. Shearer.

This Godly mother was able by her devoted Christian life to lead all of the above children to accept Christ as their personal Savior. D. C. White.

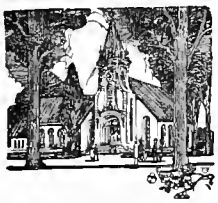
SOLOMON—Anna M. Davis was born at Davistown, Fayette county, Pennsylvania, January 8, 1859, a daughter of John and Martha Murray Davis. She was one of a family of three daughters and five sons, and was the last living member of her father's family. She passed away at the home of her daughter, Mrs. A. R. Baer, of Cameron, W. Va., with whom she had made her home for the last fifteen years. She was aged 84 years, 1 month and 1 day.

On October 3, 1887 she was united in marriage to Silas W. Solomon, to which union seven children, five daughters and two sons, were born. The marital relation was broken by the death of the husband in November, 1929. One daughter and two grandchildren also preceded her in death. Four daughters, two sons, nineteen grandchildren and five great-grandchildren survive her passing. "Mother Solomon" as she was familiarly and respectfully called, was for more than forty years a member of the Brethren fraternity, and at the time of her demise was a member of the Second Brethren Church, of Uniontown, Pennsylvania. Sister Solomon's interests have been those of her family and her church, and to these she has left a rich heritage of consistent Christian faith and faithfulness.

Funeral services were held in the spacious Ferguson Funeral Parlors, at Uniontown, on February 11, in charge of the undersigned as her pastor. Comfort and admonition for the occasion were brought from Hebrews 4:14-16. Burial was in Greenridge Memorial Park, at Pennsville, Pennsylvania.

For thirty-four years I have known "Mother Solomon" and have been privileged to call her "friend" and "fellow-Christian," and while her "home-going" has brought sorrow at the parting here, yet our sorrow is not as those without hope, for we look forward to the bright reunion in "our Father's house."

Dyoll Belote.



News From Our Churches

CANTON BRETHREN CHURCH

Some big things have been happening in the little congregation of the Canton Brethren Church. A short time ago two people made their first confessions of Christ and were baptized in the baptistry of the Louisville Church. One was a young mother, and the other was a young married man; both will be fine helps in the Church.

Our last high-light was a Winter Picnic which we held in our meeting room, after the Sunday morning service. We really had winter weather (below zero) which cut the attendance some, but it was a very delightful innovation. The chief benefit at this time was the musical help of a Young People's Quartette, representing the Music Club of Ashland College, which brought vocal and instrumental music in the Unified Service and for the Picnic. The program of the day follows:

Morning Unified Service

Piano Prelude, "Love Dreams" .....Jane King
Congregational hymn
Scripture and Prayer .....Robert Jelley
Quartette, "The Christ of the Human Road"
Offertory, violin solo, "Largo" .....Dorcas DeLozier
Quartette, "For God so Loved the World"
Sermon, "The Test of Prayer" .....Pastor
Congregational hymn

Instrumental duets, Messrs. Jelley and Denbow
"Precious Hiding Place," "Ivory Palaces."
Lesson Study, "Jesus Heals a Man Born Blind"
Sunday School Sup't .....Thomas Worley
Fellowship .....Instrumental Music
Winter Picnic Dinner .....Noon hour

AFTER-DINNER

Quartette ....."My Task"
Trombone Solo, "I Love Life" .....Robert Jelley
Vocal Duet, "The Lord is My Shepherd"
.....Dorcas DeLozier and Joe Denbow
Vocal Solo, "How Beautiful Upon the Mountains"
.....Dorcas DeLozier
Trumpet Solo, "Trees" .....Joe Denbow
Quartette ....."Near to the Heart of God"

We are planning to have Brother John Locke with us for a week of special services, April 12 to 18. We are looking forward to a time of spiritual refreshing. The Canton Brethren should be given credit for doing a fine job of maintaining the Lord's work under difficulties. In spite of the fact that our location is a temporary one in the Y. M. C. A., and the Pastor is present ordinarily only on Sunday, we stand with larger churches in special offerings, etc.

Pray for us that our light may never grow dim for the Lord.

L. E. Lindower, Pastor,
Ashland Theological Seminary.

NEW LEBANON, OHIO

We of the New Lebanon Brethren Church wish to come in for a few minutes and tell you of some of the activities of our different organizations of the church. We know that the Lord has so fully blessed us, that we like to tell others of our blessings.

On November 15th the W. M. S. held their public service. They had complete charge of both services in the morning. Our Sisterhood Patroness, Mrs. Neoma Musselman, was our Sunday School Superintendent, and Mrs. Oma Dafler, our our W. M. S. President, presided at the worship hour. Mrs. Virgil Myer gave us a very inspiring talk on faith. A short playlet, entitled, "The Treasureship of Values," was given, and, with special music, the day was one long to be remembered. We had a fine attendance and an offering of $40.00 was received for our Seminary fund. We have had a splendid year in the Lord's work and we have again been convinced of His loving care when we put our trust in Him. Our earnest prayer is that every sister of the Brethren Church will become a members of the W. M. S.

The Laymen's Day program was held on December 15th. The speaker of the morning was J. C. Dunn, who is a member of one of the largest churches for colored people in the city of Dayton, Ohio. He is a graduate of Ohio State University and well versed in the scriptures and has had a long experience in Bible school administration. We were given a very fine message. A special feature of the program was the presentation of the National Certificate of the Layman's Association to the local group by John C. Eck, National Vice President of the organization. He gave a brief talk and reviewed the goals and objectives for the present year. The laymen of our church are planning some fine projects and programs for the coming year. They received an offering of $20.25 for the advancement of the National Layman's Work.

Now we are going to take a look in on the work of the young people of our church and see what they are doing. It was an enthusiastic group of some seventy-five young people who gathered at the park for a party in September of 1941, and our Senior Christian Endeavor was officially organized a few weeks later under the direction of our then new pastor, Rev. W. Clayton Berkshire. Each Sunday evening since that date they have met at the church for their weekly devotional service, with an average attendance of twenty. Many pleasant social gatherings have been enjoyed by all. Along the way, also, they have been especially mindful of the home boys in the service, having remembered them with candy, cake, letters, etc., at various times. Just recently, in a memorial service, they presented the church with a beautiful Service Flag, containing twenty-seven stars.

A fine group of the young people are tithing members and the society gave $25.00 to the Home Mission Fund. Their programs are planned by the C. E. Cabinet, consisting of the society officers and chairmen of the various committees, along with the pastor and young people's advisors, Mrs. Marjorie Berkshire and Mrs. Martha Frantz. A variety of interesting programs have been given, such as picture reviews, Bible contests, outside speakers, with a panel discussion, being, perhaps, the most outstanding. They have entertained and have been entertained by neighboring church groups. An active Junior C. E. is also meeting each Sunday evening, under the direction of Mrs. Berkshire. At the time this is being written both Endeavor societies are planning to celebrate the 62nd Birthday of C. E. work in our land, by having charge of the regular morning church service on Sunday, February 7th. Mrs. Floyd Sibert, of Pleasant Hill, Ohio, will give the morning address, and special numbers are planned by our young people. Rev. and Mrs. Berkshire have done great work among our young people.

Now just a few words about our Five Year Program. There has been a committee of six appointed, one member to take responsibility for each part of the program. They have been giving us splendid "pep" talks and have seen splendid results in all branches of the program. We have been stressing "Stewardship" and our offerings have shown that we have been awakened to the need of more loyal stewards in the Lord's work. One of our goals is 25% of membership tithing and we are happy to say we are 46% tithers. So we feel that wonderful blessings have been ours as we have sought to serve our Lord. May we continue to put Him first in all of our endeavors and we praise Him for His wonderful goodness to us.

Mrs. Elizabeth Keiser, Cor. Sec.

FORT SCOTT, KANSAS

Word from Fort Scott, Kansas to let you know that we are still working and praying for the Lord's work.

Brother Bame was with us for two evenings, and each of us certainly did enjoy his Bible messages. I wish to say at this time that Dr. Bame will find a welcome from this church any time that he might be able to come back this way.

We are keeping up our Sunday School and Wednesday evening prayer meetings. Our average attendance for prayer meeting since September has been 13. Also our Christian Endeavor is being held every Sunday evening.

Our congregation has depleted considerably due to the war. A number of our young men have entered into the service, while many families have moved to areas where there is defense work. Even with these handicaps, we are trying to carry on with the work.

We are still without a pastor, and have been since 1937 with the exception of one year and three summers. We are still hoping and praying that a pastor might be sent to us before so very long.

Spencer Gentle.

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INTERESTING ITEMS

HAGERSTOWN, MARYLAND, JOINS OUR GROWING LIST of those that send the editor their weekly bulletin. Brother Edwin Boardman, Jr., is the pastor. We glean from one of these bulletins that the churches in Hagerstown and vicinity are sponsoring a series of Pre-Lenten evening services, which began on February 28th and continued through Friday evening, March 5th. Our church joined in these meetings.

LOST CREEK, KENTUCKY, ALSO ISSUES A BULLETIN. In the one of February 14th, Brother Drushal tells of the difficulty in getting out this bulletin and mailing it. No doubt there are some who would like to help Brother Drushal of our Kentucky Mission to get this bulletin regularly into the hands of the constituency of the mission, and this can be done by sending a small contribution to him for this purpose. He gives the following schedule of meetings for the day:

9:00 A. M. .....Leatherwood Sunday School
10:00 A. M. .....Lost Creek Sunday School
11:00 A. M. .....Lost Creek Church Service
1:00 P. M. .....Big Branch Sunday School
2:00 P. M. .....Fugate's Fork Sunday School
Buckhorn Sunday School
Stacy Sunday School
Tom's Branch Sunday School
7:00 P. M. .....Junior and Senior C. E.

Quite a sizeable program, we would say.

BROTHER C. A. STEWART, PASTOR AT BRYAN, OHIO, reports that the Bryan pastors had an exchange of pulpits on Sunday morning, February 21st. Brother Stewart exchanged pulpits with Rev. Victor Roebuck, pastor of the United Brethren Church.

BROTHER W. C. BERKSHIRE, PASTOR OF THE NEW LEBANON, OHIO, CHURCH, announces the coming evangelistic campaign as beginning on March 22nd, and continuing through April 4th, with Brother Ed Miller, pastor of our Maurertown, Virginia, Church as evangelist. Remember this meeting in your prayers.

We also want to take this opportunity to congratulate, "Papa and Mama" Berkshire on the arrival of a 6½ Pound Sharon Lee, on Sunday, February 21st.

A FINE DEDICATORY PROGRAM, for the dedication of a "Service Flag" in the Cameron, West Virginia, Church came to our office a few days ago. The dedication was held on Sunday morning, February 21st. The flag was presented to the church by Mrs. G. W. Gable in behalf of the Christian Endeavor Society in honor of her soldier husband, Cpl. George W. Gable who was sergeant in World War I, and reenlisted in the present conflict.

Brother Arthur Baer, pastor of the Cameron Church also tells in this bulletin that during the first year of his pastorate there, that twelve had been added to the church by baptism and three by letter, while one awaits the coming of her letter and another is ready for baptism.

BROTHER H. H. ROWSEY, pastor of the Goshen, Indiana, Church announces an Evangelistic Campaign at Goshen from March 28 to April 11, with Dr. Charles A. Bame as the evangelist. Another to remember in prayer.



EDITORIALS

CHRISTIAN SPENDING

"Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not?"

While these words of the prophet Isaiah were spoken many years ago, they are peculiarly applicable for us today. We ask ourselves the question, "Is there a difference between just "spending" and that of "Christian Spending?" Our answer would be an emphatic "Yes, there is a vast difference." For mere spending never takes into account the obligation owed to the Lord. The idea that the work of the Lord should have precedence over all other obligations never seems to enter the mind. That the "cattle on a thousand hills," together with "the silver and the gold," being preempted by the Lord is passed over as outmoded and unnecessary.

We are in a war. In this war time we have learned the real meaning of "priorities." We have found that there are many things that we can do without if we have to. Things that were thought so important to our every-day living have been snatched from our grasp. And we have found that we can get along very nicely without them.

We believe the American public will take the present rationing system in stride. Willingly will we sacrifice for the sake of winning the present conflict.

Brethren, this war will end. All wars have ended. But what provision will we find made for the future? What sacrifice will we have made that we might "lay up treasure in heaven?" We buy bonds—it is well. We should. But in this we are simply laying up treasure for ourselves. It is the type of treasure that 'moth and rust doth corrupt, and thieves break through and steal." It may even be spent for that 'which is not Bread."

There has, as yet, been absolutely no rationing on 'Christian Giving." Indeed our government thinks t so important that even a 15% deduction may be nade for such giving when we make out our income ax.

So let us remember that the Lord has a way, too. o back to the Old Testament and read Malachi 3:10. hen go to Matthew 23:23 and read the words, "This ught ye to have done." Yes, the Lord has a plan of aving. It will lay up treasure in heaven, treasure nat is worth infinitely more than that which we lay p here upon the earth.

One in ten—
That's all God wants,
He does not ask for more.
One dime in ten—
Suppose it is
More than we gave before.

One cent in ten—
Not e'en the widow's might,
For she gave to Him her all.
One cent in ten—
Indeed 'tis small,
But if 'tis truly given,
'Twill meet the Master's call.
He can take that tenth and multiply
It, even as the loaves of yore;
And multiplied, he breaks again
Till it is multiplied the more.

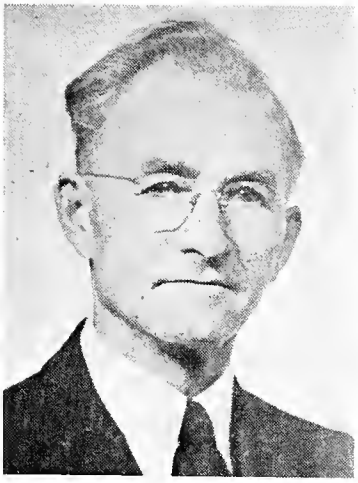
But if we still withhold,
He will not force the hand
To open and to give to him the gold.
He'll only mark the way
The gold was spent—
And charge the spending,
Debiting each cent.
And when the books are opened
And accounting made;
The credit that is written there
Will leave your debt unpaid.

He asks no more from us than we can give.
He does not take away our right to live.
He only asks that which is still His due.
Which is His perfect right from me and you.

One cent in ten?
Far better give it now,
Than meet it in the future
And in shame before it bow.

F. C. V.

Ferret out a way of doing a kindness, and take the beautiful living branch and drop it into the waters of bitterness, if perchance they may be made sweet.



The Nearness of God

Rev. H. M. Oberholtzer

There is a sense in which God is near to everyone. In his speech on Mars' Hill, Paul declared, "All nations should seek the Lord if haply they might feel after him, and find him, though he be not far from everyone of us, for in him we live, and move and have our being." (Acts 17:27, 28).

The omnipresence of God, an essential characteristic of deity, is here emphatically asserted. "In Him we live," everybody lives. God is the source of all life. He also sustains life. He supplies all the necessities of life. "He sends the rain upon the just and the unjust," and provides also the sunshine and the productive elements of soil and air.

"In Him we move," not merely go about on our feet, but perform all the operations of our entire being. He who has numbered the hairs of our heads is the author of all the orderly and harmonious functions of the various organs and systems of the human body and the operations of the mind and the Spirit.

"In Him we have our being." When God created man He breathed into his nostrils the breath of life and he became a living soul. God is the author of the human spirit and soul as well as the body, and doubtless has more to do therewith than any of us realize. In this statement of Paul there is then implied a wonderful nearness of God to everyone.

A similar statement of Paul's is found in Rom. 1:19, "That which may be known of God, is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

Within one's self and all about him are the clear evidences of the eternal presence and power of God. The revolutions of the earth, the changing seasons and the orderly and harmonious course of the planets reveal His wisdom. The tornado, the volcano and the earthquake reveal His might. Rocks, hills, trees, flowers and even snowflakes tell something of His beauty. "The heavens declare the glory of God, and the firmament showeth His handiwork." Everywhere and in everything may be seen the manifestations of God. Some say that God is everywhere and *in* everything ,which is a subtle error. God is an infinite personality and is apart from that which He has created. His throne is in heaven, the highest heaven, but His presence is manifested throughout the universe. He is nature's God, but He is not nature, nor is anything in nature God, nor dare be worshipped as God. Though the heavens declare God's glory, neither the sun nor the moon nor any star is God. The teaching that God is *in* everything is of the devil and has led to various kinds of idolatry and to Pantheism, a widespread and pernicious doctrine. The unfaithful, the carnally minded and the careless thinking people fall an easy prey to such deception. "Because that," as Paul explains, "When they knew God, they glorified Him not as God, neither were thankful" (irreverence and ingratitude are dreadful sins); "but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like unto corruptible man, and to birds, and fourfooted beasts, and creeping things." (Rom. 1:21-23).

God is justly and rightly a jealous God. He rejects all worship except the true worship of Himself as the only personal, living, eternal, all-knowing, all-powerful, everywhere-present God. He is not far from any of us, but we must recognize Him, trust in Him and worship and serve Him, and Him only. We need not merely "feel after Him," or grope in darkness, for "light is come into the world." The true and complete revelation of God is found in His written Word and in His Son Jesus Christ, who is "the way, the truth and the life." With this revelation, the revelation of nature fully agrees. To teach or practice otherwise is to "change the truth of God into a lie." (Rom. 1:25).

There is, indeed, a sense in which many are *far* from God. In Proverbs 15:29 we read, "The Lord is far from the wicked, but He heareth the prayer of the righteous." Of apostate Israel Isaiah declared, "This people draweth nigh unto me with their lips, but their heart is far from me." (Matt. 15:8). Again Isaiah pled. "Behold, the Lord's hand is not shortened, that He cannot save; neither His ear heavy that He cannot hear; but your iniquities have separated between you and your God, and your sins have

hid His face from you, that He will not hear." (Isa. 59:1, 2). God cannot look with favor upon sin. It can have no place in His presence. Did not God withhold His presence from Jesus, when upon Him "was laid the iniquity of us all;" and was it not this that caused Jesus to cry, "My God! my God! Why hast thou forsaken me?" Sin drove Adam and Eve from the Garden of Eden and drove Cain from the presence of the Lord. Sin estranged King Saul from God.

God is near or far away as we, by faith and devotion, receive Him, or, by doubt, unbelief or rejection, shut Him out of our hearts. "The Lord is nigh unto all that call upon Him, to all that call upon Him in truth." (Ps. 145:18). But insincerity and hypocrisy do surely prevent the presence of God, for "all things are naked and opened unto the eyes of Him with whom we have to do." (Heb. 4:13). Again we read, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Ps. 34:-18). Humility and contrition secures the presence and favor of God. Jesus said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23). Again He said, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me." (Rev. 3:20).

What delightfully close fellowship we have with God through Jesus Christ our Lord. How intimate was the relation between Jesus and the Father. Jesus claimed that the Father had sent Him, that He and the Father were one and that He did always those things that pleased the Father. He desired His followers to experience the same intimacy with Himself and with the Father. It was His earnest prayer "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . . I in them, and thou in me, that they may be made perfect in one." (John 17:21-23). Jesus made special provision for such relationship when He sent the Holy Spirit to dwell in our hearts to help and to direct us always. Verily, "Now, in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ." (Eph. 2:13). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, . . . let us draw near with a true heart, in full assurance of faith." (Heb. 10:19-22).

When we have been delivered from the limitations of the flesh and of the world, then we will enjoy the perfect nearness of God. It is comforting and assuring to recall that Jesus prayed, "Father, I will that they also, whom thou hast given me, be with me where I am." (John 17:24); and that He said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." (John 14:1-2). Then "we shall be like Him; for we shall see Him as He is;" and "we shall walk with Him in white."

—Huntington, Indiana.

Winning Souls in the Bible School

Rev. J. M. Bowman

"*He that winneth souls is wise.*" (Proverbs 11:39.)

A man who did not attend Sunday School troubled his little Mary very much, but finally she got him persuaded to go, for he wanted to please her. He, himself, was much pleased and went again the next Sunday. He was converted and began the work of organizing Sunday Schools in different parts of the country until he housed 70,000 children. He that is filled with the Holy Spirit will be successful in winning many souls. "A little child shall lead them."

In many churches and Bible Schools, the Holy Spirit does not have His way, as in the days of the early church. They would send their Spirit-filled members out to teach the Word of Truth. Today they seldom send those out. Modernism will not allow that. Satan says, "Do not send them."

Every great spiritual awakening since the days of our Lord has usually met with violent opposition, and that from within the church. God pity the church or individual that will refuse the light when it is revealed. It is hard work to see over a mountain before you reach the top.

There is a great movement in a number of church schools for soul saving. Not to wait for coming revivals to call them out; but to get them converted and have their help in the saving of sinners during the meeting to follow. A Bible school with a cold, and spiritless teachers, will never be a success in soul saving. There is a great need of deeply consecrated leaders in the Bible School. There is much lacking in Bible school study today. Teachers and officers are often appointed from a standpoint of popularity, rather than spiritual fitness.

A consecrated young teacher will do all he or she can to lead the way for all their class to know the

Lord. Then the way is much better and it is a delight to lead them along the Christian highway. The teacher will find it a great pleasure to lead them in the steps of Jesus. A young teacher had a class of twelve or fifteen young men that were not converted. She tried to get them to leave their sinful paths, but could not make any progress. She went to the Superintendent, who was about in the same dilemma. But he told her to go to their homes and pray with them, and for them, and the results were marvelous, and it was not long until all had "chosen that good part" and were on their way to heaven.

Another parallel story. A young woman had a class of girls out of Christ. It seems she had no success in leading them to find the Lord. She, too, went to the Superintendent, who also was in about as much of a dilemma as she was. He told her to go to the minister who had better judgment in spiritual matters. The minister asked her whether she had Jesus in her own heart. She replied, "Yes . . . but—" He said, "If you have Him there, there will be no room for 'buts' there." She caught the vision; went to praying, and came before her class the next Sunday with peace in her eyes and joy in her heart. The girls saw it and rejoiced with her, and, in a very short time, all were saved. All worked hard; studied more faithfully and put forth energy to save souls.

"He that winneth souls is wise." Teach them the way they should go. The Bible school ought to be a place to give birth to many Christians. The teachers should learn to know that there would be "joy among the angels in heaven over one child that is brought into the kingdom."

Hallelujah! Glory to the souls saved in the Bible School.

—Harrisonburg, Virginia.

SPECIAL NOTICE

There are a few churches that have not sent in their *WHITE GIFT OFFERING*. As we desire to publish the report in full very soon, we are asking that if you have not sent in your offering that you do so at once. Otherwise your offering will not appear in the printed list at this time.

We wish to express appreciation for the promptness of most of the church treasurers. Why not make this report a 100% report?

Send all *WHITE GIFT OFFERINGS* to:

Dr. L. E. Lindower, Treasurer,
520 Samaritan Avenue,
Ashland, Ohio.

College and Seminary News

Member of the Park Street Brethren Church of Ashland, Ohio Chosen Ashland College May Queen



A signal honor was given to one of the members of the Park Street Brethren Church of Ashland, Ohio, when Miss Mary Bott, a Junior in Ashland College was elected as the coming May Queen by the student body on Wednesday, February 24th.

Quoting the *Ashland Collegian*, weekly paper of the College, we bring you the following account as printed there in this last week's issue of that paper.

"Miss Mary Bott will reign as the 26th Queen of May at the Ashland College May Day festivities this spring.

"In the annual May Queen election held in the chapel Wednesday morning she won her third major honor here on the campus. The first honor bestowed upon her was a year ago last fall when the varsity football team chose her to rule the campus on Homecoming. Only about a month and a half ago she won the honor of being the most typical college co-ed on the campus in an election sponsored by *The Collegian.*"

Miss Bott will be remembered by many of those who attended the summer camp at Shipshewana Lake. She graduated from the courses in this camp. She is a member of the Ashland College Girls' Trio, which has won distinction in the Ashland community.

Word From the Peace Committee

CHARLES WEBB AT COLUMBIA

An unusual opportunity has come to Brother Charles Webb of Goshen, Indiana. For several months now, he has been with a group of approximately sixty men at the University of Columbia, in a special study of Relief Administration. For some months Charles has been educational Director at Camp Lagro in Civilian Public Service. He was chosen from our church, with two from the Church of the Brethren, to join in the Columbia course.

This fact should not be overlooked, namely, that 30% of this group are from C. P. S. Camps, 20% from other civilians, and 50% are naval officers. According to a report from the *Gospel Messenger*, the civilian students are preparing for service in Relief Administration and Social Reconstruction in Europe.

Mr. Webb has been a teacher in Indiana schools. He received his Master's degree at Indiana University, after having attended Ashland College, graduating in 1938. His parents were missionaries from our church in South America a number of years ago. His widowed mother lives in Goshen, Indiana.

The Peace Committee feels that this very unusual opportunity to one of our young men deserves this bit of publicity. We feel also that the present conflict and the period following will require the best we can give and surely there will be a place and a responsibility for everyone in his own field of service.

The Peace Committee,

E. M. Riddle, Secretary.

(Note—In a recent communication to the editorial office, Sister Maud Webb, mother of Brother Charles Webb, sends Charles' address, and asks that his friends write him. The address is as follows:

Mr. Charles Webb,
International House,
500 Riverside Drive,
New York City, N. Y.

We are sure that Charles will enjoy any letters that he may receive—Editor.)

—O—O—

The Creator has never released ownership of any life. By creation and then by redemption we are his. When one is really gripped by this truth of Scripture and experience, life indeed dawns anew.—Bishop Cushman, in "Will a Man Rob God?"

Immortality is the Glorious Discovery of Christianity.—Channing.

TO AVOID CONFUSION

SEND YOUR OFFERINGS TO THE FOLLOWING:

ALL MISSIONARY OFFERINGS

To The Missionary Board of the Brethren Church,
Rev. J. Ray Klingensmith, Secretary,
524 College Avenue,
Ashland, Ohio

WHITE GIFT OFFERING

To Dr. L. E. Lindower, Treasurer,
520 Samaritan Avenue,
Ashland, Ohio

PUBLICATION DAY OFFERING

To The Brethren Publishing Company,
524 College Avenue,
Ashland, Ohio

THE BENEVOLENT OFFERING

To Rev. L. V. King, Treasurer,
931 College Blvd.,
Ashland, Ohio

EDUCATIONAL DAY OFFERING

(For Ashland College and Seminary)
To Ashland College,
Ashland, Ohio.

* * * *

We suggest that you either make a copy of this list and place it in your church record books for future reference, or clip this announcement and so preserve it. Often confusion arises from sending the offering to the wrong Board and address, making it difficult to adjust. Just follow the above instructions and there will be no mistake.

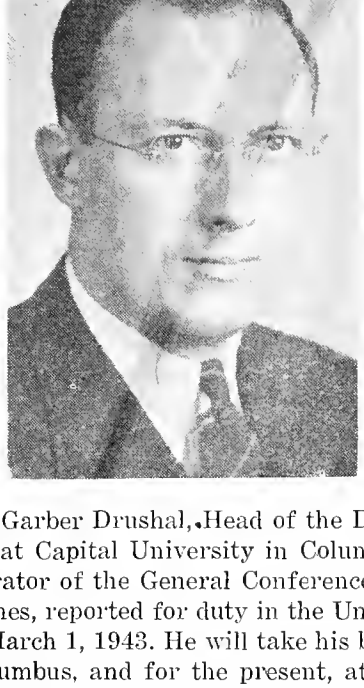
In Palestine the road from Armageddon to Bethlehem is rugged road, but it is not long.—Christian Century.

IT SEEMS TO ME

The "Kingdom" idea is central to the plan and purpose of God. The failure of the world kingdoms is written large in all of history. The world order is warped and ruined by sin. Its reformation is clearly inadequate and impossible. God's plan is to bring in something new and adequate, and that is a Kingdom of His own making and based upon Divine righteousness in Jesus Christ. Or so it sems to me.

The Mentor.

MODERATOR OF GENERAL CONFERENCE REPORTS FOR NAVY DUTY MARCH 1st.



Prof. J. Garber Drushal, Head of the Department of Speech at Capital University in Columbus, Ohio, and Moderator of the General Conference of Brethren Churches, reported for duty in the United States Navy on March 1, 1943. He will take his basic training in Columbus, and for the present, at least, can be addressed at his home address, 541½ Drexel Avenue, Columbus, Ohio.

Brother Drushal has taken an active part in the preparation for the forthcoming "Founders' Day" celebration which is scheduled for Sunday, March 28th.

Elsewhere in this issue will be found reference to a call sent out by Brother Drushal, as chairman of General Conference. This is in anticipation of the reports that are urged submitted to *The Evangelist* the Steering Committee, to the various committees of for publication, in order that the general Brotherhood may be better informed as to the work that is being done throughout the entire denomination. Also you will find a report of the Steering Committee, and an announcement concerning the report of the Committee on the Spiritual State of the Churches.

We trust that Brother Drushal may be released for sufficient time to be with the General Conference this fall, at least for a part of the sessions.

Men say that because the world is at war it is utter folly to try to proclaim any gospel of Christianity. And yet, I am sure that on just a moment's reflection we see that that is a mistake. The great task of Christianity ought to be to hold its ideals before the world at the present time, admitting the contradiction; saying that we do not claim to have attained to anything like complete success in preaching Christianity, but that we're holding the ideals on high for the sake of the day that is to come.—Bishop McConnell.



BULLETIN BOARD SLOGANS

Conducted by Rev. E. J. Beekley

In accordance with a suggestion made recently that we run a list of "Bulletin Board Slogans," we have asked Rev. E. J. Beekley, pastor of our church at West Alexandria, Ohio, to supply us with a short list each week. This he has kindly consented to do. The first of the lists appears below. We will try to have such a list in each issue of **The Evangelist** every week, with the possible exception of the Missionary issue.

The bulletin board can be made to preach definite sermons to those who pass it each day. If frequent changes are made on that board, the general public will come to look for it and thus receive a message that they can carry in their hearts throughout the day or week. Try it and see. Too often the bulletin board is left only to tell the name of the church and the pastor's name, together with the hours of service. It can be made to serve a deeper and richer purpose.

SUGGESTED SLOGANS

The Fool hath said in his heart—There is no God.

* * * * *

When the World is at its Worst,
The Church must be at its Best.

* * * * *

Be not deceived—God is NOT mocked.

* * * * *

Trouble and perplexity drive us to prayer.
Prayer drives away trouble and perplexity.

* * * * *

Remember the Sabbath Day—to Keep it Holy.

* * * * *

Our day of spiritual power lies in tomorrow, not in yesterday. Use it.

* * * * *

Stewardship implies planning, and applies to TIME as well as MONEY.

—O—O—

Our Constant Prayer

O Thou, who made the moon, the star,
And flung them in the sky afar,
And set the sun to shine by day
To drive the shades of night away—
We trust Thy hand to guide and hold
And make our witness ever bold;
To keep our feet within the way,
That Thou dost plan from day to day.

F. C. V.

WORK OF THE GENERAL CONFERENCE STEERING COMMITTEE

REPORT OF THE STEERING COMMITTEE

The 1942 Conference of the Brethren Church at Ashland, Ohio, authorized the appointment of the Moderator, Vice-Moderator, and Secretary to serve as a steering committee with the purpose: "to keep the churches throughout the year in closer contact with General Conference deliberations and to systematically and continuously keep before our churches the work that General Conference has laid out."

The steering committee has sponsored two innovations with these objectives in mind:

1. A Founders' Day celebration for March 28 has been planned along with a special issue of the *Evangelist* for the week preceding. This event was scheduled to renew in our thinking a consciousness of the heritage that is distinctly Brethren.

2. The call for mid-year reports from the various committees and boards is a further work of the steering committee. As has been noted elsewhere, this was done with the view to keep before the churches the activities of the boards and committees during the year.

Further activities of the steering committee will be reported from time to time.

Respectfully submitted,

J. Garber Drushal, Moderator

C. A. Stewart, Vice-Moderator

L. E. Lindower, Secretary.

* * * *

CALL FOR REPORTS FROM ALL BOARDS AND COMMITTEES OF THE GENERAL CONFERNCE

The steering committee appointed by the last General Conference is to "systematically and continuously keep before our churches the work that the General Conference has laid out."

It is the belief of the committee that one of the best ways that this can be accomplished is to have mid-year (if not more frequent) reports from each committee and board listed on page 58 and 60 of the 1942-43 *Brethren Annual*, appear in the *Evangelist*. In this way the work of the individual committees will more frequently be brought to the attention of the denomination, and in this manner they may expect a higher degree of interest in their activities. Therefore, the steering committee is issuing a call for these reports to be sent to the editor of *The Evangelist*, Rev. F. C. Vanator. The committee would appreciate it, if at all possible, the submission of these reports to the editor by April 1, 1943. He is anxious to publish them from time to time as they are submitted.

Obviously there will be some exceptions to this request. First, because certain boards and committees have issues of *The Evangelist* and other regular means of reporting to the denomination; and secondly, because a few of the committees function only at Conference time. The committees and boards excepted from these reports are: Missionary Board, Executive Committee, Brethren Home and Benevolent Board, Brethren Publishing Company, Finance Committee, Committee on Moderator's Address, Resolutions Committee, and Rules and Organizations committee.

Letters expressing this suggestion have already been sent to the chairman and presidents of the boards and committees. The steering committee wishes to express its appreciation in advance for the cooperation in this program to keep the church informed of our work and progress.

* * * *

STATE OF THE CHURCHES CONCERNING REPORT OF THE SPIRITUAL

The function of this committee is to survey the growth and development of the denomination through which the spiritual life of the individual congregations, which is usually done throughout the course of the year culminating in a report of the Moderator in his address at the General Conference.

The Moderator has already advised with the various members of this committee anticipating a complete survey of each district prior to the General Conference of 1943.

A REQUEST TO ALL PASTORS AND MEMBERS OF THE BRETHREN CHURCH

There are a number of families who are members of The Brethren Church in various parts of the country, that have moved to Washington, D. C. or its vicinity who will be lost to The Brethren Church unless contacted at once.

If you know of such people, please send their names and addresses at once to:

Rev. Clarence S. Fairbanks,

4238 Suitland Road,

Anacostia, D. C.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 16

Subject: The Return and Preparation of Israel.

1. The Apostles preached redemption through the Redeemer, also His second coming in glory and power. Acts 3:19, 20, 21.

2. "The times of restitution" partly refers to the return of Israel. Acts 3:21.

3. Israel is "the miracle of the ages." Though scattered, persecuted and enslaved, Israel still remains a most virile and flourishing people. Exodus 1:12.

4 The Jew is everywhere; but nowhere is he at home. There will be a time when he will have a home. Ezekiel 37:21, 22.

5. Israel's punishment is only for a period of time. Isaiah 6:11, 12; Romans 11:25; Luke 21:24; Jeremiah 30:34; Matthew 23:39.

6. The Jews will all return to Palestine at the time of the restoration. Jeremiah 3:18; Isaiah 11:11; Isaiah 43:5, 6; Ezekiel 34:13, 14, 15; Ezekiel 39:28, 29.

7. A great maritime nation is to espouse the cause of the Jews. Isaiah 60:9-15.

8. The restoration is to be permanent. Amos 9:15.

9. It will take place when the "set time" has come. Zechariah 12:9; Zephaniah 3:16, 17.

10. Don't forget to pray daily for sad, sad Israel. Genesis 12:3.

RELIGION IN TIMES LIKE THESE

A report concerning the status of religion in England during the years of war declares that there has been no marked turning to the church. A young couple, living in a typical American town, expressed surprise at the utter indifference to religion in these serious times on the part of their friends and neighbors.

Perhaps the church is partly at fault in that she allows other interests and demands to take the place of her primary work in times of war. And members of the church may be tempted, because of the many calls for community service, to give a secondary place to the claims of the church.

A timely word appears in the current number of the **Federal Council Bulletin.** "War affects evangelism," it says. "The common belief is that war has a beneficial effect on Evangelism, that it stimulates revivals of religion which result in unusual numerical increases in the church. Unfortunately, the facts indicate quite the opposite effects." It then reveals the results of a study made by the late Dr. Herman C. Weber, concerning the effects of war on evangelism for the period of 1849-1937, indicating that war has always resulted in evangelistic losses.

Let the church not lose sight of her main task now, and let her prepare herself with an evangelistic message and program for a cynical post-war period.—F. W. S.

The Word of God

Torn, condemned, burned,
Hated, despised, cursed,
Doubted, suspected, criticised,
Yet it lives.

Yet it lives
As a lamp to our feet,
As a light to our paths,
As the gate to heaven.

Yet it lives
As a guide to youth,
As an inspiration to the matured,
As a comfort for the aged.

Yet it lives
As life for the dead,
As salvation for the sinner,
As grace for the Christian.

To know it is to love it,
To love it is to accept it,
To accept it means Life Eternal.

—Willard L. Johnson.

—o—o—

I believe that booze is a curse to humanity; whether sold in a tavern, brothel, or by a bootlegger. It demoralizes and ruins individuals, communities, and states from the time it leaves the coiled worm in the distillery until it empties in a hell of crime, dishonor, misery and death. The records of the centuries show it has been the greatest curse to mankind.—Senator William E. Borah.

The moon is a mirror; the sun a radiant fire. The one reflects in dimness its borrowed rays; the other pours forth in splendor its own light from an inner burning. The fires of divine passion cannot be bound, but burst forth into the radiance of a glory-filled life. When the heart "thrills" with pent-up emotion, it "enlarges" into inspired expressions that beam predictions. The radium piercing through earth and the star through heaven bespeak the radiance like to a soul on fire with faith and hope and love. All these are sourced in the heart of God and manifest in His incarnation. "The Light of the world is Jesus!"

The Cross is the Key. If I lose this key, I fumble. The universe will not open to me. But with the key in my hand and heart I know I hold its secret.—*Stanley Jones.*

The Bible and the Post-War World

Rev. William C. Kernan

If we ever needed testimony to the profound impression that the Bible has made upon this civilization of ours we are finding it today in the various plans put forth for the organization of the post-war world.

Even a casual perusal of them will reveal that we cannot even think of the world after this war is over without thinking at the same time in terms of equal rights for men everywhere. We are being told by high authorities that the kind of world we should strive for is one in which it will be possible for every child to have a quart of milk a day, a world in which people will be fully employed, well-fed, well-housed, and well-clothed. It is proposed, too, that the democratic principle of minority rights be recognized and observed, that weaker peoples be protected by the strong nations and educated against the day when they shall be competent to govern themselves, that, wherever possible, people be guaranteed the right to choose their own form of government, that, finally, world chaos be replaced by world government through the adoption of some form of federal world union.

An analysis of these proposals will show that they are all based on the conviction that man is sacred in his person without reference to color, or race, or the part of the earth which he inhabits, that the democracies have a direct responsibiliy for the welfare of mankind, and that we consider war an evil which must be avoided in the future. Further analysis will show that these convictions are rooted in the Holy Scriptures and that the only valid reason for our ability to think in terms of the sacredness of human life and of world justice based upon order is because God's Word has been a lamp unto our feet and a light unto our path.

It is imperative, however, to point out that the kind of world we hope for can never exist if we simply depend upon organization. It can exist only if there are enough people in it who can say to God in sincerity and truth, "O how I love thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me . . . I have refrained my feet from every evil way, that I might keep thy word." (Psalm 119:97, 97, 101). A righteous world can be sustained and ordered only by a righteous people.

FORGIVENESS, A TEST

We cannot help being sorry for persons who are made to face the necessity, or at least the advisability, of demonstrating the genuineness of their Christian spirit by exercising forgiveness, when their whole being naturally fights against doing so. To forgive is not natural, but vengeance is. But Christians dare not forget that Jesus made willingness to forgive "until seventy times seven" a test for His followers. "To err is human, to forgive divine," wrote a poet. We reach Godward when we "forgive those who trespass against us."

Willingness to forgive may be our hardest struggle even in relation to a member of our own family, our own church, or our own social group. We can parade almost every other mark of Christian living without feeling foolish about it, but to forgive openly seems too much like weakness. It sounds so much more courageous to shout, "I will get even; vengeance shall be mine," than to face an offender with extended hand and say, "I forgive you."

But, as most of us know, more genuine satisfaction comes from forgiveness than from revenge. We never need worry whether or not we did right when we forgave the offender, but it is not always easy to sleep after we have heaped revenge on another. To forgive brings us no shame, to get even often makes us blush. We would hesitate to ask God to bless us for refusing to forgive, especially when we think seriously about His forgiving us "all that debt" for His Son's sake. It is well to remember that a fine test of a genuine Christian spirit is willingness to forgive.

IN SPITE OF BOMBS, labor shortage, submarines and other trials of war, 3,000 Bibles, which barely escaped destruction by bombing, are now on their way to the heart of Africa, reports the American Bible Society. These Bibles are for the Luba Lulua people, three million of whom live in the heart of the Belgian Congo.

It was almost three years ago that the American Bible Society delivered the corrected manuscript to the printers in England. The work was scarcely begun when the war broke out. Compositors and pressmen were called to the colors. Priorities on metal and paper further impeded the progress. Nevertheless, by March of 1940 the galley and page proofs had been read.

Then fell a bomb which, though it did not damage the plates, did destroy the entire stock of paper preserved for the Bibles. After this and other delays the entire edition of 3,000 Luba Lulua Bibles was finally printed and bound. Because it was too hazardous to ship the precious cargo from England direct to Africa, the Bibles were sent to New York where they arrived safely at the headquarters of the American Bible Society in January.

As soon as shipping space can be found, the books will be sped on the second leg of their journey through submarine-infested seas to their destination in Africa.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 21, 1943

"THE BEATITUDES: WHAT THEY MEAN TO ME"

Scripture Lesson Matt. 5:3-12

For The Leader

Our earnest ambition as young Christians should be to grow in grace and knowledge of our Lord and Savior Jesus Christ. From the very beginning of our Christian life we should endeavor to learn more about Christ, and about His purpose in our lives as we live here. Through prayer and Bible study we shall learn His will in our lives. Through our constant walk with Christ we shall find our Christian experience becoming stronger and more helpful every day.

The Beatitudes furnish us with a progressive picture of Christian advancement which is important to us. They are literally stepping stones of victory on the road to "higher altitudes" of spiritual life. They are the steps which lead us to the knowledge of Truth in Christ.

QUESTIONS FOR GROUP DISCUSSION

1. Who are the "blessed" of the earth?

2. Are the Beatitudes practical in this present time of war and strife?

3. How can we best live the teachings of the Beatitudes today?

DISCUSSION

1. THE FIRST BEATITUDE MEANS HUMILITY. If we are to reach the glories of heaven it will be necessary that we first bury our pride and become humble before God. The first thing, then, that we must do is to "become poor in Spirit," that is, that we see ourselves as we really are—sinners in the sight of God. Thus our humble spirits will be recognized by God; salvation forthcoming through our faith and acceptance of Christ; and we shall be on our road to the higher planes of spiritual living. If we miss this first step of humility, we shall follow the others to no avail.

2. THE SECOND BEATITUDE MEANS PENITENCE. Literally we mourn for the sin which we have committed. And when we realize the greatness of our filthy sin we shall truly mourn. But when we confess our sin in tears, then the comfort of the Spirit will wipe our penitent tears away. It is a proud and self-righteous spirit thus shown the error of his ways, and in sorrow and remorse, repents of his evil deeds. Each person must come to Christ in this way. Christ hears, and forgives, so that our sins are remembered against us no more. It is certainly a comfort to know that the awful mark of sin is removed from us through the blood of Christ.

3. THE THIRD BEATITUDE MEANS MEEKNESS. We find here that after we have replaced our own wills with the will of Christ that we have a new Spirit within us. Whereas before our spirit was one of self-will, hatred, lust, greed, that now we have the Spirit of love, righteousness and submission to God's will. This does not mean that we lack determination, courage and fight, but it does mean that our strength, talents and possessions will be dedicated to our Lord rather than used to our own satisfaction. It is this Spirit of meekness and submission to God which will some day rule the peoples of the earth.

4. THE FOURTH BEATITUDE MEANS SPIRITUAL HUNGER. Amos 8:11 tells of a day to come when people will hunger for the Word of God, and it will not be found. Today we have the Bible, and we Christians are sadly lax in our desire to read and study it. As some one has put it, "Although the Bible is still the best seller of all Books, it is the least read of any by its buyers; perhaps that explains why we have the conditions we have today." We Christians are to hunger and thirst after the Bread of Life and the Water of Life. When we read and study the Bible, we are filled with spiritual food which helps us to become stronger in our Christian living. This is a very important step in ascending spiritual altitudes and higher ground.

5. THE FIFTH BEATITUDE MEANS MERCY AND COMPASSION. Following the first four steps of personal preparation we are now ready to go into our relationships to others. As Christians we are to show mercy to our fellowmen each day. Children soon learn which adults show them kindness and which ones do not. They naturally cling to those who are kind to them. People, all of them, are much this same way. Our lives must show forth the kindness and mercy which comes to us through Christ. If we treat others in a kind way, they will learn to appreciate us, and may even come to us when they need help. And if we desire mercy from others, we must treat them with mercy. If we desire mercy from God we must walk on this stepping stone of mercy.

6. THE SIXTH BEATITUDE MEANS PURENESS OF HEART. Nothing is so ideal in life as a respectable young person with high moral standards and character. These young people, while possibly not popular with the dancing, drinking, immoral group of young people, are nevertheless secretly envied by that gang because of their purity and cleanness. Christian young people who are pure in heart and body are the most precious gems and jewels in the world today. To so live does take courage and prayer, but it is the life that counts in the long run. It is this Christian purity group which shall some day see God!

7. THE SEVENTH BEATITUDE MEANS LIVING IN PEACE. How many times we have seen the unrest despair and uncertainty expressed on the faces oft young people who did not have their trust in Christ. And on other faces we have seen a certainty and sureness which comes only from knowing that "whate'er may come, we cannot drift beyond His love and care." Young people may not always express it in so many words but the careful observer can see the difference written on their faces. Christ does bring peace to the heart and soul and body. As the assuring peace of the presence of a capable friend in times of distress, so the calmness and optimism of Christian youth can bring peace to others as they go to school, work, etc. If we young people will always show that peace we have in Christ, then others, seeing us, will take heart again.

8. THE EIGHTH BEATITUDE MEANS SUFFERING IN SERVICE. The world does not like Christian young people. Their every effort is to destroy our good name, our purity and our character, plus our faith in Christ. These forces are on every hand. School and school functions, friendships, social activities all carry the temptations which Christian young people must constantly guard against. To stand for Christ, righteousness, and purity, means that we shall be "persecuted." But there are great rewards in heaven for us who do not give in to the evil temptations of the present day. Christ needs consecrated young people to be the leaders in the Church today and tomorrow. We compose that select group if we are willing to do what is asked of us in living for Christ.

BIBLE QUIZ ON THE TOPIC

1. What are the rewards of humility? Proverbs 22:4; Matt. 18:4; Luke 14:11; James 4:6.

2. What are the promises to the repentant, II Chronicles 7:14; Isaiah 55:7; Acts 2:38.

3. For what should all Christians be hungry and thirsty? I Peter 2:2; Psalms 143;6; Isaiah 58:11.

4. What are the promises to those who "suffer for the name of Christ?" Matt. 10:22; II Corinthians 4:11; Matt. 19:29; Romans 8:17.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

When George Washington was sixteen years of age he was appointed public surveyor. Lord Fairfax sent him to measure and map out his large estate in Virginia. It was a new country filled with Indians and wild beasts. There was a great deal of danger connected with it, but Lord Fairfax knew that he could trust the lad. George might have said, "I'm here where no one can see me. Why should I risk my life? I'll just stay near the edge of the wilderness and draw a map as I think it ought to be. Nobody will ever know the difference, and I'll get my pay the same." But he didn't do that.

He took a companion with him and tramped over the land. He had exciting times and almost lost his life, but he did his work so well that a few years ago when Government men were resurveying the land they found that George Washington's measurements were absolutely correct.

Lord Fairfax knew that he could trust George and was not disappointed. Wonder if people know that we are truthful.

He was very fond of horses. His mother had a beautiful colt that was very wild. One day he rode the colt, and in trying to throw his rider the animal fell over backward, broke a blood-vessel and died. George went into the house and told his mother all about it and didn't try to defend himself.

At another time a liveryman offered to give a fine horse to any man who could ride him to the next town and back again without being thrown. George mounted and rode away and soon came back still on the horse. The man said, "The horse is yours," but Washington refused, saying that he had been thrown once and had remounted.

Some girls and boys are afraid to tell the truth at times because they dread the consequences. We should tell the truth at all times no matter what happens. Falsehoods may appear to help us for a while, but the truth will come to light some day. What then?

A certain firm bought a large quantity of damaged beans. They put them into barrels and put a layer of the finest beans on top, and marked each barrel, "First Class Beans."

They employed a young man to work for them who said to the manager, "Do you think it is right to mark them that way?" The manager said, "Do you think you are the head of this firm? It is none of your affair, all you have to do is to sell the beans."

Soon a customer came in who wanted to buy several hundred barrels. The low price surprised him and made him suspect that something was wrong. He asked to see the beans. While there the buyer said, "Are these beans as good at the bottom as they are on the top?" The young man said to himself, "Shall I lie for the firm or shall I tell the truth? I'll tell the truth no matter what happens." He replied, No sir, they are not."

The man didn't buy, and as soon as he had departed the manager, who had heard the conversation, said to the clerk, "Here is your pay, we don't want a man like you."

He lost his job, but he told the truth and his conscience was clear. A few weeks after the same manager sent for him and begged him to come back at a larger salary, for he realized that the young man could be trusted and the business would be safe in his hands.

The Bible advises us to tell the truth. "Let your yea be yea and your nay be nay." We should say what we mean and mean what we say. That made Washington great. That is why the Colonies trusted him with the first presidency, and that is why he became the Father of his Country.

With love, in Christ's Name,

Aunt Loretta.

—O—O—

SILENT PRAYER AT THE LORD'S TABLE

Faith Elsie Cummings

The church is hushed, all heads are bowed,
As with accord each one,
Has ceased from thoughts of minor things
Or needs of tasks undone.

Before us are the Emblems spread,
The loaf and cup we share;
Together we commune with Him
Prepared by silent prayer.

Alone we pray though all around,
Are friends and loved ones, dear.
They enter not our consciousness,
His voice alone we hear.

That He will graciously forgive
The sins of every day,
The careless word, the unkind deed,
Dear Lord, we humbly pray.

Unspoken thoughts like as on wings
Our love and faith may bear,
Accept, O Lord, the homage that
We bring in silent prayer.

* * * *

"How can a God of love send people to hell?" is a question ofttimes raised. God has done his utmost, gone the whole way of love to present it, by sending his Son to the cross.

But God is holy, sin is a reality and man has freedom of choice. He has to spurn God's love and go past the cross to go to destruction.



News From Our Churches

TRAVEL FLASHES

(Enroute)

My destination was Cerro Gordo, Ill., where my February engagement was to claim my effort and energy with the Brethren there. I was well and happy in anticipation and made my trip more enticing by planning to pass two of our former parishes for Sunday engagements. Accordingly, I wrote to Dr. J. R. Schutz at North Manchester, and Claud Studebaker at South Bend, advising that I would pass their ways and incidentally, if they desired, I would preach. I once experienced such self-imposed appointments by an older brother and just thought I'd try it. It worked in both instances. The apostle Paul seems to have done a bit of that in his day. I had an exhilarating experience in both churches; saw scores of good friends, was "helped" financially in my trip and earned my "board and room" or, at least, got it.

Separated

I had a good deal of jest telling people that wife and I had separated the 11th of October, when she went to help daughter Dorcas move from Buffalo to Chicago. Since that time we had been separated save for a few hours on two occasions. It was simply one of those separations that seemed to be the right thing for the time. It was not too nice; but it does seem that "absence makes the heart grow fonder" for we have been very happy to be "joined together" again. Now for four weeks, we have been husband and wife again as we sojourn in this very fine work for the Lord.

Even in my Automobile

Against her advice, I motored on this trip. For a whole month, my car sat idle and mileage accumulated to make this trip possible. It was an icy trip, all save a few miles; but it is a great satisfaction to go thus. One can start and stop when and where one pleases; he can carry more "things" and have it when one is there. But this time, it did not prove to be so good from several angles. One never knows what will happen, and so, here is illustrated the greatest appeal of the evangelist: "be ready!"

Another Accident

Yes, another! The fourth for each of us, not all the same one. We had gone with the McCartneysmiths to visit the Tomb of Abraham Lincoln during the month of his birth—only 52 miles away. An ideal day and with ideal hosts, we were just coming to "the end of a perfect day" when alas! in Springfield, Ill., about 5 P. M., with the happy experience and emotions of the day behind us (as we thought) driving homeward at a main intersection of streets, with a concealed stop sign on our side of the street (which none of us four saw) hidden by a parked truck, a partly intoxicated driver, with the end of his front bumper, hit the rear hub of our car swerving us one-fourth around, jamming the ladies in the back seat against the sides and we stopped with Mrs. Bame crying, "My back is broken" and acting like it. A First Aid man was soon on the spot calling a doctor and the Police Ambulance. While I went with her to the hospital, McCartneysmiths took care of the car. There she remained two days and is yet very sore, but with no broken bones, thank the good Lord.

The evangelist also had a bad bruise on his chest because of being thrown against the steering wheel. We have nearly recovered after a week. I returned, leaving the wife in the hospital, preached twice the next day and carried on during this last week of the meeting.

Cerro Gordo

Here we have had a fine time in the work of the Lord. Here we have some of the thoroughbred Dunker stock. It is not easy to kill. Though ten years without a pastor and with some evangelism that was certainly lacking some of the "whole gospel" in the interim, several months with the McCartneysmiths has revived hope and courage and with a good deal of "new timber" which they added is now a welded part of this people who call for the whole gospel, like it, and will not be satisfied hereafter without it. They got it from their pastor and if I know how to give it, they got some more of it during these 21 days. The crowds have been consistently good and the interest and appreciation all one could ask or desire. The "eats" have been so wonderful that I weigh second heaviest in a lifetime. The results not yet counted will be reported by the pastor, no doubt, and I shall not be ashamed even though one always sees no reason save sin and selfishness why they were not greater. We have had great pleasure working with this talented, consecrated couple and their people. Oh yes! And Daddy McCartney.

Now Where?

Our next engagement is Goshen, nearly a month away. Vacations so long as that irk me; but what am I to do after coaxing for churches to let me help them while cries go up all the time for more preachers? However, I am already enthused about Goshen. I was to have been there just at the time when my health gave way and they have been so good as to continue or renew their part of the contract. With so many Dunker people thereabouts who always rally to my ministry with the pastor already alert and busy and with dear friends of a lifetime all around that city and nearby towns, I anticipate one of the happiest engagements of the year. I crave the prayers of God's people for a continuation of health, vigor and ambition to spend and be spent for the fullest employment in the work of the Lord.

Charles A. Bame, Carey, Ohio.

HAGERSTOWN, MARYLAND

It has been many months since the Evangelist receive word from this section of the "vineyard" thus I think it mos necessary that we give some account of our labors here.

In general, the work of the church is in a fairly health condition though there is altogether too much laxity on t part of many professed members to measure up to their r sponsibilities. It is expecting too much to ever have a near perfect response from any congregational membership, b in times like these one does look for real development of t spiritual powers of our people as we face the troubles around us. This congregation has seen some 34 of its you men and young women enter the service of the country a this very fact ought to argue for sobering reflection on t part of the rest of us who remain at home. Many peo certainly don't let such reflections turn their thoughts Christ and the Church, though, for they do nothing ab attending divine worship. However, attendance at Sun School and church services is fair and the congregatio manifesting increased interest in the various departm of national Church activity.

During our seventeen months as pastor here, the church has suffered no alarming losses by death—five members having passed away in that period. There has been comparatively little sickness also, for a congregation the size of this one. For these blessings we give thanks to the Heavenly Father.

Since last report two members have been added by reaffirmation and letter, and four have been dismissed to unite with other congregations.

From November 29th to December 6th, 1942, we had the very great pleasure of having Rev. J. Ray Klingensmith with us for a series of special services. This was really Brother Klingensmith's first opportunity to become acquainted with this congregation and so far as our people are concerned the acquaintance was one of great blessing and spiritual benefit. We have learned that one week is all too short for a preacher to enthuse a congregation and at the same time gather in converted people. This was eminently true of this meeting. Brother Klingensmith had just begun to make telling progress when he was under necessity to start west for another appointment. The audiences grew from night to night and on the closing evening the church really began to fill with interested people. "Ray" won a real place in the hearts of this people, and since the pastor and his family had the joy of entertaining him in the parsonage he endeared himself to all of us especially. Our great hope is that he'll be able to come back to us again for a longer stay. There were no confessions of faith during the services but the real blessing we needed, and for which the meeting was held, was received in a fine measure. The interests of the Church, Missions, the solidifying of personal convictions, emphasis on personal evangelism, and a sane approach to mastery of the Word of God—were all stressed and all added up to the finest kind of spiritual blessing for those who attended the services. We wish to take this occasion to thank the Church as a whole for the services of Brother Klingensmith—a servant of God and a true servant of the Church. God bless him.

Our Christmas services were truly enjoyable though the weather played all sorts of havoc with us in the way of a snow and ice storm during Christmas week. A Christmas Operetta—"The Crosspatch Fairies"—was the center of interest in the Sunday School Christmas party, and the children "did themselves proud" in the way they delivered the operetta. We believe that everyone who attended the "party" had a fine and enjoyable evening. Besides the regular Christmas services in the church, and the various "Class Parties" of the organized classes, the "C. E." also gave a Christmas Social on Monday evening, December 28th. This was a most enjoyable affair, with just the right kind of refreshments (for which we thank Lloyd Moser, Earl McCauley and their good wives) some entertainment from our "College Girls," and a Christmas Comedy—"Pop Reads the Christmas Carol" played by the young people themselves. We had a grand time that evening.

Since Christmastime attendance at the worship services have been uniformly good and we face the weeks ahead until Easter Day with great expectation for a real ingathering of spiritual additions to the Body of Christ. Pray for us that the Holy Spirit may work in a mighty way so that lives may be born anew and so that the church in Hagerstown may move forward to occupy advanced ground in the conflict against wrong and evil in all their varied forms.

Our prayers here are that the Brethren Church and all its related interests may move forward mightily and that we all as a people might do a worthy work for our God in the name of Jesus Christ the Lord.

Edwin Boardman, Jr., pastor.

MASONTOWN, PA.

The long looked for Evangelistic campaign is now recorded upon the pages of the past. Brother C. A. Stewart came on schedule and did his part in the meeting. This series was held, as all are now held, under abnormal handicaps. The mixed labor shifts keep a person guessing as whether to address some with "good morning," or "good evening," so sometimes we just played safe and said, "howdy."

The weather with the exception of the Sundays was Spring like, with the accompanying rains. The Sundays were stormy and as a result cut down the general average of the attendance. Considering this loss, our average was 103 plus for all services of the meeting.

Brother Stewart thought that our hills were mountains, so in order that there might be no mistake he was taken to the top of a neighboring mountain and shown the difference.

While we have been associated with Brother Stewart for a number of years in Conference work, and Mission Board work, this is the first time we ever hitched up together in an Evangelistic campaign. His coming was anticipated with pleasure, and there was no disappointment in the realization in the happiness of working together. Wherever he went he made friends and radiated sunshine which will long be remembered after his leaving the field. His sermons were understandable, and true to the old Book.

The visible results of the meeting were sixteen confessions, of which ten were baptized and received into the church the last Sunday of the meeting. Others will follow.

The instrumental music was cared for under the direction of Mrs. Sallie Griffin Dugan. Brother Edgar Berkshire led the singing also aiding in specials. The Sunshine Choir, a Junior Choir recently organized by Mrs. Charles Provance furnished specials for nearly every service at night.

The meeting was so enjoyable that when the last day came, it seemed as though we should be beginning the meeting rather than marking the close. It is a splendid matter when an evangelist leaves the field, with all people united, and has not been the author of diversions and divisions.

Freeman Ankrum, Pastor.

REVIVAL AT MASONTOWN, PA.

On the last Sunday in January the revival in Masontown, Pennsylvania, was launched by the pastor Rev. Freeman Ankrum. On the first day of February we arrived in Masontown to help in this meeting. This was our first meeting in the East and the first trip to Pennsylvania and the first time Brother Ankrum and I had ever worked together in a meeting. Brother Ankrum met us at the train and we went to the parsonage where we were made welcome and where we made our home for the following two weeks. It is perhaps needless to say that it was a real home and everything was done to make us comfortable.

We were also royally received by the church. The first service on Monday evening was well attended and every evening throughout the two weeks we were greeted by a good audience. This is a fine group of people who are very much interested in the work of the Master. For two weeks they worked and prayed earnestly for the salvation of souls. Their homes were open to the pastor and family and the evangelist, and everywhere we went we received a warm welcome.

The gasoline rationing had its effect upon the attendance. There were many that could not attend the services regularly who would have been there more often if they could have had

gasoline. But taking all into consideration the meetings were well attended. We had nice weather till the last week end when the zero weather hit us. This also cut down the attendance some. Most of the people who did come had to walk. Some of them walked quite a distance. When it is cold people will not go if they have to walk very far. But this is a very loyal group of people to their Lord and their church. We thoroughly enjoyed working with them and their pastor. We also rejoice with them and praise the Lord for victories won. It seems that there ought to have been more accomplished, but the pastor, and people and myself did what we could and we leave the results with the Lord.

We want to thank these people for their hospitality and for giving us this privilege of working with them and for their offering. We pray the blessings of God upon them. The pastor will report the number of accessions and the result of the meetings.

C. A. Stewart.

PHILADELPHIA, PENNSYLVANIA

(Apostolic Mission)

I have had many inquiries about "The Apostolic Mission." I will give a brief answer through the columns of **The Evangelist.**

1. We have been extremely busy and then I have had a very bad cold. This is the second real bad cold I have had within the last five years. For more than a month I have been out but little, but I am very glad to be able to say that I am much better and during the mild spell I am doing considerable calling, and it is having a favorable effect upon our attendance and interest. We have had very extreme changes in the weather—the coldest and the warmest we have had for many years for this season of the year.

2. Since we live in the mission I have not failed in filling the pulpit during my illness. Yesterday, February 21, we had an exceptionally good time. We have two more applications for baptism. We expect to baptize them next Sunday at the afternoon service. One, a young man from Camden, New Jersey, and the other a middle aged lady within a square of the mission.

3. My partner has purchased a car and has been bringing some to the mission.

4. Our expectations have been more than realized, with the exception of the attendance, and that is as good as we expected. Over the holidays, war conditions and Milton's double work have been the cause. Two of our boys that have automobiles have been called to the service. Sickness and over work has kept some away, but in spite of all this and other difficulties we have had some wonderful meetings.

5. Our real estate man, a very active Methodist, has been very good to us. We are buying the building of a bankrupt concern of which he is the agent, for about half of what some think it is worth. We will have more to say about this later. My daughter is purchasing it. Her expenses will be about half of ordinary rent; the balance will go towards reducing the debt. This will give permanency to our work and will not increase our expenses.

My partner, Milton Robinson, is putting in sixty hours of work a week; attends Seminary; works three nights a week; does half the preaching; superintends the Sunday School and does some visiting, and also uses his car in bringing people from Camden, New Jersey and from other places, to church and Sunday School.

As soon as the weather breaks and I get entirely well I will do quite a good deal of visiting. When spring comes we hope to put harder pressure upon the work. When we open up out-door services we will become better known in the community. We think we have a wonderful site as well as a wonderful building, and, since my daughter is buying it, this will give permanency to the work.

I ask all to pray that or mission may not only be Apostolic in doctrine, **but especially Apostolic in Evangelism.**

Isaac D. Bowman,
3039 Germantown Avenue,
Philadelphia, Pa.

—O—O—

READ AND TAKE NOTICE

The following letter came to the Editor's desk a few days ago, and it was so full of good common sense and definite suggestion that we are taking the liberty, even without consulting the writer, to pass it on for your thought and meditation. Thank you, Brother Miller, for your good words.—Editor.

New Paris, Ind.,
Feb. 15, 1943.

Brethren Publishing Co.,
Ashland, Ohio.

Dear Editor:

I have personally noticed the effort being put forth by our church leaders to place the Evangelist in the homes of our people. I have become immensely interested in the effort.

First, Mr. Editor, I cannot see why any church should not avail themselves of the opportunity to place this religious paper in the homes of their members, especially when there are so many irreligious magazines drift into our homes and seemingly there is nothing said about them to stop their coming. We leave many magazines cluttered up with all sorts of modern day pictures and articles enter our homes, and all seem to enjoy them, but when it comes to a religious paper of our own denomination, out of which the very energy of our church can be generated we seem to think every angle of the whole matter needs to be weighed. Why this is so I cannot understand. I am ashamed and embarrassed when I look at the low score of our 100% Evangelist readers. I really cannot understand why a paper with the up to date needs of our missions, the Brethren Home, the College and the Seminary which has been and will continue to be the builder of our ministry and a dozen or more other good things should not have the first support of every Brethren Church.

If there is anything in our hearts, or within the ministry that is retarding this 100% goal, let us be frank in admitting the trouble and get things cleared up—personal ambitions, jealousies, and most assuredly this is being done in the Evangelist today.

The writer is made to think of the words of a former pastor and college professor, the late Arthur L. DeLozier, who made the statement to the writer when just a boy, that a strong church is only made up of firm believers in its various organizations and generous contributions to the support of same. Now if we believe in our church, organizations, and leaders, why delay with our subscriptions to the paper that will give us all the news of the church, which is so important to our young people and our church of tomorrow.

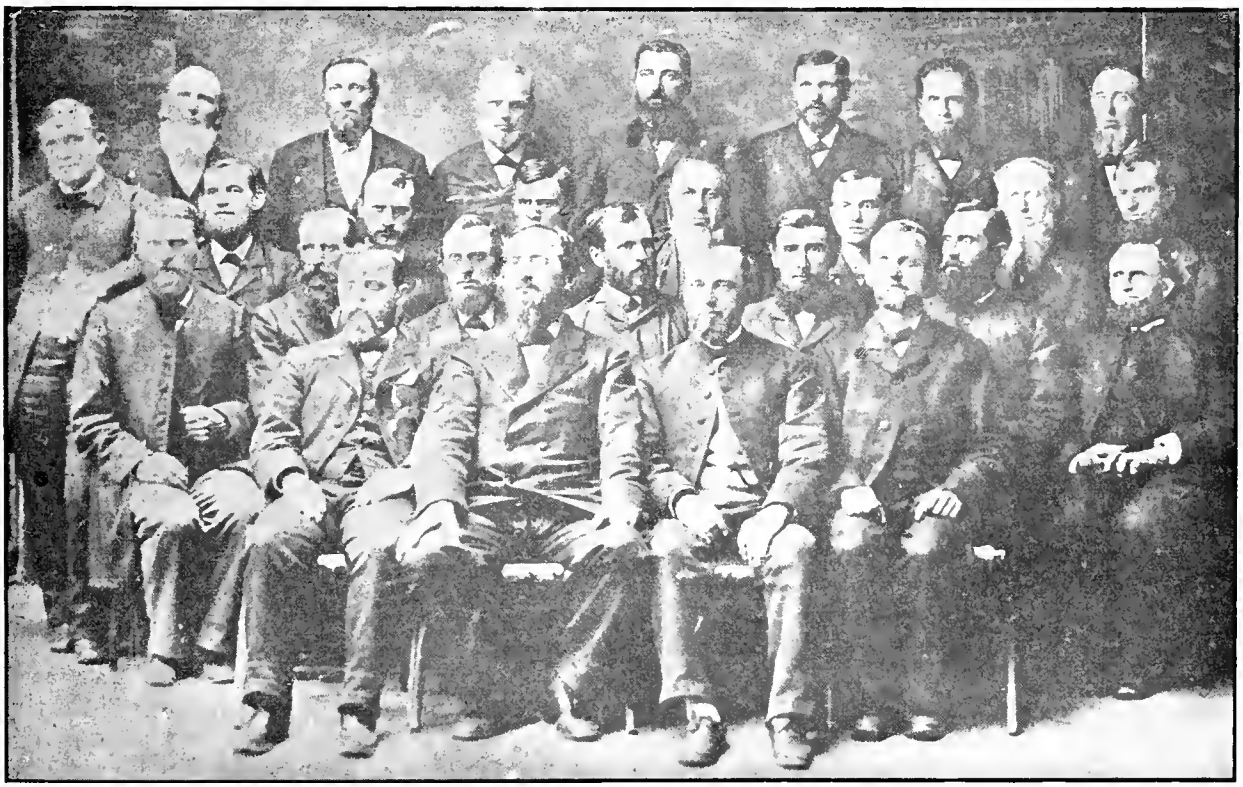
Enclosed please find my contribution to the Publishing.

Yours for greater service in Brethren Work,
Everett E. Mill

The BRETHREN EVANGELIST

Vol. LXV, No. 11 March 13, 1943

Founders' Day Number



Some of the Early Founders of the Brethren Church

How Many Can You Name?

Official Organ
of The Brethren Church

St. Clair Benshoff 2-1-45
Milledgeville, Illinois 1-1-44

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INTERESTING ITEMS

IN ORDER THAT THE READERS MAY RECOGNIZE the men in the picture on the front of this week's issue of The Evangelist we are supplying the names in their proper order at the bottom of page 3. Many of the older brethren will recognize them without having to refer to this list.

WE HAVE SET THE BODY OF THE FOUNDERS' DAY NUMBER in the larger type in order that those whose eyesight is not so good might have the joy of easily reading this material. We believe that the older brethren will appreciate more the descriptive articles in this way. We wish to express our appreciation for the articles supplied and especially express our thanks to our Conference Moderator, Prof. J. Garber Drushal.

THE REVIVAL AT THE ROANN, INDIANA, CHURCH will be conducted beginning April 4th and closing April 18th. Put this meeting on your prayer list. Brother Smith Rose is the pastor.

WE NOTE FROM BROTHER W. S. CRICK'S Johnstown Third bulletin that their Father and Son Banquet was held on Thursday evening, February 25th in the Church social rooms. Chester L. Figart was the Toastmaster and the speaker of the evening was Judge Ivan McKenrick. A full report of this banquet should find its place in the Laymen's Column.

JUST BY WAY OF REMINDER! We see so many announcements of special services, revival meetings, group gatherings, laymen's meetings and the like in the bulletins that come to the editor's desk, which, while they are interesting as announcements to the local church, are not of interest as such to the brotherhood-at-large. It is the report of these doings that interests the readers of The Evangelist. Many times we make reference to these meetings, but too often it is far past the time of the holding of such meetings. Here is what we are asking, and we do not think it is too much to ask. When the bulletins are mailed (often four or five at a time) call our attention to your special meetings, by means of a post card or letter, giving the report of the happenings that are announced through your bulletins. If the bulletin comes far enough ahead of the date of these meetings, we are always glad to make mention of them for announcement purposes. But try to get the report of the meeting in after it has happened, too. This makes the reading the brotherhood desires. Many of you do this, but not enough. Remember, even a post card with the bare facts will help the editor to make your report better reading.

WE HAVE THE REPORT OF THE WHITE GIFT OFFERING ready for printing. It would have appeared in this week's issue had it not been crowded out by the wealth of material for the Founders' Number. However this report will appear in the issue of March 27th, since next week's issue is the Missionary number.

PASTORATE OPEN

The Linwood, Maryland, Brethren Church pastorate will be vacant on and after May 1, 1943. Correspondence may be had with:

C. U. Messler,
Union Bridge, Maryland.

Founders' Day - Its Necessity

Rev. C. A. Stewart

Vice Moderator of the General Conference of Brethren Churches

There is a great need in our church for a Founders' Day program. We recently asked an audience of about two hundred, who the founder of the Brethren Church was, and only one could answer. What is true in this church is true in the entire brotherhood.

So many know so little about our church. How it happened to come into existence, and who were the leaders; how they were chosen, and what part they had to play in American history; why we believe in Trine Immersion, The Lord's Supper, Feet Washing and all the other doctrines that are peculiar to the Brethren Church.

This "Founders' Day is not an attempt, and should never be made so, to worship the founders of the church. First, because our worship must never be diverted from the worship of our Lord and Savior Jesus Christ. We dare not have any other gods before Him. And second, to worship the founders of the church would be thwarting the very purpose they had in mind when they chose to keep secret the name of the first one chosen to baptize the rest of the first group that was baptized and organized into a church.

We, like all other denominations, should honor those who sacrified and suffered that we might have the rich heritage that we have today. We believe every member of the church should know something about them and why they stood for the doctrines we practice today, and the suffering they had to endure for them. If we knew more about them, the practices of our church would become more precious to us.

The Brethren Church was not born as the result of some fanatical idea conceived in the heart of a man or a group of men who wanted to be leaders, and to do so have an organization of their own. But those eight pious souls that quietly wended their way along the banks of the Eider River at Schwarzenau in Germany, had been searching the Scriptures to find a way of truth for their troubled souls. And when they found what they thought the scriptures taught concerning baptism, they proceeded to carry out that teaching. They also proceeded to carry out the teaching concerning the Lord's Supper. They were guided by the Holy Spirit as they read the Scriptures and were so convinced that they were right that they were later driven from one part of the country to another, and were persecuted, not only by the rulers and ruling powers of the various sections of the country they were in, but by the religious sects and denominations of the day. Many of them had their property and homes taken away from them, and some were thrown into prison and some were placed in the galleys among hardened criminals for a number of years, because of their faith. Some finally fled to America, to the land of freedom, but in so doing they suffered untold sacrifice and many of them died.

In the New World they faced many hardships, but in spite of it all they gave us a great heritage. Also a great church with a message for the world today and we should honor them for it.

A "Founders' Day" is a very fitting gesture and should enlighten the entire church. We ought to know something about them and why the Brethren Church came into existence.

Bryan, Ohio.

Suggested Order of Service for FOUNDERS' DAY IN BRETHREN CHURCHES

Suggested by Dr. L. E. Lindower

Call to Worship
Hymn, "How Firm a Foundation."
Invocation
Hymn, "Faith Is the Victory."
Responsive Reading (from Hebrews 11)
Prayer
Hymn, Faith of Our Fathers."
Memorial, "Christopher Sower, Sr."
Special Music
Sermon, "Pioneers of the Faith."
Hymn, "Jesus Calls Us."
Benediction

KEY TO THE PICTURE SHOWN ON COVER

Back Row (Standing) W. L. Spanogle, Wm. Keifer, J. H. Swihart, W. J. H. Bauman, E. L. Yoder, J. W. Beer, Stephen Hildebrand, D. S. Cripe.

Third Row—Edward Mason, J. H. Worst, S. H. Bashor, P. J. Brown, A. A. Cober, T. E. Davis, J. C. Cripe.

Second Row—J. P. Martin, George Neff, J. A. Ridenour, R. Z. Replogle, Henry Jacobs, J. W. Fitzgerald, J. B. Wampler.

Front Row—H. F. Nixon, H. R. Holsinger, E. S. Miller, Samuel Keehl.

The Sower Celebration

Material furnished by Prof. M. A. Stuckey

At the request of the Moderator of the General Conference of the Brethren Church, Prof. J. Garber Drushal, I am providing for the readers of the Evangelist some biographical sketches of the famous Sowers family.

The present year marks for Brethrenism the two-hundredth anniversary of the printing of the Bible in the German language for the colonial peoples of early America. For it was in 1743 that the elder Mr. Sower, after much labour and earnest zeal, brought forth the first edition of the now famous Sower Bibles.

Our denomination will honor the memory of the first of the three Sowers this year. This will be done through the pulpits and the press of our fraternity until the time of the coming General Conference in August, when, at the direction of the Executive Committee of said Conference, a memorial celebration is being planned to commemorate the life and contributions of the layman-publisher-leader of Germantown.

The three biographical sketches appended below have been taken from the relatively new DICTIONARY OF AMERICAN BIOGRAPHY published by the Scribner press, Vol. 17, pp. 415-418. The first concerns the elder Mr. Sower; the second, his son; and the third, his grandson. It is the name of Christopher, Sr., whom we are memorializing during the present year, and his name should be carefully distinguished from those of his immediate kinship.

The DICTIONARY materials are quite objective in nature and will, I believe, be very informing to the ministry and to the laity of our communion.

M. A. Stuckey.

CHRISTOPHER SOWER
(*Father*)

Christopher Sower (1693-September 25, 1758), printer and publisher, was born in Germany at Laasphe on the Lahn, which was then in the county of Sayn-Wittgenstein-Berleburg. Under its pious regent, the Countess Hedwig Sophia, this diminutive realm had become an asylum for sectarians and separatists from all Germany. Sower, who was of humble origin, grew to manhood buffeted by winds of doctrine blowing from every quarter and thoroughly enjoyed the gusty spiritual climate.

Seeking greater economic with equal religious liberty, he emigrated to Pennsylvania in the autumn of 1724, bringing with him his wife, Maria Christina, and their three-year-old son, Christopher, (1721-1784). He worked as a tailor in Germantown until the spring of 1726 and then bought and began to farm a fifty-acre tract, now part of Leacock township, Lancaster County, in the Conestoga Valley. Here his proximity to Johann Conrad Beissel, whom he had known in Germany, proved ruinous, for in 1730 Mrs. Sower was converted to Beissel's doctrines and left her husband in order to live as a hermit. As Sister Marcella she became sub-prioress of the Ephrata Community, but in 1744 she was at last persuaded to return to her family. Sower, his farming operations crippled by her desertion, went back to Germantown and formed an alliance with Christopher Witt, an English mystic, physician and astrologer, the last survivor of the society founded by Johann Kelpius. Under Witt's tuition he learned clock-making, his principal occupation for the next few years, and tried his hand at concocting herbal medicines, but his religious scruples probably made him abstain from the darker arts practiced by his master.

He bought six acres of land in Germantown, built a large house, and in 1738 began his notable career as the first German printer and publisher in America. Where he obtained his press, type, and other apparatus, and the skill to use them, is unknown. The first issue of the press was *Eine Ernstliche Ermahnung, an Junge und Alte* (1738) and was followed by *Der Hoch-Deutsch Americanische Calendar* (1739), his famous almanac, the last issue of which appeared in 1777.

The first complete book from the press was the *Zionitischer Weyrauchs Hugel oder Myrrhen Berg* (1739), a huge hymnbook for the Ephrata Community, of which John Peter Miller was editor. The 400th hymn in the collection was the cause of a ludicrous controversy between Beissel and Sower. On August 20, 1739, o. s., appeared the first number of the newspaper, *Der Hoch-Deutsch Pennsylvanische Geschicht-Schriber,* which, with various changes of title, had a career as long as the almanac. These two publications were sold throughout the colonies and made Sower and his son influential among the Germans of Pennsylvania and Maryland. Among the sectarians their influence was especially great.

Very early Sower spoke out against war and slavery; in 1754, scenting a political plot in Provost William Smith's proposed charity schools among the Pennsylvania Germans, he waged a bitter, victorious war against the plan. As a result of Sower's propaganda, Michael Schlatter, who had innocently accepted the superintendency of the schools, was thoroughly discredited and his usefulness among the German Reformed destroyed.

The most famous and ambitious of all Sower's untakings was his edition of the Bible, *Biblia; Das ist, Die Heilige Schrift Altes and Neues Testaments, Nach der Deutschen Ubersetzung D. Martin Luther's* (1743). Except for the Indian version of John Eliot, this was the first American edition of the Bible. Sower's son published editions in 1764 and 1776. His first publication in English was *Extract from the Laws of William Penn* (1740); from 1749 on, English as well as German publications were regularly issued from the press.

Most books bearing the Sower imprint were religious or educational. Sower made his own ink and may perhaps have cast type, although his best fonts came from the foundry of Dr. Keinrich Ehrenfried Luther at Frankfurt-am-Main; he is also said to have built a paper-mill in 1744 (Weeks, post, p. 31).

For many years he continued to conduct a shop in which he sold medicines, clocks and other wares. He was an agent for the Pennsylvania stoves invented by Franklin and manufactured by Robert Grace at Warwick Furnace. He was one of the leaders of the German Baptist Brethren. In his zeal for social reform and religious dissent, his thirst for practical information and handiness at many trades and crafts, and in his remarkable talent for popular journalism, he was, with certain variations, a German Daniel Defoe.

He died at his home in Germantown and was buried on his own land behind his house. G. H. G.

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CHRISTOPHER SOWER
(*Son*)

Christopher Sower (September 1721-August 2, 1784), bishop of the Dunkers or German Brethren, printer and publisher, was born at Laasphe, Westphalia, the only child of Christopher Sower (1693-1758), and Maria Christina Sower, and was brought to Pennsylvania by his parents in 1724. As a boy he received his schooling from the celebrated Christopher Dock, whose *Eine Einfaltige und grundlich abgefasste Schul-Ordnung* (1770) he later took pride in publishing; heard the preaching of Alexander Mack, the founder of the Dunker sect; and learned printing and book-binding, ink-making, and other trades from his father.

He was baptized, February 24, 1737 o. s.; was made a deacon of the Germantown congregation in May, 1747; became an elder on trial in June, 1748; was ordained by Peter Becker, June 10, 1753. To the very end of his life he was the leader of his sect, exerting on it an influence that continued to be felt for several generations. The power and persuasiveness of his preaching, his insight into the human heart, and his humble, charitable way of life have been a tradition among his people.

Meanwhile, on April 21, 1751 o. s., he married Catherine Sharpnack of Germantown, who bore him nine children and died on January 8, 1777.

He early took charge of the mantown, and beginning in 1754 the English publications of the Sower press bore his imprint. On his father's death in 1758 he fell heir to the whole establishment and carried on the business with the intelligence and energy that had distinguished his father. The most notable productions of the press under his management were the second and third editions (1763 and 1776) of the Sower, or Germantown, Bible. In 1773 he built a paper-mill on the Schuylkill.

In his periodicals he was a steadfast opponent of negro slavery, and berated the Germans for allowing the evil practice to take root among them. His political support went to the proprietary party. With the outbreak of the Revolution his prosperity ceased and evil days came upon him. Like the Quakers, Mennonites, Schwenkfelders, and Moravians, the Dunkers refused to take oaths or to bear arms. As the leader of the Dunkers, Sower was suspected all the more because his sons Christopher and Peter were avowed Loyalists; and suspiction ripened into conviction when it was realized that he was a man of wealth whose houses, lands, and goods would enrich more than one deserving patriot. In a proclamation of May 8, 1778, he was named as under suspicion of treason and given until June 25 to appear before

a magistrate. On May 23, 1778, he was arrested, maltreated, and variously abused, and was released only by the intervention of Gen. John Peter Gabriel Muhlenberg. His property, except what clothes he wore and a little food, was ruthlessly taken from him and was disposed of "at auction" for a fraction of its actual value. Sower might have obtained redress, but, true to his religious convictions, he refused to go to law. His one protest was against the ignominy of being called a traitor.

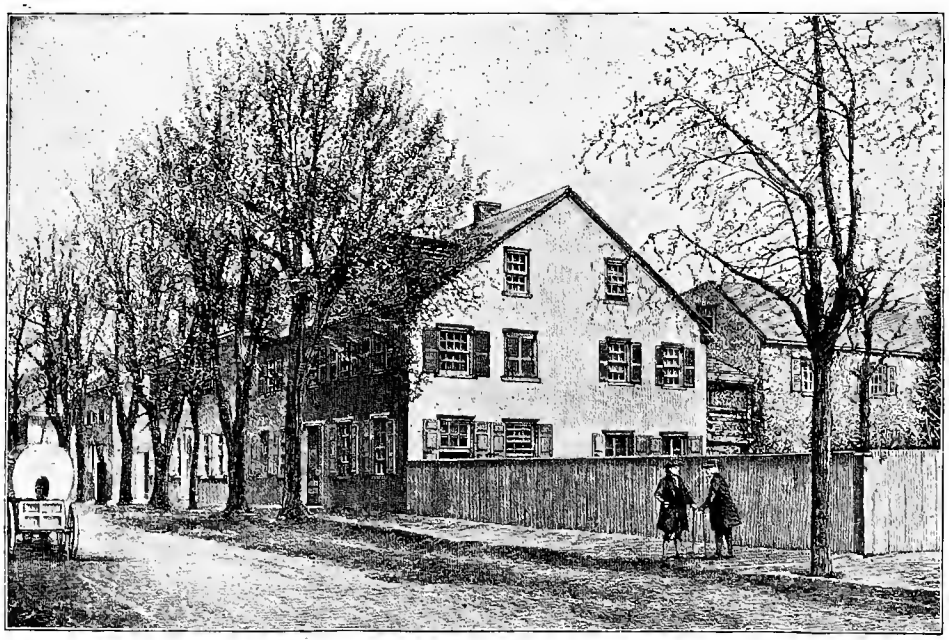
The few remaining years of his life were spent in Metchacton, a few miles above Norristown, where he found refuge in a friend's house, and was cared for by his daughter, Catherine. He earned what money he needed by working as a bookbinder. Two weeks before his death he went on foot the twelve miles to Skippack to preach at a meeting of the Brethren. He died and was buried at Metchacton. G. H. G.

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CHRISTOPHER SOWER
(*Grandson*)

Christopher Sower (January 27, 1754--July 3, 1799), Pennsylvania publisher and Loyalist, was born in Germantown, Pennsylvania, the son of the second Christopher Sower and his wife, Catherine (Sharpnack) Sower. Reared in a family who were leaders among the Dunkers, he naturally conceived a strong antipathy to those colonial leaders—among them Benjamin Franklin, Henry Melchoir Muhlenberg, the leader of the German Lutheran Church in America, and John Henry Miller, the publisher of *Der Wochentliche Pennsylvanische Staatsbote*, who were bitter critics of the German sectarians and of the beliefs they held. When these men favored the Colonial party in its disagreement with the mother country, the conservatism of young Sower, accentuated by his aversion to the opponents of his family, drove him early into the ranks of those who were loyal to the British government. On January 8, 1775, he was married to Hannah Knorr, sister of the wife of Zachariah Poulson.

His public life began toward the end of 1774, when his father, without legal formality, transferred to him the ancestral home in Germantown and the famous Sower printing establishment. Sometime between April 20, 1775 and March 20, 1776, the name of the firm was changed to Christopher Sower and Son; between the latter date and February, 1777 it became Christopher Sower, Jr., and Peter Sower, the young man, thus publicly assumed full charge. During those momentous years he apparently published in his newspaper, *Die Germantowner Zeitung*, everything favorable to the royal cause so far as the Patriot authorities allowed him, and when the British took possession of Philadelphia in September, 1777, he removed to that city and continued the paper under the title, *Der Pennsylvanische Staats*

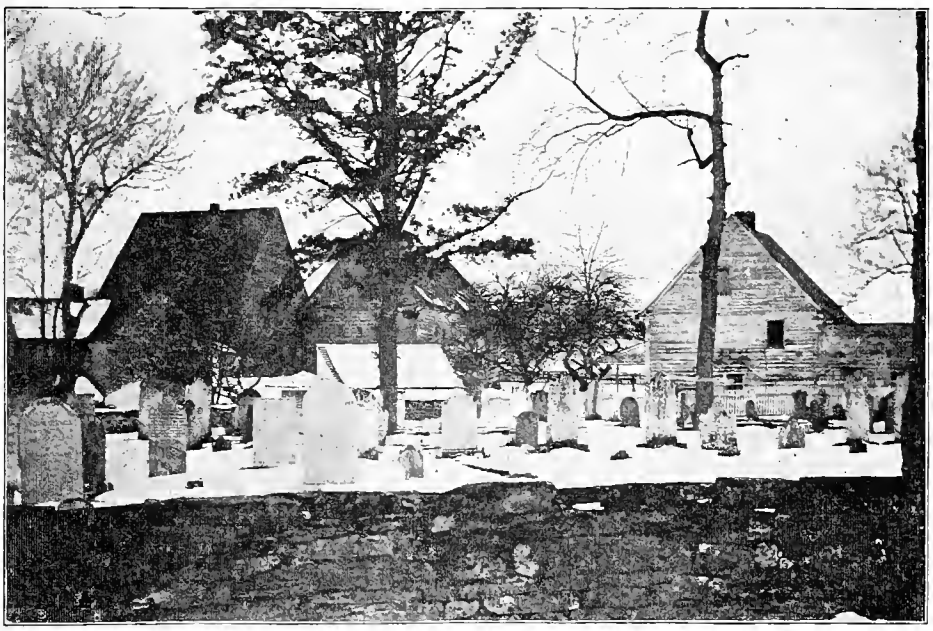


Christopher Sower Residence—Erected in Philadelphia in 1731
Printing Establishment in the rear

Courier. On December 5th he was wounded and captured by a detachment of American troops in Germantown, and on January 10th of the following year he was released by exchange. At the time of the evacuation of Philadelphia by the British in 1778, he had no safe alternative but to accompany them to New York. In August the estate of the entire family, variously estimated to be worth from ten to thirty thousand pounds, was confiscated and sold. With the encouragement of Sir Henry Clinton he now entered into correspondence with various men in Pennsylvania for the purpose of obtaining information and of organizing Loyalist Associations, which in February, 1789 in the counties of Lancaster, York, and Northumberland professed to have an enrollment of six thousand, probably an exaggeration. He also published and distributed in the spring of 1780 a sixteen-page pamphlet with the title, *Zuschrift an die Teuschen in Pennsylvanion und benachbarten Provinzen*, a publication that may be considered the valedictory of the family as colonial printers. A year later, in the spring of 1781, he was sent by Clinton on a secret mission to Virginia. After the defeat of Cornwallis he concentrated his efforts on futile attempts to induce the British government to grant such liberal terms to the Colonies that they would willingly remain in the empire. On the British evacuation of New York he went to England to push his claims for indemnification for the losses he had sustained, and was allowed the sum of 1,289 pounds.

In 1785 he went to the province of New Brunswick, where he later became deputy postmaster-general and king's printer of the province, and published the *Royal Gazette and Weekly Advertiser*.

Leaving New Brunswick in 1799 he went to the home of his youngest brother, Samuel, in Baltimore, Maryland, where he died, survived by his wife and five of his children. J. O. K.



Graveyard, Sisters' House and Meetinghouse at Ephrata.

The Line of Leadership

Rev. E. L. Miller

In keeping with the Founders' Day idea, we might well give some time to thinking about a great heritage that is ours as Brethren in the fine line of leaders that has been ours from the very beginning to the present day. Special attention will very likely be given to individuals among these leaders as others write for this special celebration. Our attempt shall be to show how we have been blessed and how that among the Christian denominations the Brethren need not bow their heads or take a back seat. From the time of the Macks, Senior and Junior, and the Sowers, Senior and Junior, the Brethren peoples have had leaders who not only knew where they were going, but also knew how to get there. All along the nearly two and one half centuries of our existence, men, who were rather quiet in their ways and not given to self-advertising, kept the fires of religion pure and undefiled, as they understood such, burning and bright.

As a lad, and before the Progressive movement had really gotten under way, I can remember those older Brethren how they moved about in my old

home state and how their very demeanor spoke leadership. And they were followed enthusiastically by the rank and file of Brethren.

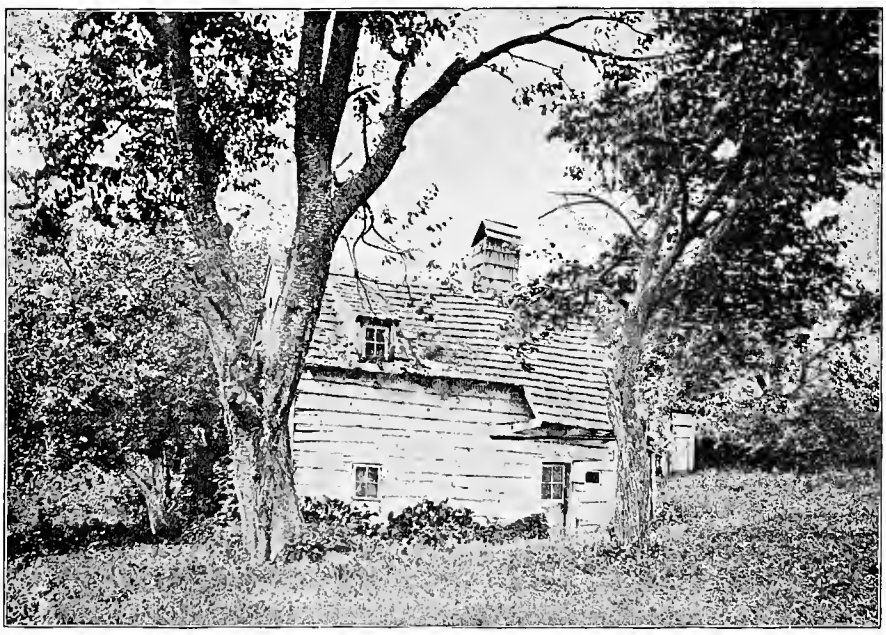
Then when the sad day of division came among the "Plain People" we had those who were quite naturally born to the leadership role. Our Holsingers, Kneppers, Gnageys, and many still living among us, just went right on with the leadership line unbroken. Of our more modern leaders who are worthy the name, we have our dearly beloved Dr. J. Allen Miller. How badly we needed his leadership and fatherly advice in recent years, only too many of us realize. Dr. Wm. H. Beachler, was another of those who did things and kept the line of true leadership unbroken. And dare we speak respectfully of the living too? Well then, Dr. W. S. Bell, Dr. Martin Shively, Dr. G. W. Rench among the older of our men are those who have proved worthy their medals of honor and highest regard. Besides there are others still in the land of the living who have won their spurs or wings if you will have it that way, and our beloved church need not fear for her future if what these say and do will be taken up by men like-minded in the days that are ahead.

Now I know there are those who would have had us dig up a lot of the names of those who bore the brunt in days gone by. We do not think that necessary to this article. But we do insist and declare that they were a likely group and even though many of them did not have the privilege of formal education or training, they still had the stuff in them that made for a leadership that is second to none in all the denominations.

It may be that these leaders of the older days led their people From rather than TO things. But in their day that may have been the more necessary thing. We salute them for the way they kept the people loyal to standards that were very high and faithful in carrying out programs that to other groups would have been and were very distasteful. One of the signs of real leadership is to get folks to do what they should do rather than what they merely want to do. These Brethren surely were successful here. And even today those who have taken up the task of leading the church group, there is that faithfulness and loyalty to the "faith once delivered," and to the doctrinal position of the church that no one needs fear a letting-down from the high standards set by the Macks and Sowers with their supporting Brethren of the days long ago.

The line of real leadership has been kept unbroken over all these years and we are not the ones to see it lose its power in our day. Clear vision, fearless effort and abiding faith in the Lord who has laid the burden of leadership upon these is strong among us today and on future celebrations of this order, the church will still be privileged to hold its head high in respect for those who have kept the faith.

—Maurertown, Virginia.



Home of Johann Conrad Beissel—Ephrata
Where Peter Miller is thought to have translated the Declaration of Independence into seven different languages.

How would

YOU

like to live in a

house

like this?

CHRISTOPHER SOWER PRINTER

By Rev. Frank Gehman

Christopher Sower — printer, book-binder, inventor, herbalist, optician, watchmaker, manufacturer, statesman — was a leader in shaping the political and religious thought of his day. Amongst the German colonists of that early period he wielded an influence as great as and like unto that of his neighbor and contemporary, Benjamin Franklin, amongst the English-speaking colonists. "In the religious, political, educational, social and public life of his day he was a prominent figure, moving in easy familiarity and on equal footing with the leading statesmen and educators of his time."

He came to America from his native Germany in 1724, bringing with him his wife and three-year-old son, Christopher the second. After two years of indifferent or even doubtful success in Germantown, first as a dealer in spectacles and then as a tailor, he went with his family to the Conestoga valley, Lancaster county, Pa., where he set up as a small farmer. Here he prospered and it was probably here (likely in 1728) that he became a member of the Dunker Church. But here it was also that great sadness came to him when his wife was ensnared in the mystical teachings of the eccentric Conrad Beissel and deserted home, husband and child for the Ephrata movement.

A few months later, in the spring of 1731, the saddened husband and son sold out the farm and went back to Germantown where for the second time the friendship of Peter Becker opened a haven. Sower was one of those men, slow in maturing, who do not accomplish their great work until after an age when many men have seen whatever success is to be theirs. The next seven years were important years in his life and were, so to speak, a period of preparation for his outstanding career as editor and publisher.

He had changed occupations so frequently that further changes were easy for him. His powers of mind were now well matured and he was of settled religious convictions. He cast about for a time, testing his powers and inclinations. That he tried a number of things in the years following his return to Germantown there is ample evidence. He learned the carpenter's trade, became a skilled wheelright and cabinet-maker, and soon was a proficient clockmaker.

Of him it is later said in Professor Seidensticker's account that: "He is a very ingenious man, a separatist, who has learned thirty trades without a teacher. For he came to America as a tailor and now he is a printer, an apothecary, a surgeon, a botanist, a manufacturer of clocks and watches, a cabinet-maker, a book-binder, the writer of a newspaper who himself manufactured the entire equipment of his printing establishment, a drawer of wire and lead, a manufacturer of paper, etc., etc."

It is not known just when or how Sower conceived the notion of becoming a printer. He may have gotten the notion while working his Lancaster county farm. Or it may have been suggested to him by either of his good friends Mack and Becker. During his stay in the neighborhood of Ephrata the members of that movement had brought out two hymn books which were printed for them by Benjamin Franklin in Philadelphia. However the relations with Franklin were not too cordial, chiefly because of his contempt for the German whom he called the "Dutch." This may have suggested to Sower the idea of a German press in the colonies.

On June 11, 1732 Franklin announced his intention of publishing a German newspaper which purported to be a translation of his English newspaper. It was to have appeared every other Saturday, but seems rather to have been a weekly. Sower, who was then in Germantown, may have seen immediately what was involved in having a German newspaper controlled by a man who so cordially hated everything German as Franklin seems to have done, and so may have begun at once to plan and work to the end of establishing his own press.

Let us look for a moment at the earlier history of the newspaper. As far back as the beginning of the seventh century B. C. daily bulletins were published in Rome to report the doings of the Army in all parts of the Empire and beyond. In 1556 there appeared in Venice what may be called the first newspaper, a small sheet which sold for a small coin. Some 50 years later in Frankfort, Germany, the "Frankfurter Zeitung" began publication. It was the first daily paper on record. In 1662 the first newspaper in English, "The Weekly News," was published. England had no daily paper until in 1702 due, in large part, to a severe censorship set up by the king. In that year "The Daily Courant" broke the censorship barriers, and development was more rapid thereafter.

"Publick Occurrences" held the honor of being the first newspaper on the American continent, appearing in 1689-90. Then came "The Boston News Letter" and "The Boston Gazette"; the latter published for a time by Benjamin Franklin's brother, James. Later Franklin gave financial aid to his brother in

publishing "The New England Courant." John Walter published, in 1785, "The Times," and is accrediated with the idea of the Newspaper as it is today.

In Philadelphia Benjamin Franklin issued (in English) "The Pennsylvania Gazette." Then in 1732 he brought out his "Philadelphische Zeitung," a newspaper in High German and the first German newspaper in America. Franklin, however, had no German script type but printed his German newspaper in Roman characters. Nor did he have any German script until more than ten years after this, receiving his first from Christopher Sower soon after he finished printing his Bible in 1743. Franklin's German paper does not seem to have been a success, was never popular amongst the German settlers and never had a large circulation. A few years later when Sower introduced his newspaper it had a hearty reception.

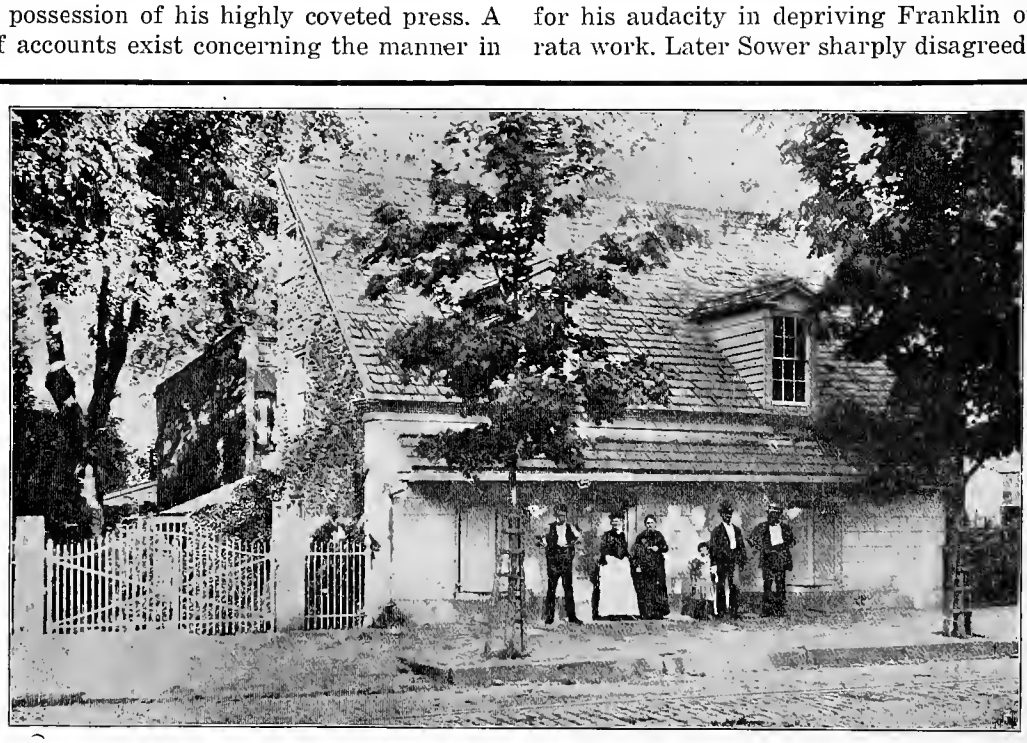
Once convinced of the need of a German press in the colonies, Sower set to work to see what could be done about it. He wrote to some of the German clergy in England to secure their aid in obtaining a press. Nothing came of it. At the same time he wrote to the authorities of the Halle Institution in Germany concerning the same matter. This was in 1735. Neither had he any success there because of the doubt expressed by one of the authorities "whether any service should be rendered by a printing-press in the West Indies."

Deep and impenetrable mystery surrounds the further efforts of Sower to obtain his press and his subsequent success in doing so. Nevertheless he persevered in his efforts and in the spring of 1738 he came into possession of his highly coveted press. A number of accounts exist concerning the manner in which he obtained this press, but there is no certainty about any of them, and there is considerable contradiction between them.

The first issue of this famous press was a broadside (an unfolded sheet printed on one side only) appearing probably in June, 1738. Its workmanship was of good quality, indicating the assistance of an experienced hand, but whose is not known. This historically significant imprint, carrying a message of spiritual admonition, was the first page printed in America in German type, and has become quite a relic. Only three copies are known to exist. Two other sheets at least came from the Sower press the first year of its operation. Also the first issue of the Sower almanac.

Likewise this first year saw the first book undertaken by the new but undaunted printer. It was a large hymnal of 791 pages prepared by the Ephrata community. Undertaken early in the year 1738 soon after the installation of the press, assistance was provided in its printing by those from Ephrata who had experience in printing. Three months after the press was set up work on the hymnal was going nicely. The first sheets were struck off in June and it must have brought great pleasure to the workmen when they turned out the first pages of the first book to be printed in America in German type.

It was not long until the supply of paper on hand was exhausted and when the printer went to obtain more he discovered that there was none for sale. Careful enquiry disclosed that Benjamin Franklin had quietly bought up the entire supply in the colonies, and dearly did he make the upstart printer pay for his audacity in depriving Franklin of the Ephrata work. Later Sower sharply disagreed with Beis-



Minister's Residence at Germantown

sel over what he regarded as the idolatrous nature of some of the hymns and for a while a considerable controversy raged between the two. Nevertheless the hymnal was completed some time in 1739, marking an important event in the history of German printing in America. For some ten years Andrew Bradford and Benjamin Franklin had been printing German books and periodicals in Philadelphia, but as yet they had no German script. This hymnal was the first entirely German book produced in America.

The Sower press issued two periodicals, a newspaper and a magazine. The newspaper which was printed in German type was the first wholly German newspaper to be issued in America. The first issue appeared on Aug. 10, 1739. It was a small sheet, containing four pages with double columns. Its title (translated) was "The High-German Pennsylvania Recorder of Events." Only one copy of this first issue is known to exist, but it is important in the history of printing in America. Projected as a quarterly, the paper met such approval that from the beginning it appeared monthly. In the second year of its history it was enlarged. The editor set out at the start to print only facts, but soon found difficulty in always getting the "facts." Such were his moral principles that four years later he changed the name from recorder of "events" to recorder of "reports."

In 1749 the paper began to appear twice a month after ten years as a very popular monthly. By 1752 its circulation had increased to four thousand. In 1762 the Second Christopher Sower, like his father, before him, troubled at the frequently unreliable nature of his news, again changed the name of the paper. This time it became "a collection of probable secular and religious news." Its form, size and title it kept from henceforth to the end of its history, but in 1775 it began to appear weekly and so continued. The last issue of the paper of which any trace has been found is dated March 19, 1777. Already part of the Germantown plant had been destroyed or confiscated by British troops. This, the first wholly German newspaper in America, had a continuous existence of nearly forty years and was edited by three generations of Sowers.

In a letter dated Nov. 17, 1738 Sower indicated his intention to print an almanac. Some time within the next six months the first issue appeared. His chief interest was to help his fellowmen and he concluded that one way in which that could be done was by providing such a publication. The first almanac contained 24 pages, 8 x 7½ inches in size. In 1743 it was enlarged to 32 pages and was provided with an emblematical engraved plate for a cover. Though touched up and slightly changed, this plate was used throughout the series and had a later interesting history, being in use as late as 1835. In 1748 the almanac was increased to 36 pages, in 1750 to 40 pages, in 1751 to 48 which size was unchanged from then on. Three times it was printed in colors during the lifetime of Christopher Senior. His son made every effort to continue its usefulness and spared no pains to make it as helpful as possible. Franklin's English almanac (Poor Richard's) was a success, but his attempt at a German almanac as early as 1748 failed. Sower's almanac enjoyed complete popularity with the German-Americans to the discomfort of other German almanacs until the confiscation of the Sower press in 1777 after which German almanacs became numerous.

Discussion of the magazine coming from this notable press must be quite limited here, yet some mention should be made of it. Sower Senior began both the almanac and the newspaper and these were continued and enlarged by his son following the father's death in 1758. But the magazine was the work of the son and was brought into existence some five or six years after the death of his father. This venture was as characteristically original as the other two. They were the first American almanac and newspaper in German type. The magazine enjoyed yet another distinction for: "It was one of the first magazines of any kind to appear in the American colonies." Also it was the first magazine to use the German type, and the first religious magazine to make its appearance in America.

Following the completion of the Ephrata hymnal and the establishment of his German newspaper, Christopher Sower undertook a work which alone was sufficient to make his press famous and to win him everlasting renown; he set himself to the printing of the Bible in German. Up until this time all Bibles in European languages had been imported. Especially amongst those of the sterner sects there were numerous objections to most of these editions. Seeing the need for such a work as he had in mind, early in 1740 Sower announced his intention of printing the whole Bible and solicited subscriptions. He held that no greater good could be done the German settlers than to get the Word of God into their hands by way of spiritual comfort and guide, and also by way of culture.

It is impossible for us to understand how large a task this was which he undertook. He was subjected to much criticism and opposition and to many annoyances. To nearly anyone save this venturesome and determined printer the task would have seemed impossible in the light of the difficulties. Yet he carried it through to a successful conclusion in the face of every obstacle, and it became one of the triumphs of early American printing. More type was needed, and obtained—it is generally thought—from Germany, though the Americana credits Sower with having established his own type foundry as early as 1738. While he had the first type foundry in America, it is doubtful if it was established that early. His former experience with a "cornered" paper mar-

ket taught him a lesson and he set up his own paper mill, producing the paper for his Bible from linen rags which make a most lasting paper. He made his own ink which proved of a better quality than that obtainable elsewhere, an ink that did not fade. Again he must have appealed to the Ephrata community for assistance from its experienced printers. No difficulty seems to have daunted him, not even the fact that an act of the British Parliament made his undertaking illegal and exposed his property to confiscation and himself to arrest. Fortunately on this score he was unmolested.

Press work on the Bible began in 1742 (April). It progressed steadily, but was an immense undertaking. All the type had to be set by hand. Only four pages could be printed at a time, and this on a lever press. Mistakes were painstakingly corrected so that the Bible was surprisingly free from error. Opposition increased, but still work was pressed forward and early in July, 1743, press work on it was completed. It must have been a great relief to the printer to see this part done, and it was well and artistically done. It was also an historical accomplishment. The Americana states: "With the exception of Eliot's Indian Bible, this was the first Bible printed in the colonies, and was the largest work that had then been attempted.

It was the intention of the printer to provide the printed text and the purchasers were to have the Bibles bound elsewhere to please themselves. Not every book-binder, however, has facilities for gluing and so Sower undertook that for his subscribers. Then he found himself called upon to bind many of them, and was soon launched into the field of bookbinding. A dozen copies were sent to his old friend, Dr. Ehrenfried Luther at Frankfort on the Main, who had them magnificently bound and distributed to illustrious persons in Europe.

Despite all opposition, the Sower Bibles met with steady sales. The 1200 copy edition was large for the time and supplied the demand for nearly a score of years. In 1762, four years after the death of his father, the Second Christopher planned a second edition, evidently almost immediately after the first edition was exhausted. This second, and also the third, editions of the Sower Bibles were also historic, but as Sower the Elder had no part in their publication they do not properly belong to this paper. The third edition enjoys the unique distinction of having a greater value to collectors than either of the earlier editions because of a disaster which overtook a goodly share of the edition.

In the busy life of Christopher Sower the publication of his Bible was but another event, yet it was one which stands preeminent in a long list of varied achievements as the great memorial of an unselfish life lived "To the honor of God and my neighbor's good" as his motto read. The Sower press turned out much printed material in its long history and did a large job of printing business, but none brought it larger honor than this colossal endeavor on the part of the inexperienced founder to give the German colonists an accurate text of Luther's translation of the Holy Scriptures in their own tongue, printed in their own script, sold at a price to put it within the reach of most and given away where the people were too poor to buy.

While he was making history in the field of printing, and especially printing in America, he was also writing his influence large in the lives of the German-speaking peoples of the colonies. Of his many accomplishments, those of printer and editor most catch the eye of the historian because of their abiding influence. When in 1758 this eventful life came to a close, Christopher Sower had won for himself an everlasting memorial in the history of this nation and an enviable esteem in the hearts of his countrymen. —Stockton, California.

CHRISTOPHER SOWER -- Christian Layman and Business Man

Prof. Allan R. Thompson President of the National Layman's Association

Preachers have delivered stirring and eloquent sermons; lecturers have expounded upon the philosophy of the good life; poets have sung the praises of the famous men, yet, all too soon are the simple folk who have done so much to mold the future of society forgotten. Many times the names of the nationally famous have managed to eclipse names of others, who would if it were not for some peculiar circumstances or events have shown as brightly in the pages of history as the most loudly acclaimed. All too often do the simple folk, whose quiet and unassuming paths in life, fail to receive proper acknowledgment due them for their untiring efforts to aid their fellow men; to live the Christian life and build a better Christian world in which to live.

The sad part of this situation would seem to be that their posterity suffers. If any finger were to be pointed accusingly at the great Brethren Layman Christopher Sower, it would certainly be because of the fact that he left no autobiography for the edification of our Brethren of today. Yet, to have done so would perhaps have spoiled much of the beauty of that simple but devout life which was responsible for so much of the heritage so dear to true Brethren peoples today. All too little is known to the laity of the Brethren Church, generally, of those

who led in the building of our beloved fraternity. All too little is ever said about the desires of our forefathers, who took for their guidance in worship the WHOLE BIBLE and all of its parts in simple and obedient faith, unedited by social customs of the times. It is not any wonder, then that laymen of the Brethren Church today have difficulty many times in finding differences in practices of worship in their own churches and those of numerous congregations who would substitute "meanings" for explicit teachings of the scriptures. Nor should this statement be construed to mean that Brethren should live like hernits. Much better might it be if laymen today were to pattern their actions in Christian stewardship and worship after such a leader of the faith as Sower.

Of Sower, the layman, the "good Samaritan of Germantown," the doctor, the printer, the inventor, in fact the frugal business man it is said, "In the complex web of what we call American civilization it is impossible to trace the different lines of influence that have gone out from the life and labors of this great and good man. In a thousand ways that we know of, his efforts modified and improved the conditions of his time, of which we today are enjoying the happy fruits. He shunned publicity, choosing rather to live in quiet and work in peace. Yet his silent influence started many a rill that has come down to us as a mighty flood of blessings, mingled beneficently with the higher elements of our American civilization. In the religious, political, educational, social and public life of his day he was a prominent figure, moving in easy familiarity and on equal footing with the leading statesmen and educators of his time." (*Flory, J. S. Literary Activity of the Brethren in the Eighteenth Century*, Brethren Publishing house, Elgin, Ill., 1908).

There are numerous instances mentioned of his strict adherence to the Christian life and principles in all of his business dealings, and at the age of thirty-five he definitely joined the Brethren Church. Perhaps his greatest work in life was the printing of the Quarto-Bible. Sower had only a small hand ever press and could therefore print only four pages at a time. It is no wonder that he gathered his workmen about him on the warm summer night when the work was finally completed and with arms across his breast lifted his eyes to heaven and exclaimed,"*Dank Gott! Es is vollbracht,*" (Thank God, it is finished). Yet, it will be noted that this layman didn't forget to "Thank God" for the success of his task.

In another instance showing his lofty ideals and his splendid Christain character and faith, Flory (Flory, J. S., *Brethren Builders*, Elgin Press, 1925) tells of the history of the printing of the first German newspaper in America. "It was issued in the fall of 1739, and promised to appear quarterly. The subscription price was forty cents. The second year the paper was changed to a monthly; four years later it was doubled in size. In 1749 it began to appear twice a month, and from 1775 on to the end of its career, two years later, it appeared weekly. Throughout the entire history of nearly forty years the price remained three shillings (forty cents), although the reader now received fifty-two papers instead of the original four. How this could be done was told by the publisher in a very original way. He explained that the increased cost was covered by the large number of advertisements received, and that an honest man must not allow himself to be paid double."

So with all of the business ethics of Sower, the Sower press was conducted on the highest moral and ethical principles. Even in advertising the statement ran thus, "Whoever sends in an advertisement for his own profit or a personal advertisement not too large shall pay five shillings. If the thing for which he advertised is obtained after the first insertion two shillings will be returned. If, after the second insertion, one shilling will be returned." (Flory). One would think after reading such an account that even our great heroes such as Franklin, with whom Christopher Sower had a number of varied dealings, and Honest Abe Lincoln might even have been mindful of the ethics of this, our all too little known, leader.

The character of one so near to us in denominational brotherhood should thrill every layman with the high ideals and splendid ethics as though he were one of our own family. It should encourage every Brethren today to know that the business of the early church was conducted with fidelity to honest integrity by those who dared to take Christ with them in business throughout every day and in every way. May God help us to be as deserving and true laymen as our forefathers.

—Ashland, Ohio.

BULLETIN BOARD SUGGESTIONS

Supplied by Rev. E. J. Beekley

Work as if everything depended on you.
Pray as if everything depended on God.

Whatsoever a man soweth, that shall he also reap.

There is a place in God's plan that only you can fill.

WHO WILL WIN THE WAR?
C—hurchill
H—itler
R—oosevelt
I—l Duce
S—talin
T—ojo

The Church speaks a message to this age, as well as she spoke to past ages.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 28, 1943

"THE LORD'S PRAYER: WHAT IT MEANS TO ME"

Scripture Lesson: Matthew 6:9-13

For The Leader

The prayer of the Christian is the power of his life and testimony. As well attempt to go for days without partaking of food and water as to go from day to day without prayer. Prayer is unto God. It is the communion of redeemed children with their heavenly Father.

One tragic neglect of church people today is their constant neglect of the throne of grace. It must not be so if we young people are to go forward in the work and service of Christ. It is our obligation to see that we are in the proper attitude and understanding on this matter of prayer.

We all desire to be in the right relationship to God in prayer so we shall study this "Lord's Prayer" this evening and see some of the things we should know that will make our prayer life more effective.

QUESTIONS FOR GROUP DISCUSSION

1. Does the "Lord's Prayer" include every petition and praise which we should make unto our heavenly Father?
2. Is the Lord's Prayer sufficient for our prayer needs?
3. Is there a danger if we "repeat" the same prayer whenever we pray? If so, what is that danger?
4. Formulate a good definition of prayer.

DISCUSSION

1. THE LORD'S PRAYER MEANS A PATHWAY TO GOD. We call prayer a communion with God. Scofield defines prayer as a "child petition to an all-wise, all-loving and all-powerful, Father-God." Prayer for the Christian young person is a conversation between himself and his eternal heavenly Father. We are dependent on Him for every need, so we should praise Him and petition Him. It is through Christ that we approach God. There is no other way. Christ is our High Priest today. He it is who carries our prayers to God. That is why all of our prayers should close with the words "In Jesus' name" or "For Jesus' sake." As man through sin is separated from God, so man through Christ is reconciled to God. Thus to pray to God we must come through the One who has made it possible to have the feilowship with God. In prayer we should give praise to God for His wonderful love and benefits in our behalf. God in His goodness and greatness should be reverenced by us.

2. THE LORD'S PRAYER MEANS SUBMISSION TO GOD'S WILL. Thy kingdom come, Thy will be done! Not ours. We have seen evidence all around us of the results of man's own will. Man in trying to build a world for himself has practically wrecked his world. How much better to resign ourselves to the will of God and to His purpose in our life. As we pray we should expect our answers as He sees fit to answer. Many times it would do us harm to have our prayers answered as we feel they should be answered. Maclaran says, "God's will is only for our good." And Paul says, "All things work together for good to them that love God." In another instance, Paul, we remember, at the beginning of his second missionary journey desired to go into Bithynia in Asia Minor to preach. But the Spirit suffered him not. Paul was led to Troas where he received the vision of the Macedonian man calling, "Come over into Macedonia, and help us." Paul went, and the church at Philippi was the result. Thus established was the ground work in Europe for the preaching of the gospel by this missionary to the Gentiles. Paul's will was to preach in Asia Minor. God's will was that he should go over into Europe. Paul was submissive to that will and we see how that the will of God was for the best. We should be so in the spirit of prayer that we can hear the voice of God speak to us.

3. THE LORD'S PRAYER MEANS DEPENDENCY ON GOD FOR EVERY NEED. It is a Christian's privilege to ask for the needs of the flesh. Thus we recognize that God is the giver of every good and perfect gift. The fields may produce and we may work that we can purchase the needs of the body. We perhaps do not need to thank God for them, as is the case with the world's multitudes. But it is certain that it is God's goodness that gives us these things. We should ask for the things whereof we have need. Notice that it is not for a month's supply, but for our daily need. Only complete trust in Christ can bring the Christian to the place where he will pray for just one day's needs. It is God's way.

4. THE LORD'S PRAYER MEANS FORGIVENESS. This does not mean a forgiveness of our financial obligations, as some have taken it to mean. But it means that as we have been forgiven of our sin through Christ, that we are to so forgive any who have wronged us. Jealousy, ambition, personal pride are things which makes forgiveness a difficult thing. We are exhorted to forgive others because Christ has forgiven us. We can expect to be forgiven as we forgive. There was a servant once who was cast in prison because he did not forgive his neighbor a few cents when he had been forgiven millions of dollars by his master.

5. THE LORD'S PRAYER MEANS PERSONAL VICTORY. Every Christian who has tried to faithfully walk the way of Christian life has discovered the weaknesses of the human body. The temptations of life are numerous. They take the form of bold attacks, or subtle influences. We need to watch for both. Either way, though, we need to pray for personal victory. If we want to overcome sin we must shun all desire to sin. "Resist the devil and he will flee from you." Many young people can trace their fall in sin to looking too long at the sin. Amusements and pleasures are designed by their makers to appeal to the eye and the flesh. Much that we call temptation is but our desire to commit sin. Determine to have no desire to sin, and much of the temptation will disappear. We have this prayer for our victory, "Lead us not into temptation, but deliver us from evil." We thus acknowledge that our strength for victory lies in Christ, our Savior.

6. THE LORD'S PRAYER MEANS THE SUPREMACY OF GOD ETERNAL. "For Thine is the kingdom, power, and glory." All prayer must acknowledge God in His eternal beauty, power and glory. If it doesn't the words die on our lips. Christ must have the preeminence in our heart, mind and devotion, or our prayers are mockery. We young people should make as much use of prayer as we can, for it is the power of victory in our lives. Through it all we must give the supreme worship of our lives to God. By praying in faith believing we have the assurance of prayers answered according to the will of the Eternal God, our God.

BIBLE QUIZ

1. What prayer should an unsaved sinner make unto God? Luke 18:13.
2. What kind of prayer can we believe that God does not hear? Luke 18:11, 12.
3. How should we pray when in great need? What promises are connected with this same prayer when in need? Matthew 8:23-27.
4. How should we pray when we seek to praise God. Psalms 105:1-5.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

Riding in an automobile can be one of the most comfortable things in the world. You go along with good springs under you, and even a rough road may seem fairly smooth; and when you get on a good road, you roll along as smooth and soft as though you were floating on air.

And then perhaps something happens. "What is the matter with this thing?" you say. All the smoothness has gone, and instead of that there is a rough bumpy sound, and you feel as though you are running over logs. You get out and look to see what is the trouble; and there you see it. It is before you. You have a flat tire. You take it off and look to find out what caused the tire to go flat. There it is, a very small tack. Just long enough for the point to go through the inner tube. The air rushes out through the hole it made. You cannot run on the tire now. It would be ruined. The car would not have any pep and go, the wheel would soon be pounded out of shape; so there is nothing left to do but mend the tire or put on a new one. A little tack has caused a lot of trouble.

Yet as you think about it, the only thing the tack did was to let out some of the air. Air is so common, it is all about us. You go to the filling station and get your tires filled without cost. But the air which is so easy to get is important nevertheless. You cannot get along without it.

I wonder if you can think of something about boys and girls which does the same thing for them, as air in the tires does for automobiles? I will tell you what I think it is. It is politeness. Sometimes a boy or girl thinks politeness does not matter very much; but it does. What good does it do to say, "Thank you" and "If you please," and to speak gently instead of rudely, and to be courteous when we think we would rather be smart? It does just what the air does in the tires; it takes away the jolts and jars, and makes everything run smooth.

And think of it, one tiny thing spoiled the work of the tire; one small tack let out the air. One rude word, one tiny bit of spiteful temper and ill-tempered speech, can ruin the pleasant feelings of a whole group of people. We must then stop and repair the damage, and get politeness back again.

There is the story of a lady who had a new servant in her family. The master of the house was coming home from a journey and the servant was going to the railroad station to meet him. "How shall I know him when I see him?" he asked. And the lady said, "Look for a tall man who will be helping somebody;" and sure enough, when the servant looked as the people were getting off the train, he saw a tall man helping an old lady down the steps of one of the cars, and he knew that was the one he had come to find.

How would you like for it to be said of you, that is a very courteous boy or girl?

Paul tells you how. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

With love, in Christ's Name,
Aunt Loretta.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 17

Subject: The Anti-Christ

1. There is yet to come a fearful being whose name is Anti-christ. I John 2:18.

2. He is an individual—an actual personality. 2. Thessalonians 2:3, 9.

3. The Pope is not the Anti-christ. 1 John 2:22.

4. The real Anti-christ will be manifest in power after Christ's coming for His saints. 2 Thessalonians 2:7, 8.

5. There are now many who are against Christ. 1 John 2: 17, 18.

6. The Anti-christ shall pass as God. The world will worship him. Revelation 13:4, 8; 2 Thessalonians 2:4.

7. He will have great power, and will be a warrior of great renown. Revelation 13:7.

8. The Scriptures call him the Beast. Men will be deceived by the Beast because they reject the truth of God. Revelation 13:4; 2 Thessalonians 2:10, 11.

9. The Christ and the anti-christ parallel in dreadful contrasts.

a—The one came from the realms of light. Luke 2:11. The other comes from the depths of darkness. Revelation 11:7.

b—The one is a messenger of life, the other a messenger of death. Romans 6:16.

c—The one is the light of the world. St. John 8:12. The other is the power of darkness. Ephesians 6:12.

d—Christ dwelt on earth 3½ years. The Anti-christ shall reign over the earth 3½ years. Revelation 13:5.

e—The world which rejects Christ, will receive the Anti-christ. St. John 5:43.

10. The Anti-christ will finally be destroyed. Revelation 19:20.

I'd rather lose than play the cheat,
I'd rather fail than live a lie.
I'd rather suffer in defeat
Than fear to meet another's eye.

The stolen prize would not be sweet,
In pride I could not ever show it.
Men might not know me for a cheat,
But I would ever after know it.

—Edgar Guest.



News From Our Churches

LOST CREEK, KENTUCKY

Here as at so many places now, much prayer is going up to the Throne in behalf of "our boys" in the service. Here we are praying much also for the forty some Riverside boys out in the service. Most of these boys are members of the Brethren Church here. A few days ago we had what to us is a remarkable answer to prayer. I quote from this "boy's" letter:

Somewhere in Africa,
January 14, 1943.

Mr. G. E. Drushal,
R. C. T. S.,
Lost Creek, Ky.

Dear Mr. Drushal:

I don't know why I am writing to you like this, but somehow I feel it my duty to, and I feel that I owe it to you. I haven't written you a single line since I have been in the army, which now has been three years. But I often think of you and wish that I could be back there to attend your services.

One reason I am writing you, I want you to remember me on Easter Sunday, and sing a couple of hymns for me at my request. No. 1 is "Blessed Assurance," and No. 2 is "Let the Lower Lights Be Burning." At the same time I will be singing them if the Lord lets me live that long.

We don't have any church house on the battle front, but we do have a Chaplain with us and can hold services on Sundays. Each night I say a prayer for the "boys" in the service and also for the folks back home, too.

And I pray that this war shall end soon, so I and all the rest of the boys can join you and all the boys back home once more.

I am sincerely your friend,

Taylor Barnett

We have figured the difference in time, have written this brother, and on Easter morning we will sing these two songs with a meaning they had never had for us before, a real worship with the boys in Africa by the way of the Throne. God bless them all.

G. E. Drushal.

DAYTON, OHIO

A few words and a flash as echoes from Dayton since the Dedication.

Immediately following Dedication J. Ray Klingensmith was with us in two weeks of meetings. The object was to introduce the church to the community and give each of them the opportunity to come to church any evening in the week and met the new congregation in their neighborhood.

In this respect the meetings were highly successful. There was from ten to twenty strangers in the audience each evening, the most of them have been back to regular services since the meetings. The average attendance for the meetings was very good and exceptionally good when you consider the 24 hour shifts that the defense plants are working on.

After three years of trials, most Dayton people had either decided to join the church or quit. We had the field pretty well gleaned before the meetings. To those in the community all was too new and the people too sound and stable to make any snap decisions, BUT AGAIN we have proven the true value of an Evangelist that will promote and create unity, good feelings, and leave favorable impressions with lasting results.

During the month of February we have not had a Sunday pass without confessions. We have added to the church in that month, by baptism, confession and relation, 20 members. We have many other promises from those attending regularly which proves again that the Lord will still add to the church daily such as should be saved.

An outstanding blessing recently. We took the first confession of two men in one afternoon's calling, one aged 65, the other near 80 years.

In general the additions have been well distributed over all ages, youth, young married people, and those of more mature ages.

Our Sunday School has more than doubled in attendance since we have been in the new building. Fred W. Eccard, the new Superintendent is putting on an aggressive program with his two younger assistants, Edgar John and Syd Hyatt. They promise us a real live Sunday School for 1943.

The church attendance has been averaging approximately 200 on Sunday morning with about one-fourth that in the evening.

In the past few months we have organized a new Laymen's Group, a new Christian Endeavor and a new Sisterhood.

The middle of February we had our first baptism and first communion, the former in the afternoon, Sunday, the 14th, and the communion followed in the evening. Both services were very well attended.

We seek the prayers of the entire brotherhood as we plan a series of Easter services for the week preceding Easter. The pastor will bring us a series of messages on, "Some Great Decisions For Passion Week."

ELKHART, INDIANA

The week with Dr. L. E. Lindower, of Ashland Seminary, has come and gone—a week of inspiration to the Bible student and a blessing to all who were able to attend his lectures. Just how far-reaching this was, we cannot know, but we do feel his week with our people has encouraged a deeper research for the teaching our Master wanted us to know and practice.

Such lectures as, "What do Brethren Believe and Why?" "What is the Church?" and "What of the Future," help the student to give a reason for the hope within. At no time did he seek to influence his audience by personal opinions, but followed the Word which is uncompromising. His manner is forceful—his presentation tactful—his statements plain.

Dr. Lindower made many friends among our people—friends who are already looking for his return.

During these special services the choir was faithful. This organization is always alert and busy—they are faithful in every service—with Mrs. Faye Wilson, director, Mrs. Ferr Gilbert, Organist and Mrs. Bertha Bolley, pianist. The hours of planning and practice are many and often do we fail to appreciate. May God continue His blessing.

Edna Nicholas.

The Brethren Evangelist

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Missions and Wars . . .

Is Foreign Missionary Work Justifiable? . . .

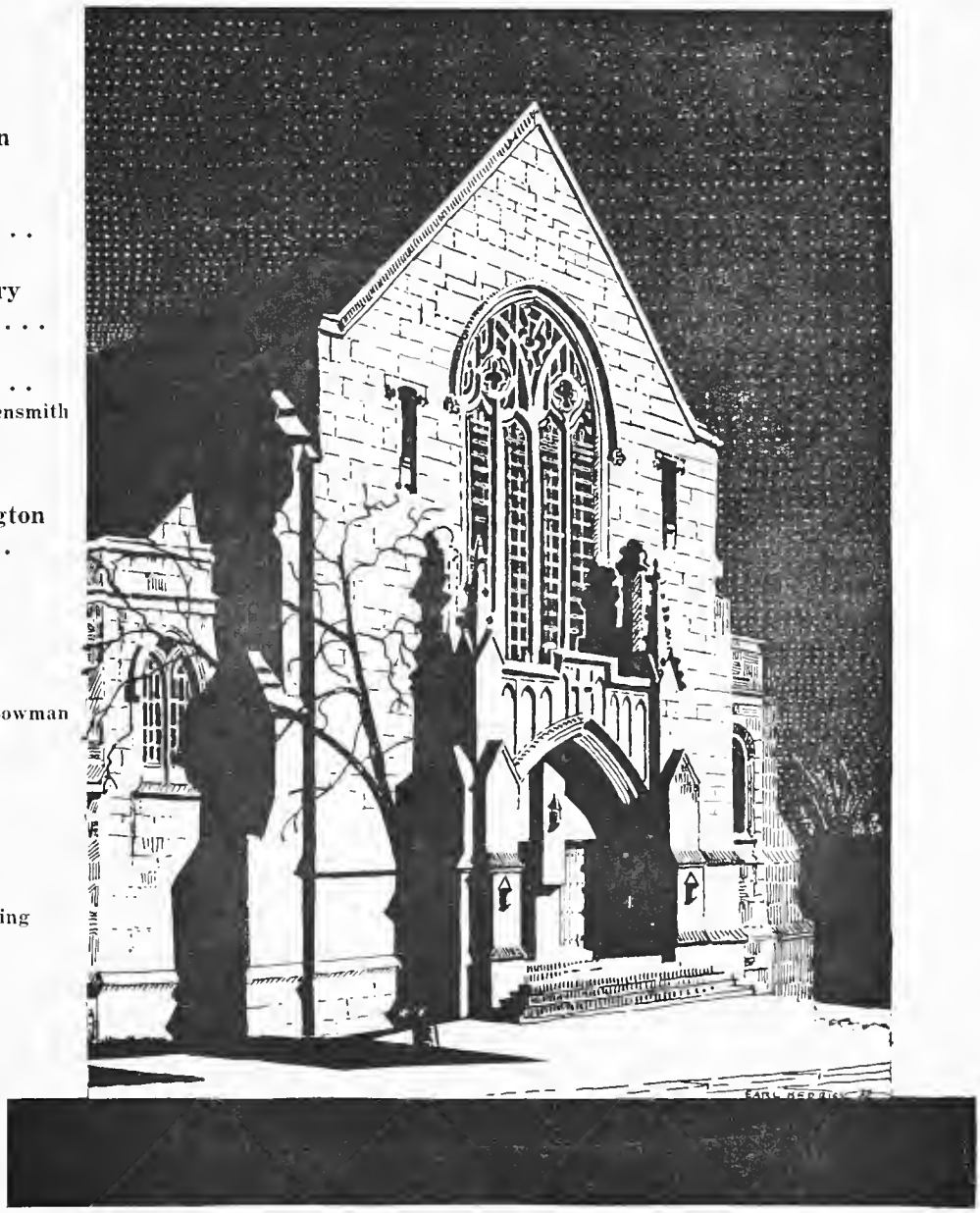
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From Here and There

1943 Thanksgiving Offering



Home and foreign missions are alternate beats of the same heart.—E. Stanley Jones.

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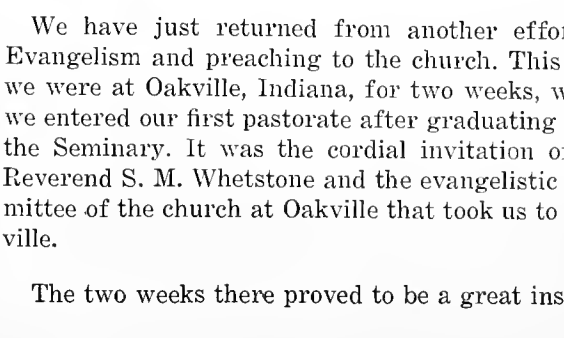
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We have just returned from another effort in Evangelism and preaching to the church. This time we were at Oakville, Indiana, for two weeks, where we entered our first pastorate after graduating from the Seminary. It was the cordial invitation of the Reverend S. M. Whetstone and the evangelistic committee of the church at Oakville that took us to Oakville.

The two weeks there proved to be a great inspiration and lesson to the writer. Seven years ago while serving there it seemed impossible that a very large ministry could issue from a congregation in that small community. But it has taken only these few years to prove otherwise, for Oakville is a powerful Brethren church. Reverend Whetstone has an attendance at his services that could well be aimed at by many of our large churches. There is a church consciousness in the community that would make many a city pastor thankful. And there is a spirit of enthusiasm about that church that is born out of the fact that it is the church in the community and the only one.

Sunday, February 28, was an important day in the history of that congregation, for six deacons and deaconesses were ordained. They were Mr. and Mrs. Charles Kern, Mr. and Mrs. Lawrence Schooley and Mr. and Mrs. Walter Sollars. In this step the Oakville church broke over some of the older traditions and ordained some very young servants of the Lord in the church. We were privileged to be there and to assist in this beautiful service. May the Lord use each one of these new ordained servants for many years of great work.

In addition to the fine Thanksgiving offering of $340.92, the congregation gave a free will offering of $125.00 for the meeting. Considering that they purchased a new furnace, a new pump for the church and new hard wood floors, and also a new furnace in the parsonage, and considering that these improvements have been paid for already, they are worthy of great commendation for their stewardship.

Many of the readers are already acquainted with Mr. Charles Kern who for nearly 30 years has been the Sunday School Superintendent there. Also many readers of *The Evangelist* know Oakville to be the home of Mr. and Mrs. George Metzker, who for years have been among our most faithful Brethren people. Some of us were trying to recall a Sunday when George Metzker had been absent from Sunday School or from church, and this we could not do. Finally upon consulting him we found that he could not recall any absence for many years, perhaps 30.

Oakville has become one of our best churches. They have some fine lay leaders. We were delighted to address a fine Layman's Meeting in the church before the meeting began.

Like many of our churches, Oakville looks at a many-starred Service Flag each Sunday and prays for her noble boys who once joined with her in song and prayers and work in the local church. May God hasten the day when she and all the rest will have her boys home again and the "Lights come on again all over the world."

Editorials - - - By J. Ray Klingensmith

SABOTAGING CHRISTIAN BROTHERHOOD

In the October issue of the *Catholic Digest* there appeared an article occupying the first 6 pages entitled "Sabotaging the Good-Neighbor Policy." The writer, John W. White, states that during a year's residence in Mexico he had been trying to get to the bottom of the dislike and distrust that perfectly charming, well-educated and intelligent Mexicans feel towards the people of the U. S. He states his conclusion first and then uses the other six pages to prove it: namely, that the amazing amount of literature on the subject of American missionaries and their meddling in Mexican politics and revolutions has led him to believe that the missionaries of Protestant Christianity are guilty of sabotaging the Good-Neighbor Policy.

Mr. White, who professes to be a Protestant himself, cites an impressing number of prominent names and circumstances to support his Catholic thinking.

However, he has clearly indicated his fallacious understanding of Christianity as it has worked for 2,000 years when he seeks to curtail The Great Commission of Jesus Christ as given in Matthew 28:19 in favor of a present and recently conceived policy of good neighborliness between two governments. In sacrificing Christianity itself for an agreement between two governments which Mr. White thinks missions is hindering, he immediately divides into groups and races the nations that are eligible for Christianity and those who are not. Thus he not only betrays his understanding of Christianity but also opposes the very thing that the Allied Nations have gone to war about: freedoms of humanity, religion not exempted. It is unfortunate that this article was released in a magazine that purports to be Christian. Is this the dream of Catholics? Is the so called "Christian Nation" of the world to be restricted in sending the Faith upon which it was founded to others in order that the Catholics may rule in those quarters, undisturbed by the Light of the Gospel?

We rejoice that the Protestant Denominations have not let this pre-mature religious coupe go unnoticed. To name a few great publications who have challenged this wishful thinking of the Catholics consider *The Christian Century, Christian World Facts, Missions, The Protestant*, the last named which contains a strong statement issued by the Federal Council of Churches.*

Of course, this is but a trial balloon to test whether the Christian Church in America is tired of Jesus and missions. Naturally, if so the argument could then be carried to all of South America, since there are 60,838,143 Catholics in South America as against 657,481 Protestants. The implication would be to let the Catholics have South America. And thus we could reason that we may as well forget missions in countries where Buddha, Mohammed or the devil had a majority of the people. Likewise, we could reason it in North America right here at home, for the Catholics have in round numbers 48,000,000 followers as against 38,000,000 Protestants.

There are two facts to which we wish to call your attention. First, is the fact that Christianity is a universal faith. Even the Catholics themselves are represented in practically every country in the world. By what reasoning do they wish to eliminate the Protestant view of Christianity from sections of the world where they themselves are just as foreign. They falsely assume and pretend that they have gathered all of the people of Mexico and of South America into their fold. The expansion and growing popularity of Protestant missions in these countries proves that either they do not have all of the people with them or else the people they thought they had are getting tired of them and need Protestantism. Secondly, this attempt of the Catholics to keep Protestants out of Mexico and South America should be the greatest encouragement the Protestants have enjoyed in the history of their mission work in these countries. It reveals the Catholics appraisal of our strength and the consequent danger to their own political system. Thus we have proof, our enemies themselves being the judges, that our work is not in vain in the Lord.

Consider what a frightful paradox this untimely dream presents. The Allied Nations of the world, including South America with us, are giving their sons to guarantee freedom of religion among other things to the world of men and nations. Now comes a writer in a religious magazine professing to be a Protestant Christian attempting to undermine and undo the very thing the world is at war about, boundary lines and racial restrictions.

We fear that Mr. White has contributed more to straining relations between millions of people not only in our own country but eventually in South America and Mexico if his policy is carried to the ultimate than any few or singled out fanatic missionaries may have done. And, furthermore, he has in his effort sabotaged the very spirit of Christianity and Christian brotherhood which desires first of all to share Jesus Christ with all of those who do not have Him, even those that the Catholics cannot reach.

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*See next article.

QUOTING AN EDITORIAL FROM THE PROTESTANT

(Dec.-Jan., 1943)

It is with deep concern, therefore, that we have witnessed an effort now publicly endorsed in the United States by the Archbishops and Bishops of a sister Christian communion which constitutes a religious minority in this country, to set the relation of Protestant Christianity to Hispanic America in a perspective which does violence both to historical truth and contemporary fact. We deplore the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own. We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain. We, accordingly, feel it incumbent upon us to make the following simple and plain affirmations:

First: The Federal Council of the Churches of Christ in America stands, and will continue to stand, for the principle of religious liberty and for the right of religious minorities in the United States and throughout the world.

Second: The churches represented in this Council will continue to express solidarity with the national and autonomous Protestant churches in Hispanic America, whose numerous members are loyal and patriotic citizens of the countries where they dwell. They will also continue to avail themselves of the constitutional freedom which the republics of Hispanic America grant to the representatives of every faith. Their controlling aim in the discharge of their ministry will be, as it has always been, to have a part, however humble, in interpreting the significance of our Lord Jesus Christ for life and thought in those great and growing nations.

Third: We affirm, with full and first-hand knowledge of the facts, that, so far from Protestant institutions and the representatives of Protestant Christianity being a peril to good relations between the Americas, they are today, with some easily explained exceptions, and have been for decades, regarded with great favor by governments and peoples in the countries where they are located.

Fourth: While obliged by circumstances not of our seeking to make this statement in order to clarify the American Protestant position upon a crucial issue, it is nevertheless the judgment and desire of this Council that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom and the other great freedoms, both now and in the post-war world.

MISSIONS AND WARS

Quoting from a brilliant article by Dr. Kenneth Scott Latourette, D.D., LL.D., Ph.D., in the *International Review of Missions*, Oct., 1942:

"The Christian faith has begun some of its most significant advances in the midst of what to contemporaries appeared disastrous and overwhelming reverses. At the time, the objective outsider, if he noticed it at all, would have said that Christianity was being threatened with elimination and was probably on the way to disappearance . . .

"Sometimes, when the clouds have cleared and the perspective has been gained through the passage of the centuries, it has become apparent that these accomplishments have been more widely influential than the wars and revolutions in the midst of which they were begun and which at the outset quite overshadowed them."

Dr. Latourette then reminds us that the modern missionary movement began in the days of the French Revolution and the world war which came out of it—what are usually termed the Napoleonic Wars. *In* 1792,when the French Revolution was approaching the acme of its violence, across the Channel in a small city in England, William Carey and a few of his fellow ministers were organizing the Baptist Missionary Society.

In 1795, when the wars of the French Revoluton were well under way, the London Missionary Society was organized.

In 1707, in spite of the fact that Holland was occupied by the French, the Netherlands Missionary Society was inaugurated.

In 1709, when Napoleon was returning from the Near East from his effort to break Britain's communications with India, the Church Missionary Society for Africa and the East was begun.

In the year 1804, which was the year of the most acute danger which the British Isles saw between the Spanish Armada and 1940, because then Napoleon threatened to invade England, the British and Foreign Bible Society had its inception.

Dr. Latourette reminds us that during these years of stress and turmoil caused by wars, when Christianity seemed to be threatened with banishment from the earth, that the effects of the missionary undertakings of those years have been more significant than either the French Revolution or Napoleon. He also reminds us of the immense debt of these un-

dertakings to the earlier Moravians and the German Pietists.

Harper and Brothers, in 1940, published a book, *The Unquenchable Light* by Dr. Latourette, which is a thesis proving that Christianity and the Church have been their strongest in every age when they most accurately represented Jesus and that Christianity and the Church have suffered their greatest declensions when they failed to represent Him. Both his article in *The International Review of Missions* from which we have quoted the above, and his book are well worth your study.

IS FOREIGN MISSIONARY WORK JUSTIFIABLE TODAY?

The inter-racial and international struggles of world proportions which we are witnessing today justify an evaluation of the foreign missionary enterprise.

Thousands of missionaries who have served for many years at the cost of many thousands of dollars to their boards have been completely or partially halted in their efforts. The loss of properties, lives and money to the home denomination becomes large. The years of preparation seem for the moment disregarded. The importance of the message they bear is wholly overlooked in those instances. Then why should we continue to appeal for mission offerings and workers for foreign lands? Or should we?

Naturally it is not new these days for the workman to organize and dictate to the employer; nor for the student body to declare a strike against the faculty; nor still for the child to rebel against the parent. In an atmosphere of such individual liberty and individual authority as we experience every day, it is not to be marvelled at too greatly if man begins to question even God and His assignments. The fact of Christianity today in any place in the world excepting Galilee of old cannot be explained on any other basis than foreign missions. It chose some of the most hazardous times known to the world in which to diffuse itself. And it measured its values not in the cost of the buildings lost or the years spent, but rather in the eternal light of the human lives gained for God from sin and superstition.

Consider the work of Abraham, making his journey in the name of God to a land infested with Canaanites and strange cultures. The cost was tremendous. The time involved may be called wasteful even if counted by the hour or day. And the comparative openings for real witnessing may seem few. But God sent him; and he went.

Study Moses on his "mission to Egypt." Somewhat a minister without portfolio and without ambassadorial standing in the courts of that great nation, and even in open antagonism from the king himself he continued. God said so and it was all right with Moses. The results and the cost were not figured so closely as we probably would account for them. But he gained a great "beachhead" for God in Egypt first. He then led a nation "up from slavery."

Follow the prophets of the captivity in their foreign mission work and estimate anew the value God has always placed upon such work. For instance, was Daniel's effort worth while witnessing in a nation that finally turned to him for advice in an hour when the king trembled and his knees smote together? Would you consider Jeremiah's work too costly! Would you do away with Ezekiel's life work because it cost too much? Where would "the faith of our fathers" be today without the effort of these men?

Is it necessary to again present St. Paul's and Barnabas' work, to say nothing of the thousands of men and women of the first century who went everywhere preaching Christ? Those things are known to every Sunday School child.

But were there not one of these overwhelming reasons for foreign mission work, we still have the plain command of Jesus Christ upon us if we claim Christianity as our religion.

Jesus Christ claims to be our Lord, and so we acknowledge it upon confession of faith and in the acts of our Christian lives. Then to repudiate His Great Command and His last injunction upon us on the grounds that He was mis-informed and that His work is just not expedient today because of "difficulties" is to admit that we have accepted the reversed craze of the age where subordinate dictates to superior. We seriously doubt that God has changed with the times enough to accept this temporary practice.

Having presented these reasons there is still another that is by no means the smallest one. Some of us want to do it because we want to do something *real* for Him. We want to join hands in His lifework and Will. We confess our human failure in so many things that in this we long to make our heart feel good in obedience to what it tells us. So by yielding to an act and demand of faith, regardless of how well the reason in the light of world situations seems to point, we renew our faith in God and in faith itself.

The obedience is for us to see to; the results are for God to see to. He will if we will. I stand against those who would reverse God's order on Foreign Missions.

EASTER WILL RETURN

While everything related to human beings in the present world has suffered modification and in some instances complete change, the things of Life about us continue as God has regularly ordained that they should. The tides, the winds, the stars, the sun, the moon, the laws of nature and still the laws of God are in force.

In the Springtime comes our commemoration of Jesus' victory over the evil forces of life and death. Christianity has ever proclaimed it as the victory upon which it was born.

We honour Jesus Christ as Christion people at this time. We fulfill to the best of our ability His Great Commission to preach the Gospel and send His tidings afar.

At Eastertime our churches send in their missionary gifts which will soon fly to another continent to make the Word flesh in other homes and individuals. Our workers in South America and their Sunday Schools and churches depend entirely upon our sacrifice at Eastertime. We hope every church and reader of our church paper will meditate upon the eternal values and upon the divine involvement of our Christian Great Commission. You *can* be a coworker with Christ in this.

Clarence Fairbanks

Brings News from Washington, D. C.

In the last issue of Missionary Number of *The Evangelist*, there is a paragraph by Brother Charles Messler that expresses one's attitude toward the very fine brethren in this city, "Great reality like great beauty can never be adequately expressed. There are realities beyond the range of words. When we attempt to say our deepest thought or describe a spiritual experience, the best we can do is to make little pictures of parables." How can one put into words the very fine spirit and cooperation shown by such a loyal group of men and women who are working to bring the kingdom of God to people who have never made a confession of Christ?

In spite of gasoline rationing (three not four gallons per coupon), sickness, longer hours in the shop, and many other factors that have decreased attendance in other churches; our attendance has been unusually high. Everywhere the pastor and his wife have been received with open arms and everywhere there is evidence of good substantial work being done. Many members are bringing their friends with them to church services. This not only saves gasoline and tires, but also brings many people to church who would not otherwise be in the house of God. Many names have been given the pastor of Brethren people who live in Washington and the prospect list is growing by leaps and bounds. Some of these people have already begun to come to our services, but a great number of names are given without addresses. We have practically no way of finding these addresses and thus many families who are Brethren never receive a call from the pastor and quite naturally do not attend our church services. If you have any information regarding any Brethren family that has moved to Washington or its vicinity, won't you please send that information to me at once? You will not only help us in our efforts to build a strong Brethren Church in Washington, you will also help keep these people Brethren until the day they move back to their home towns.

We have a very active group of women in this church who not only have a live-wire Missionary Society, but also a group of women who meet on Thursdays to sew for the Red Cross. Already they have sewed over a hundred-fifty pieces of wearing apparel besides many duffel bags and other materials for the Red Cross.

The people here are not only willing to work for their church but also they are willing to give liberally to it and their denomination. You have already seen what they have given to Home Missions. Then on two weeks' notice they brought $374.31 to the altar as a beginning of a building fund. Men are at this present moment on the look out for a suitable lot on which to erect a house of worship. Soon we hope, in spite of material rationing and priorities, to build a Church Home. We have been told, by the Washington Federation of Churches, that there are not enough churches in Washington to take care of all the people. This is a good city in which to build. This is a city in which the Brethren Church can grow and live for Christ. These people deserve your prayers and encouragement. There is much that this group can do, but they can not do it all alone. Pray for them.

Dyoll Belote

Tells of Brethren Interests in Uniontown

In November of last year the writer made report of the work at this place. Since that report we have been beset with the same problems that are faced by the Christian Church everywhere. Gas rationing, enlistment and induction into the armed forces of the country, defense work taking some away to other localities to work, quarantines for contagious diseases, the granting of church letters, etc., have contributed to the lowering of our average attendance to quite a marked degree. We are not meaning to intimate however that we are growing discouraged, but like Paul of old, "Forgetting the things that are behind, and reaching forth unto the things that are before, we press toward the mark of the prize of the high calling of God in Christ Jesus." We are sure that the harder the task the greater the joy and satisfaction in its accomplishment, and so we thank God and take heart.

During the month of November we had Elder N. V. Leatherman with us for a week of Doctrinal Teaching and spiritual encouragement. Brother Leatherman acquitted himself splendidly, and gave us some excellent admonition and uplift. The attendance at the services was not all what we should like it to have been, but it is certainly true that "the world is too much with us," and keeps even Christians from being as faithful as they should be. Visiting delegations from the Masontown Brethren church, and the local Church of the Brethren were present at some of the services.

While Brother Leatherman was with us word came from the Highland Brethren church, in Washington county, and about thirty miles from Uniontown, that they were without a pastor. This group has been sharing the pastor services of a neighboring Church of the Brethren for some two years, but this arrangement was broken up by the removal of the pastor to another field. A representative of the Church of the Brethren District Mission Board for Western Pennsylvania contacted me and sought for continued cooperation in the care of the two congregations. Brother Leatherman and I visited the secretary of the Highland congregation (Brethren) and after some discussion, and in view of the fact that the Church of the Brethren had no available pastor to recommend to the field, Brother Leatherman (who is President of the Brethren District Mission Board of Pennsylvania) proposed that since there are two Sundays out of each month when the Uniontown congregation does not have morning worship services, the writer should provide preaching services for the Highland brethren on those dates. The matter was taken up by the Highland congregation and favorably acted upon. So since January first we have been giving these good Brethren services each second and fourth Sunday mornings. And we have had some experiences driving those thirty-five miles over slippery, snowy roads to get to the appointments. But the Highland people are a fine group and we enjoy fellowshipping with them. The neighboring Church of the Brethren have not yet joined in on the hook-up, but we are hoping to reach a satisfactory understanding and arrangement with them in the near future. This is our way of showing our appreciation for the help that has been given us by the brotherhood—by seeking to help others.

On February 21 we are planning to have the first issue of our Church Bulletin ready to hand out at the morning services. This will enable us to maintain a closer touch with the several families who are prevented from regular attendance by the gas rationing rulings. We happen to be in the district where a gasoline ration coupon is only worth three gallons of gas, and many of our people find their allotment scarcely sufficient to allow them to get to town for their groceries—and in some cases they must get to and from work on their allotment. So the reader can understand how a Bulletin is going to help us.

During the last three months we have lost two from our membership by letter, and one by death. This reduces our numerical strength slightly, but we hope to regain the loss by the addition of others. It is hoped that we may be able to have an evangelistic campaign later in the spring, and believe there are those who are looking our way.

The congregation continues to respond to the appeals of the various auxiliaries for financial assistance as they are presented. No call has been ignored, and the responses have been commensurate with the financial ability of the membership. We still assert our belief in the teachings and practices of "The Brethren Church," and declare our intention of proclaiming those same teachings and observing the practices of the Fraternity as we believe the Brethren understand the teaching of God's Word. Brethren, remember us when you pray. We all need it.

If a congregation is not a missionary church, fifty years afterwards it will be a missing church.—Selected.

Anointing for Healing

Dr. Warren D. Bowman

Conclusion - Chapters III and IV

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In line with the preceding thought, Dr. Curtis B. Bowman, physician and surgeon, of Chicago, Ill., says, "As a surgeon, when confronted with a serious illness, I am always desirous that the patient seek divine help. I have found by years of experience with the sick that they go through their sickness much better when they have confidence both in their physician and their Creator. To me there is no conflict between divine help and that rendered by the physician. It is always a miracle when an abdomen is opened, a tumor is removed, and those areas again heal and become normal. It is no less a miracle that scientific men can, by following scientific laws, compound new formulas which save thousands of lives. Healing is brought about by the physician following the creative laws of our Master, but such healing is not accomplished independent of men seeking the best scientific knowledge. Both are needed; and if the sick rely on either without the other, he is negligent of seeking to attain the highest good."

Dr. Rufus D. Bowman, president of Bethany Biblical Seminary, says: "If the anointing gets the patient in a better mental attitude, helps to get the patient right with his fellow men, with himself, and with his God, it is bound to have a healing effect upon his body. . . Further, if a person is brought through this service into right adjustment to God, why wouldn't the healing energies of the Eternal work through the patient? The answer to prayer is not contradictory to law—it is putting into operation a higher law which alters what otherwise would have been. The higher laws of the mental processes vitally affect physical welfare." He further points out that the anointing is just a symbol, and the effect of using this symbol is largely determined by the attitude of the patient and the way in which the service is conducted. He concludes by saying, "The anointing has an outstanding contribution to make to our church life, but in the hands of amateurs or men who are spiritually shallow, it will amount to little. If I were sick and wanted to be anointed, I would choose carefully the ministers to officiate."

The Rt. Rev. James E. Freeman, Episcopal bishop of Washington, D. C., after reading this paper said, "I agree with what you say about fitness for administering such a service. In some respects this is the heart of the matter; the man who anoints must himself be an anointed man."

Some might ask whether the same results might not be obtained by prayer without the use of this symbol. Similar results are perhaps frequently realized through prayer centered upon a particular individual whose attitude of mind is right. Thus far we have no comparative data as between those who have been anointed and those who have just been prayed for. In the absence of such data we would answer that faith often needs something concrete on which to lay hold. This need is recognized by those denominations which use private communion with their sick in a manner somewhat similar to the way we use anointing. The anointing furnishes the concrete element plus the prayers that are made in the patient's behalf. Furthermore, anointing has held a very dignified and highly spiritual place in Christian history. The disciples whom Jesus sent out two by two "anointed with oil many that were sick, and healed them" (Mark 6:13). It was a prevailing practice in the apostolic church. Its power has been attested to by those religious bodies that have practiced it throughout their history. In addition, it furnishes an appropriate setting for the patient to confess his sins, to seek forgiveness, and to get all of his relationships right with God and man. Therefore, we would conclude that anointing, when rightly used, is a symbol of inestimable value.

IV. Making the Most of the Anointing

Cases of Misuse

There were surprisingly few cases of misuse mentioned. Some of them are as follows:

1. Several felt that a few ministers had carried the idea of confession too far, and had tried to draw confessions out of the patients. Any confession should be left entirely to the patient.

Nevertheless, there is a virtue in confession when it is voluntary, and perhaps this part of the anointing needs to be restudied. Dr. Russell L. Dicks, joint author with Dr. Richard C. Cabot of The Art of Ministering to the Sick, after reading this paper said: "I was interested in the emphasis you place upon confession before the actual anointing. It would seem to me that upon the experience of confession turns the effectiveness of the service."

2. When the officiating ministers perform the service in an apparently unfeeling and perfunctory manner, we have another sample of misuse. Let us hope that very few of our ministers are guilty of performing this sacred service in a mechanical way.

3. It is a misuse to promise more than might be reasonably expected, as this might lay the basis for a loss of faith. This calls for a thorough explanation of the service to our people.

4. A fourth misuse lies in conducting the anointing merely as a deathbed service or as extreme unction. Many thought our people do not call for it soon enough after sickness begins. It appears that many of our younger members have the feeling that this service is largely for the aged, or for those who are near death's door. We must lead them to a better understanding of this service.

5. It is also a misuse for an individual to rely upon the anointing to the exclusion of medical aid. This was mentioned by only one person who says, "I know of some people who rely entirely upon the anointing service in illness and will not have a doctor. They think it would be a lack of faith to call a physician." Let us remind ourselves again that anointing is no substitute for medical science. God expects us to use the best medical aid available. Anointing is a spiritual supplement to medicine. The two should be used together for the best healing results.

Suggestions for Improving the Service

Suggestions for improving the service by those replying are as follows:

1. More adequate teaching concerning its value and its appropriate use. This was mentioned by many.

2. Wholehearted belief in the anointing on the part of the anointed and the officiating ministers.

3. A more thorough preparation for the service on the part of the officiating ministers and the patient. For the patient, preparation would be getting sin and resentment or any other hindrance out of his mind and surrendering himself completely to the will of God. The ministers might well have a season of prayer before the anointing in consecration for this sacred service.

4. Avoid assuring the patient that he will get well. "Not my will but thine be done" is the attitude.

5. One said, "It can be improved by intelligence, devoutness, beauty, appropriateness, and impressiveness."

Is There a Growing Interest in Anointing on the Part of Other Denominations?

There is some evidence that there is a growing interest. The Book of Common Prayer of the Episcopal Church contains a service for anointing the sick, although at present the service is not widely observed by Episcopalians. When practiced by this denomination it sometimes assumes the form of extreme unction. Some of their leaders feel that anointing should be practiced more frequently, that their members should call for it in the early stages of sickness, and that the service should be mainly for healing.

The Rt. Rev. James E. Freeman, D.D., Protestant Episcopal bishop of the Diocese of Washington, after reading this study said, "I think the method employed is scriptural, reverent and deeply practical. I have long felt that the Christian church has not availed itself of practices and usages recognized by the early apostolic church." In a similar tone the Rt. Rev. Noble C. Powell, D.D., Protestant Episcopal bishop coadjutor of the Diocese of Maryland, who also read the paper, said: "This matter is one of great personal interest to me and I am, therefore, all the more pleased to have your treatment of the matter. I have had occasion to use this method most satisfactorily. It seems to me there is a wide field just here and I am glad many of us are thinking along these lines."

The Rev. Edward Gabler, rector of Christ Episcopal church, Washington, D. C., says, "It seems to me that the practice might well be used in all its dignity and reverence by all Christian faiths. It is so clearly set forth in Scripture and your cited instances of help and healing make me feel we are neglecting one of the important avenues of grace as given us by the early church."

Ministers of the Church of the Brethren are frequently asked to anoint members of other denominations. One minister states that within the past several years he has anointed more member of other denominations than he has of his own church. In such instances the patient's pastor is asked to assist in the service.

The new emphasis on religion and health is causing many well-trained ministers to inquire whether there is not some wholesome and deeply spiritual method or service that they might employ to aid their sick. They desire something that will harmonize with

NOTICE TO S. S. SUPT. & TEACHERS

Eighty-five per cent of the Sunday School world are lost to the church. Out of this held fifteen per cent comes eighty-five per cent of our church membership. If we took three bushels of wheat to the mill and lost more than two bushels in the making, we would ask for an honest check-up as to the loss—A. S. London.

modern science and which is free from sensationalism and fadism. One minister upon reading this study said: "I have been looking for a service to use with my sick, and I should love to use the anointing service, if my people only had the background for it." Perhaps a restudy of the anointing by religious leaders, and a reinterpretation to Christian people of this practice of the apostolic church, might be the answer. When we come to understand better the mental and spiritual laws, and to apply them in aiding the sick, it seems logical to assume that the anointing as set forth by James will come into wider and wider use in Protestantism.

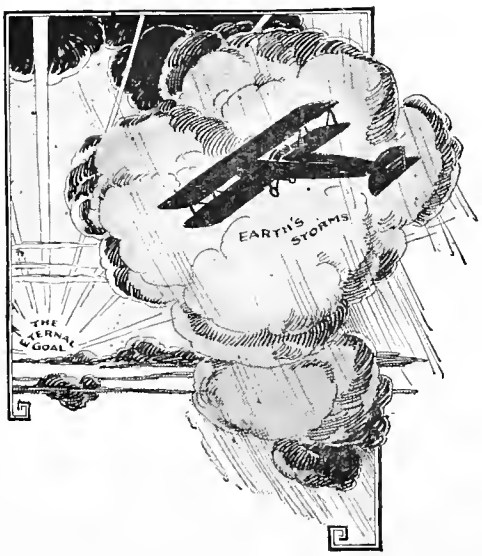
An Appeal for a Co-operative Study

I believe that the Church of the Brethren has a significant contribution to make to Protestantism in this service. As a further study I should like to invite all of our ministers to co-operate with me in making a study of future anointings. Procedure should be as follows: First, write down your own testimony as soon after the anointing as possible. Second, get the patient's testimony concerning the beneficial effects he has experienced as soon as convenient after the anointing. Third, secure the testimony of the attending physician as early as he can pass judgment on the case. It will not be possible to secure the testimony of the physician in all cases, but we can perhaps get a sufficient number of doctors to give a statement to make it worth while. Many physicians will need to be educated concerning its value. We should take care to secure these testimonials as early as possible for they will be worth far more when written down very soon after the anointing takes place. If we can secure a number of good cases wherein we have the testimony of all three, we shall have something of considerable value, not only for our own denomination, but for Protestantism in general.

Conclusion

We shall conclude by saying that the anointing has been a cherished practice in the Church of the Brethren throughout her history. Our ministers were practically unanimous in expressing their faith in the service. The same was true of members who gave testimonials concerning their own anointing. Many of the ministers feel that we need to guide our members into a better understanding of the anointing, the prerequisites for entering into it effectively, and the results that might be expected. It also seems quite probable that most of us as ministers can learn to perform this service more effectively. When both the patient and the officiating ministers acquire the ability to enter into the anointing with the highest effectiveness, then we can expect it to be used more frequently and with better all-round results.

I feel that we as a denomination have kept the anointing on a very dignified and highly spiritual level. We have not publicized it or tried to popularize it. It is possible that we have been a little selfish with this healing art. But the time is ripe for us to study it thoroughly, to strive to practice it more effectvely, and to give the results of our practice to Protestantism.



FAITH

In the Scriptures

The Word of Faith (Romans 10:8) is to be preached in
The Spirit of Faith (2 Corinthians 4:13) and heard with
The Hearing of Faith (Galatians 3:2), to be followed by
The Obedience of Faith (Romans 16:26); this is rewarded by
The Righteousness of Faith (Romans 4:13), thus bring one into
The Household of Faith (Galatians 6:10) to enjoy
The Joy of Faith (Philippians 1:25), and to work
The Work of Faith (1 Thessalonians 1:3), to pray
The Prayer of Faith (James 5:15), to put on
The Breastplate of Faith (1 Thessalonians 5:8) and to use
The Shield of Faith (Ephesians (6:16) in fighting
The Good Fight of Faith (1 Timothy 6:12).

—Missions.

SILENT VIOLINS « « «

Luigi Tarisio, was found dead one morning with scarce a comfort in his home, but with two hundred and forty-six exquisite fiddles, which he had been collecting all his life, crammed into an attic, the best in the bottom drawer of an old rickety bureau. In very devotion to the violin he had robbed the world of all that music all the time he treasured them; others before him had done the same so that when the greatest Stradivarius was first played it had had one hundred and forty-seven speechless years. Yet how many of Christ's people are like old Tarisio! In our very love to the Church we fail to give the glad tidings to the world; in our zeal for the Truth we forget to publish it. When shall we all learn that the good news needs the telling, and that all men need to know?—*Selected.*

SOUL-WINNERS—WHEN? « « «

J. Hudson Taylor tells about a Chinese pastor who, upon meeting a young convert, asked him if it was true that he had known the Lord for three months. He replied, "Yes, it is blessedly true." The pastor continued, "And how many have you won to Jesus?" "Oh," said the convert, "I am only a learner, and never possessed a complete New Testament until yesterday." "Do you use candles in your home?" "Yes." "Do you expect the candle to begin to shine when it is burned half-way down?" "No, as soon as it is lit."

The young convert saw the lesson, and went to work; within six months several of his neighbors and others were saved.—*The Christian Digest.*

Those who call themselves Christians and yet do not wish all others to be Christians are confessing the insecurity of their own faith. A church that is not dreaming in terms of presenting the Gospel to all men is tacitly admitting that it has no message for any man.—Kenneth S. Latourett.

WHY HE DOUBLED HIS PLEDGE

A business man and a lawyer, both Christians, were traveling in Korea. One day they saw in the field by the side of the road a young man pulling a rude plow, while an old man held the handles. The lawyer was amused and took a snapshot of the scene. "That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide to the party. "Yes," was the quiet reply. "That is the family of Chi Noui. When the church was being built they were eager to give something to it, but they had no money; so they sold their only ox and gave the money to the church. This spring they are pulling the plow themselves."

The lawyer and the business man by his side was silent for some moments. Then the business man said, "That must have been a real sacrifice." "They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell." The lawyer and the business man had not much to say.

When they reached home the lawyer took the picture to his minister and told him about it. "I want to double my pledge to the church," he said. "Give me some plow work, please. I have never yet given anything to my church that cost me anything."—*Publisher Unknown.*

THE SHOE ON THE OTHER FOOT

One native said to another, "If you had 100 sheep would you give 50 of them for God's work?"

"That I would," replied the other. "I would be willing to give 50."

"If you had 100 cows would you be willing to give 50 of them to the Gospel work?"

"Oh, yes, I would," was the prompt reply.

"But you would not do it if they were 100 horses would you?"

"Oh, yes, I would. You would see that I would."

"But if you had two pigs, would you be willing to give one of them?"

The man's countenance fell, and he quickly replied, "No, I wouldn't. You know I have two pigs; then why do you ask me that?"—*United Presbyterian.*

DIVIDENDS

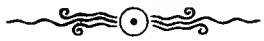
A business man was asked if, from a temporal standpoint, he believed that tithing paid any dividends. He replied, "Twenty-five years ago I began to tithe, and have kept it up ever since. My present tithe alone is a good deal larger than my total income was when I began to tithe. You can make what you will of that."—*Selected.*

The distinction between evangelism and missions is a distinction without a difference. The saving of a man in Cleveland is called evangelism, while the saving of a man in Shanghai is called missions.—W. A. Elliott

The latest figures on church membership in the United States:

Total church membership, 64,156,895. Of this number, 52,379,597 are above thirteen years of age. **Seventy million Americans belong to no church.** There are two hundred religious bodies in this country. Of this number, one hundred and fifty smaller bodies have only 2.7 per cent of the membership.

—The Christian Index.



1943 Thanksgiving Offering

We herewith report our last Thanksgiving Offering which we are thankful to say met the challenge to the denomination last Conference and in the ensuing months. The Brethren denomination has accomplished great things in its Thanksgiving Offering of 1942. We are truly thankful to God and to those who shared in this great victory.

CALIFDRNIA DISTRICT

Lathrop Brethren Church

Mrs. H. L. Coykendall & Frank ..	$ 5.00	
Mrs. Agnes Elliott	20.00	
Mrs. D. Frey	1.00	
Dave Frey	10.00	
Doris Frey	1.00	
Laverne Gerlach	1.00	
F. L. Kleist	10.00	
Peter Kuhl	5.00	
Mr. & Mrs. Ronald Mattes	10.00	
Donald Mullins	1.00	
Mr. & Mrs. Cecil DePriest	10.00	
Sunday School	7.00	
Felix Tacata	5.00	
Peter T. Tacata	10.00	
Mrs. Emma Wolfe	50.00	
W. Wolfe	50.00	
Miscellaneous	2.79	$ 198.79

Manteca Brethren Church

M. E. Gall family	$ 20.00	
Mrs. Estelle Huse & sons	5.00	
Mr. & Mrs. Virgil Ingraham	7.50	
Mr. & Mrs. Ray Johnson	5.00	
Mr. & Mrs. Ben Logan	3.00	
Mrs. Effie Oliver	1.00	
Millie Ronk	5.00	
Mrs. Lois B. Shank	5.00	
Mrs. Brooks Smith	.50	
A member	6.55	
Miscellaneous	22.47	$ 81.02

Stockton Brethren Church

Rev. and Mrs. Frank Gehman	$ 10.00	
Phillip Gehman	1.00	
Paul Larsen	2.00	
Romona Popejoy	.10	
H. M. Wolfe	15.00	
Miscellaneous	9.80	$ 37.90

Miscellaneous California

F. S. Beeghly	$ 40.00	
Ellen G. Lichty	3.00	
F. B. Yoder	15.00	$ 58.00

CENTRAL DISTRICT

Cerro Gordo Brethren Church

Erma, Hilda, James Bullock	$ .30	
Mrs. Edd Hess	1.00	
Rev. & Mrs. McCartneysmith	10.00	
Mr. & Mrs. Charles W. Snoke	1.00	
Mrs. Faryl Stuart	1.00	
Sunday School	25.00	
A friend	1.50	
A friend	1.00	
A friend	2.00	
A friend	.10	
Miscellaneous	4.35	$ 47.25

Lanark Brethren Church

Mrs. Bertha Anderson	$ 2.00	
Beginners & Primary Depts.	2.00	
Rev. E. D. Burnworth	5.00	
Mr. & Mrs. Ray Greenawalt	10.00	
Mrs. Earl Grimes	1.00	
Mrs. Edna Hawbecker	5.00	
Junior Department	4.36	
Mrs. Rilla Lower	5.00	
Modern Marys Class	10.00	
Mrs. Ella Peters	3.00	
Edwin Puterbaugh	5.00	
Mr. & Mrs. H. B. Puterbaugh	15.00	
Mrs. Isabel Puterbaugh	2.00	
Mrs. Sadie Puterbaugh	50.00	
Mrs. Harve Snavely	8.50	
Mrs. Florence Truman	25.00	
Kenneth Truman	5.00	
R. G. Truman	5.00	
United Workers Class	10.00	
Mr. & Mrs. Earl Wilkins	5.00	
Miscellaneous	2.16	$ 180.02

Milledgeville Brethren Church

Mr. & Mrs. Ralph Allison	$ 1.00	
Ida Beard	1.00	
Dr. & Mrs. W. S. Bell	325.00	
Mrs. Dorothy Bott	5.00	
Mr. & Mrs. Virgil Bushman	10.00	
C. E.	5.00	
Gail & Betty Deets	2.00	
Girls' Eveready Class	2.00	
Mr. & Mrs. Richard Graehling	6.50	
High School Boys and Girls Class	2.00	
Mrs. Evelyn Hanna	5.00	
Minnie Kicks	2.00	
Mr. & Mrs. Paul Knox	3.00	
Amanda & Alice Livengood	20.00	
Mr. & Mrs. C. A. Livengood	5.00	
Sam Livengood	26.96	
Married Peoples Kum Join Us Class	50.00	
Men's Class	10.00	
Mr. & Mrs. Ed Meyer	20.00	
Mrs. Belle Miller	5.04	
Caroline Miller	1.00	
Mrs. Bertha Schreiner	3.00	
Mrs. Ethel Straka	5.00	
Young Peoples Altruist Class	68.00	
W. M. S.	25.00	
Women's Loyal Daughters Class	5.00	
Women's Welcome Class	10.00	
Miscellaneous	26.50	$ 650.00

Udell Brethren Church

Mrs. Mary Hornday	$ 1.00	
Florence G. Potter	2.00	
Ora A. Powell family	2.00	
Minnie A. Replogle	2.00	
Mr. & Mrs. H. B. Spring	10.00	
Mary Whisler	1.00	
Sarah & Dee Whisler	1.00	$ 19.00

Waterloo Brethren Church

Floy Armstrong	$ 15.00	
Rev. & Mrs. W. C. Benshoff	10.00	
Mrs. W. H. Brown	10.00	
Mr. & Mrs. George Burns	2.00	
Mrs. Mary Dunbauld	1.00	
Helen Dumire	10.00	
Mr. & Mrs. J. H. Gessner	5.00	
Mr. & Mrs. Oran C. Gnagy	5.00	
Mrs. William H. Greene	15.00	
C. D. Flickinger	10.00	
Friendship Circle Class	8.75	
Jennie Harrison	1.00	
Mr. & Mrs. Kermit Hoard	5.00	
Mr. & Mrs. J. R. Holmes	2.00	
Home Builders Class	15.00	
Richard Arlan Homer	1.00	
Anna Hoover	2.00	
Junior & Primary Depts.	5.92	
Carl LaBarre	5.00	
Mrs. F. R. LaBarre	10.00	
Mr. & Mrs. D. G. Lichty	5.00	
Ethel Lichty	5.00	
Men's Brotherhood Class	4.55	
Emma & H. H. Miller	5.00	
Mr. & Mrs. Glade Miller & Marilyn	10.00	
Mr. & Mrs. Grant Miller	5.00	
Mr. & Mrs. Lester Miller	5.00	
Mrs. Carl Moser	1.00	
Mr. & Mrs. Melvin G. Peck	5.00	
Primary & Beginners Dept.	40.00	
Mrs. B. F. Puterbaugh	5.00	
Mr. & Mrs. RuLon & Don	25.00	
Mrs. Emma VanSchoyck	10.00	
Service Circle Class	35.00	
Mr. & Mrs. Clyde A. Smith	10.00	
Mrs. Emma Strayer	1.00	
W. M. S.	10.00	
Mr. & Mrs. F. A. Wisner	10.00	
Miscellaneous	40.41	$ 371.63

INDIANA DISTRICT

Akron Cooperative Brethren Church		$ 16.52

Ardmore Brethren Church

Charles Basham	$ 1.00	
Madge Bottorff	1.00	
Mrs. Brown	1.00	
Mr. & Mrs. A. G. Carpenter	25.00	
Dorothy Carpenter	15.00	
Darrell Chamberlain	5.00	
Esther Chamberlain	5.00	
Juanita Chamberlain	5.00	
L. F. Chamberlain	5.00	
Floyd Deck	3.00	
William Dickerson	2.00	
Edna Finney	2.00	
Laymen's Organization	10.00	
Charles Pierce	1.00	
Corp. C. A. Pitula	5.00	
Mrs. Elsie Rhode	1.00	
Mr. & Mrs. A. B. Robbins	7.00	
Russell Sipress	1.00	
Raymond Shoup	2.00	
Richard Swihart	1.00	
W. M. S.	5.00	
Neil Wedell	2.00	
Mrs. Neil Wedell	1.00	
Rev. & Mrs. Whitted	10.00	
Miscellaneous	7.80	$ 123.80
Brighton Brethren Church		$ 62.00
Burlington Brethren Church		$ 90.85
Cambria Brethren Church		$ 29.00
Center Chapel Brethren Church		$ 39.31
Clay City Brethren Church		$ 17.00
College Corners Brethren Church		$ 43.00
Corinth Brethren Church		$ 14.20
County Line Sunday School		$ 12.35

Denver Brethren Church

Mr. & Mrs. Edward Birk	$ 1.00	
N. B. Brower	1.00	
Mr. & Mrs. Rufus Carlin	1.00	
Mr. & Mrs. Charles Eikenberry	2.00	
Georgia Eikenberry	6.00	
Eldon Fahl	1.00	
Mr. & Mrs. Dale Flora	9.00	
Mrs. Mildred Flora	1.00	
Mr. & Mrs. Leslie Kintner	1.00	
Mr. & Mrs. Augustus Maus	1.00	
Mr. & Mrs. Carl V. Maus	15.00	
Primary Department	7.00	
Mr. & Mrs. Fayette Shoemaker	8.00	
Herman Shoemaker	1.00	
Miscellaneous	6.14	$ 62.14
Dutchtown Brethren Church		$ 25.00

Elkhart First Brethren Church

Mr. & Mrs. Herman C. Anderson	$ 10.00	
Mr. & Mrs. Louis Berger	1.00	
Mae DeFrease	.50	
Miss Myrtle Dillon	2.00	
Mrs. C. R. Eddleman	5.00	
Mr. & Mrs. Louis Ehret	1.00	
Mr. & Mrs. Harold Evans	1.00	
Mrs. Mary A. & Lowell S. Felthouse	10.00	
Rev. & Mrs. Delbert B. Flora	15.00	
Mrs. Anna Foltz	10.00	
James Harve Gibson	5.00	
Cora Gurney	1.00	
Mr. & Mrs. W. G. Hall	5.00	
Cashel Heckman	5.00	
Gladys Hosler	5.00	
Hattie Kegerreis	1.00	
Mr. & Mrs. Jon Lape	5.00	
Mr. & Mrs. Irvin Leatherman	5.00	
Mrs. Madge LeFevre	25.00	
Mr. & Mrs. W. E. Lichtenberger	1.00	

Clara Martin	1.00	
Mr. & Mrs. G. W. McDonald	2.00	
Dick & Phil Miller	.50	
Mr. & Mrs. G. O. Miller	1.00	
Miscellaneous	28.00	
Ollie Pickrell	1.00	
Mr. & Mrs. Harold Plank	20.00	
Mrs. R. E. Richmond	.35	
Mr. & Mrs. Homer Robbins	20.00	
Mrs. Olive Rush	1.00	
Jean Sanderson	2.00	
Mr. & Mrs. L. K. Secrist	5.00	
Mr. & Mrs. Charles Shoup	5.00	
Signal Lights	5.00	
Charles E. Smith & family	10.00	
Mr. & Mrs. Walter Struble	3.00	
Mrs. F. C. Wambaugh	5.00	
W. B. White	1.00	
Naomi Wilson	2.00	
Mr. & Mrs. Ralph E. Wise	7.50	
Mr. & Mrs. Raymond Yoder	5.00	
Mr. Mrs. Ben Zimmerman	7.00	
Church	274 15	$ 520.00

Flora Brethren Church

Mr. & Mrs. Fred Allbaugh	$ 15.00	
June & Carmen Allbaugh	5.00	
Frances Brown	5.00	
Mrs. J. W. Brown	1.00	
Marjorie Brown	5.00	
Mr. & Mrs. Olaf Brown	5.00	
Mrs. Olaf Brown	5.00	
Mary Coin	1.00	
Mr. & Mrs. Elmer Cripe	10.00	
Robert Cripe	1.00	
Mr. & Mrs. Oregon Crume	5.00	
Mr. & Mrs. Rufus Flora	10.00	
Russell Flora	2.00	
Earl & Devon Humbarger	5.00	
Mr. & Mrs. Fred Humbarger	1.00	
Mr. & Mrs. Amos Kuns	2.00	
Russell Kuns	5.00	
Max Landis, Jr.	2.00	
Mr. & Mrs. Max Landis	6.00	
Mrs. Monroe Landis	1.00	
Kenneth Myer	1.00	
Doris Musselman	1.00	
Garnet Musselman	1.00	
Mrs. Joe Norton	1.00	
Mr. & Mrs. Charles Pope	4.00	
Vernabelle Pope	2.00	
Mr. & Mrs. Elmer Pullen	2.00	
Mrs. Floyd Pullen	2.00	
Mrs. Emma Ritchey	2.00	
Mr. & Mrs. Woodrow Robertson	2.00	
Mrs. John Sieber	1.00	
Helen Sink	1.00	
Mr. & Mrs. John Sink	2.00	
W. M. S.	25.00	
Lova Walker	1.00	
Cora Wise	1.00	
Willing Workers Class	4.85	
A member	1.00	
A member	11.00	
A member	20.00	$ 204.85

Goshen First Brethren Church

Mr. & Mrs. Charles Baer	$ 1.50	
Mr. & Mrs. John Baer & Frances	5.00	
Olive Bailey	.50	
Mrs. Baugher	1.00	
Mr. & Mrs. D. Bechtel	2.00	
Beginners Department	2.00	
Berger family	1.00	
Mr. & Mrs. Glenn Berkey	1.00	
Mr. & Mrs. Eph Culp	15.00	
Mayme Essig	1.00	
Mrs. Sarah Essig	1.00	
Mrs. Lorenz Fetzer	1.00	
Friends	15.35	
Della M. Ford	1.00	
Mrs. D. H. Fuller	5.00	
Golden Rule Class	10.00	
Lodema Hamilton	1.00	
Mrs. Lena Herring	9.00	
Mr. & Mrs. C. L. Hepler	2.00	
Mrs. Emma Hess	10.00	
Robert K. Higgins	3.00	
Mr. & Mrs. George H. Howell	1.00	
Mrs. R. W. Huff	1.00	
Junior Department	2.50	
Mrs. N. S. Leek	.50	
Mr. & Mrs. Fred Leer	2.00	
Mr. & Mrs. George Mann	1.00	
Mrs. Adeline Miller	1.50	
Mrs. C. Peterson	1.00	
Charles Pool	1.00	
Matrona Rarick	1.00	
Rollin R. Roth	1.00	
Mr. & Mrs. H. T. Rowell	5.00	
Rev. & Mrs. H. H. Rowsey	10.00	
Mr. & Mrs. G. Rummel	5.00	
H. S. Shrock	5.00	
Mr. & Mrs. Dale Sparklin	1.00	
Sunday School	42.05	
DeMain Warner & family	6.00	
Emma & Jennie Weaver	1.50	
Mr. & Mrs. N. R. Weaver	5.00	
Charles E. Welty	1.00	
Mr. & Mrs. Warren Wenger	1.00	
Tom Wilfret	5.00	
Mr. & Mrs. Vern Younce	2.00	
Miscellaneous	8.30	$ 202.70

Gravelton Brethren Church		$ 10.00
Huntington First Brethren Church		$ 80.00
Loree Brethren Church		$ 184.00
Mexico Brethren Church		$ 92.45

Milford Brethren Church

Mrs. Ronald Brown	$ 3.00	
Rev. & Mrs. W. I. Duker	2.00	
Mrs. C. H. Ireland	5.00	
Mr. & Mrs. Carl Gawthrop	2.00	
Mrs. Samuel Hartler	.50	
Mrs. Mace Hollar	1.00	
Mr. & Mrs. Fred Mathews	2.00	
C. A. Sparklin	1.00	
Mrs. Vern Wysong	.45	
Sunday School	15.41	
Miscellaneous	3.91	$ 36.27

Muncie First Brethren Church		$ 171.00

Nappanee First Brethren Church

Altruist S. S. Class	$ 5.00	
Mr. and Mrs. Ed. Arch, Jr.	1.00	
Mr. & Mrs. J. W. Becknell	6.00	
Mrs. Gabe Beigk	1.00	
Mrs. Cloyd Best	.50	
Rev. & Mrs. J. M. Bowman	10.00	
Mrs. Hattie Cunningham	25.00	
Mrs. Gertrude Fisher	1.00	
Friends	5.25	
Mrs. Glen Geyer	1.00	
Mr. & Mrs Curtis Hummel	1.00	
Eugene Jensen	.25	
Mr. & Mrs. T. C. Leslie	10.00	
Mr. & Mrs. Ralph Maust	1.00	
Mrs. Milo Mellinger	1.00	
Phyllis Mellinger	.50	
Grayce Miller	1.00	
Mrs. Perry Miner	1.00	
Mr. & Mrs. Carlyle Pippen	5.00	
Mrs. Jesse Price	1.00	
Dr. & Mrs. M. D Price	32.50	
Eugene Roose	.25	
Mr. & Mrs. Oscar Sechrist	5.00	
Wessie Sechrist	1.00	
Mr. & Mrs. U. J. Shively	25.00	
Mrs. Melvin Stuckman	1.00	
W. M. S.	10.00	
Mrs. Minnie Walters	5.00	
Mrs. Vern Walters	1.00	
Mr. & Mrs. Joe Weaver	2.00	
Mrs. Joe Weybright	1.00	
Mr. & Mrs. William Widmoyer	10.00	
Sunday School & church	143.75	$ 325.00

New Paris Brethren Church		$ 247.00

North Liberty Brethren Church

Mr. & Mrs. C. E. Hevel	$ 5.00	
Rev. George E. Pontius	5.00	
Mr. & Mrs. A. E. Price	10.00	
Mr. & Mrs. Charles Quigley	5.00	
Mr. & Mrs. C. G. Wolfe	50.00	
Sgt. Paul Wolfe	5.00	
Miscellaneous	41.08	$ 121.08

North Manchester First Brethren Church

Mr. & Mrs. Ezra Frantz	$ 25.00	
W. E. Ruse & Mr. Badsky	10.00	
Mr. & Mrs. Homer Vance	1.00	
Church	200.00	$ 236.00

Oakville First Brethren Church

Mrs. Lillie Ball	$ 1.00	
Mr. & Mrs. William Bowman	2.00	
Oris & Viola Collins	10.00	
Lillian Correy	1.00	
Grover Cochran	10.00	
Kermit Cross family	20.00	
Mr. & Mrs. Guy Edwards	10.00	
Charles & Paul Fouts	2.00	
Hazel E. Fouts	1.00	
C. C. Harry	25.00	
Charles Holsinger	1.25	
Minnie Holsinger	1.00	
Robert Holsinger	5.00	
W. M. Holsinger	5.00	
Junior W. M. S.	10.00	
Mildred Keesling	3.00	
Mr. & Mrs. Charles S. Kern	20.00	
Herman & Alta Kirklin	5.00	
Mrs. Molly McShirley	25.00	
Eva P. Metzker	10.00	
George Metzker	10.00	
Mrs. Blanche Reagin	5.00	
Ethel Rutherford	5.00	
Mr. & Mrs. L. E. Schooley	5.00	
Senior C. E.	5.00	
Mr. & Mrs. William Skinner	1.00	
Mrs. J. E. Smith	1.00	
Walter & Donna Sollars	10.00	
Sunday School	60.88	
Sunday School Birthday Offerings	21.04	
Frank Swain	10.00	
Charles & Lillie Swain	1.00	
Zelma Swain	7.00	
Rev. & Mrs. S. M. Whetstone	15.00	
Theresa Mae Wilson	5.00	
Miscellaneous	11.75	$ 340.92

Peru First Brethren Church

Mr. & Mrs. C. D. Clingaman	$ 5.00	
Mr. & Mrs. Albert Eikenberry	5.00	
Mr. & Mrs. Omer Fenimore	5.00	
Mr. & Mrs. A. F. Halpin	5.00	
Mrs. F. S. Haney	5.00	
Mr. & Mrs. Marvin L. Maus	5.00	
Mrs. Inez Wray	5.00	
A friend	5.00	
Miscellaneous	8.10	$ 48.10

Roann Brethren Church		$ 110.34
Roanoke Brethren Church		$ 64.00

Sidney Brethren Church

Enid Heckman	$ 5.00	
Merl Heckman	1.00	
H. D. Hunter	10.00	
Travis Rooney	3.00	$ 19.00

South Bend First Brethren Church

Acme Class	$5.00	
Mrs James Buttorf	1.00	
C. E.	5.00	
Mrs. G. C. Carpenter	1.00	
Mr. & Mrs. Bryon Christian	2.00	
Mr. & Mrs. C. E. Colip	15.00	
Mr. & Mrs. H. H. Firestone	5.00	
Mr. & Mrs. Bruce Fisher	5.00	
Mr. & Mrs. T. J. Foraker	2.00	
Mr. & Mrs. Clem Garwood	20.00	
Lillie Garwood	10.00	
Mr. & Mrs. L. E. Green	5.00	
Mr. & Mrs. Harold Haenes	2.00	
Alberta Hartman	15.00	
Mr. & Mrs. Harve Hartman	5.00	
Mrs. Nellie Hartstein	1.00	
Mr. & Mrs. William Heiermann	20.00	
Lillie Jester	1.00	
Mr. & Mrs. Ernest Kreider	10.00	
Mr. & Mrs. Raymond L. Kuns	200.00	
Mr. & Mrs. William Meinke	25.00	
Mr. & Mrs. Fred Miller	3.00	
Mrs. Sarah Morgan	.50	
Mrs. Mary Ohenchain	1.00	
Mr. & Mrs. Wayne Phillips	1.00	
Mr. & Mrs. William Roscoe	30.00	
Mr. & Mrs. E. D. Schrader	2.00	
Mr. & Mrs. C. A. Sholley	5.00	
Mr. & Mrs. Leo Smeltzer	2.00	
Rev. & Mrs. Claud Studebaker	28.00	
Sunday School	50.00	
Mr. & Mrs. Clarence Swihart	5.00	
Mr. & Mrs. Lewlyn Swintz	5.00	
Mr. & Mrs. Dale Ulbricht	19.00	
Eugene Ulbricht	1.00	
Eva Whitmer	1.00	
Mr. & Mrs. F. M. Whitmer	1.00	
Maude Wingard	15.00	
Mrs. Mary Wypeszynski	.50	
Mr. & Mrs. C. R. Yoder	5.00	
Mr. & Mrs. William Yoder	5.00	
Miscellaneous	44.54	$ 563.04

Tiosa Brethren Church		$ 15.95

Warsaw Brethren Church

Hiram Ulrey	$ 10.00	
Church	165.40	$ 175.40

Miscellaneous Indiana

Brethren Young People of Central Indiana	$ 9.00	
Miscellaneous	1.00	$ 10.00

MID-WEST DISTRICT

Carleton Brethren Church

Abigail Ann Gilbert	$ 3.00	
Theda Henderson	.15	
Mrs. Clarence Hughes	1.00	
Rev. & Mrs. C. E. Johnson	5.00	
Junior Division	2.23	
Mr. & Mrs. Ernest Keil	1.00	
Mrs. Lauren Lietsch & Audrey	2.00	
Mrs. E. E. Lichty	2.50	
R. A. Lichty	5.00	
Primary & Cradle Roll	3.82	
Mrs. Anna Rachow	1.00	
Mr. & Mrs. A. J. Rachow	1.00	
Miscellaneous	2.60	
Harvest Festival	49.95	$ 80.25

Falls City Brethren Church

Florence Cleaver	$ 20.00	
Rev. & Mrs. Cecil Johnson	6.00	
Frank Liebty	6.50	
Guy Lichty	5.00	
Mrs. Mary Reiger	15.00	
Miscellaneous	34.10	$ 86.60

Fort Scott Brethren Church

Mrs. Georgia C. Angelo	$ 5.00	
Mrs. S. A. Booton & Ruby	1.00	
W. S. Booton	1.00	
Mrs. Gerge Mayberry	10.00	
Sunday School	15.00	
A. O. Sivey	.50	
Miscellaneous	25.00	$ 57.50

Hamlin Brethren Church

Shirley Cloud	$ 5.00	
N. P. Eglin & Wife	20.00	
S. I. Miller	10.00	
S. A. Shannon	10.00	
Miscellaneous	11.47	$ 56.47

McLouth Brethren Church $ 34.55

Morrill Brethren Church

Mrs. Clara Brim	$ .50	
S. C. Flickinger	5.00	
Miscellaneous	2.77	$ 7.77

Mulvane Brethren Church

Mr. & Mrs. Clarence Coleman	$ 25.00	
Mr. & Mrs. Olen Davis	3.00	
Mr. & Mrs. Lee Howard	20.00	
Mrs. Myrtle Kessinger	5.00	
Mr. & Mrs. Carl Sherman	75.00	
W. M. S.	25.00	
Mrs. Dorcas Wygal	1.00	
Miscellaneous	2.51	$ 156.51

Portis Brethren Church

Agnes Lemon	$ 20.00	
Mr. & Mrs. D. G. Lemon	10.00	
Rev. G. J. Wolters	5.00	$ 35.00

OHIO DISTRICT

Ashland First Brethren Church

Mrs. R. M. & Esther Abrams	$ 4.00	
Robert Abrams	.14	
Mr. & Mrs. C. L. Anspach	25.00	
Rev. & Mrs. George S. Baer	5.00	
Wilma Baer	2.00	
Mrs. W. A. Reichler	3.00	
Mr. & Mrs. W. A. Beeghly	10.00	
Mrs. Orpha Beekley	1.00	
Mr. & Mrs. Dean J. Benshoff	10.00	
Mrs. Esther K. Black	25.00	
Mr. & Mrs. David Boss	10.00	
Mrs. George W. Brian	5.00	
Mrs. Ruth G. Burns	5.00	
Mr. & Mrs. A. Glenn Carpenter	15.00	
Mr. & Mrs. George C. Carpenter	25.00	
Mrs. Hilda E. Carpenter	3.00	
Robert E. Cowan	2.00	
Mrs. Dorothy D. Cross	1.00	
Mrs. Zella Culbertson	.50	
Mrs. A. L. DeLozier	5.00	
Arthur H. DeLozier	12.00	
Dorcas DeLozier	1.00	
Mr. & Mrs. Jesse Dupler	5.00	
L. L. Garber	2.50	
Mr. & Mrs. C. C. Greer	5.00	
Mrs. Ethel & Ruth Harley	15.00	
Mr. & Mrs. R. R. Haun	10.00	
Mr. & Mrs. R. A. Hazen	20.00	
Mr. & Mrs. D. W. Hildebrand	2.00	
Mrs. Lena Hoover	2.00	
Mrs. Grace Jackson & daughters	3.00	
Junior C. E.	2.00	
Junior S. S. Department	5.74	
Mrs. Maude Kestner	5.00	
Mrs. E. L. Kilhefner	20.00	
Beatrice & Bernice King	1.00	
Jane King	1.00	
Rev. & Mrs. L. V. King	10.00	
Rev. & Mrs. J. Ray Klingensmith	40.00	
Mrs. Ella Leedy	1.00	
Mrs. H. H. Lehman	1.00	
Mr. & Mrs. E. P. Lersch	1.00	
Mrs. Guilford Leslie	1.00	
John Lindower	1.00	
Mrs. L. E. Lindower	10.00	
Mr. & Mrs. Frank Lonero	10.00	
Mr. & Mrs. A. R. Love	1.00	
Mrs. Guy McConnell	.50	
Herschel & Arzella McEntire	8.50	
Ella McKibben	2.00	
Mr. & Mrs. E. G. Mason	15.00	
Phyllis Maust	1.00	
Mr. & Mrs. Andrew Miller	10.00	
Mrs. J. A. Miller	3.00	
Mr. & Mrs. Fred Moherman	2.50	
Mr. & Mrs. Carl Mohler	2.00	
Mr. & Mrs. Clayton Mundorf	1.00	
Mrs. Hattie Mundorf	1.00	
Mrs. Lydia Murray	1.00	
Clarence W. Myers	.50	
Mr. & Mrs. Harvey Naugle	10.00	
Mrs. J. E. Newcomb	2.00	
Mr. & Mrs. A. E. Newcomer	5.00	
A. C. Parry	1.00	
Bill Patton	1.00	
Virginia Patton	1.00	
M. P. Puterbaugh	5.00	
Mrs. Eugene Rumbaugh	1.50	
Rev. & Mrs. Martin Shively	5.00	
Mrs. Sarah Shreffler	.50	
Mrs. I. D. Slotter	10.00	
Mrs. C. R. Stone	5.00	
Rev. & Mrs. M. A. Stuckey	10.00	
Mrs. Alice Swinehart	.25	
Mr. & Mrs. Paul Taylor	1.00	
Rev. R. R. Teeter	1.00	
A. R. Thompson	2.50	
Mrs. Ethel Tinkey	2.00	
Rev. & Mrs. F. C. Vanator	8.00	
Mr. & Mrs. H. B. Viers	1.00	
Mr. & Mrs. Harry Weidenhamer	15.00	
Mrs. Lyda Wertman	20.00	
Mr. & Mrs. Elton Whitted	5.00	
Olive Whitted	5.00	
Amy Worst	6.00	
Mr. & Mrs. B. F. Zercher, Sr.	10.00	
Miscellaneous	17.90	$ 544.53

Bryan First Brethren Church

Roy Bever	$ 5.00	
Mr. & Mrs. Walter Brubaker	1.00	
Louise Calvin	5.00	
Ada Chappins	1.00	
Mr. & Mrs. Howard Davis	5.00	
Mr. & Mrs. W. E. Diehl	1.00	
Mr. & Mrs. E. C. Dietrick	5.00	
Mr. & Mrs. D. A. Erlsten	30.00	
Mable Fraker	1.00	
Mr. & Mrs. Elsworth Himes	1.00	
Emma Kerr	1.00	
Helen Kerr	1.00	
Mr. & Mrs. Joseph Kerr	1.00	
Emma Kimmel	1.00	
Ruby Kunkle	1.00	
Mr. & Mrs. Rollin Kyser	5.00	
Robert Lockhart	.50	
Mr. & Mrs. Solon Lockhart	6.00	
Mrs. Harriet Luke	1.00	
Mr. & Mrs. George Manning	5.00	
Mr. & Mrs. Arthur Morton	1.00	
Mr. & Mrs. William Musser	5.00	
Mr. & Mrs. Carmen D. Oxenrider	13.00	
Jack Oxenrider	11.00	
Mr. & Mrs. Wayne Partee	2.00	
Mr. & Mrs. Oscar Robarge	1.00	
Mre Clara Roughten	.25	
Mrs. Henry Sanders	.50	
Mrs Minnie Schad	5.00	
Mrs. C. H. Slough	3.00	
Mr. & Mrs. Russell Snyder	5.00	
Rev. & Mrs. C. A. Stewart	10.00	
Mrs. Ray Stockton	1.25	
Mr. & Mrs. Leroy Yaskill	1.00	
Mrs. Carrie Zimmerman	5.00	
Mr. & Mrs. Clarence Zwayer	1.00	
Miscellaneous	34.75	
Birthday Offerings	25.08	$ 202.33

Canton Brethren Church

Mrs. Harvey Bechtel	$ 1.00	
Mrs. Henry P. Bechtel	5.00	
Beginners Department	2.25	
Mrs. N. E. Clark	10.00	
Mr. & Mrs. Louis Cordier & Billy	1.50	
Mrs. Dale Cramer	5.00	
Mr. & Mrs. C. O. Dewell	5.00	
Family Circle Class	25.00	
Mrs. William Glass	3.00	
Mr. & Mrs. Gotchall	2.00	
Mrs. J. A. Guiley	5.00	
Barbara E. Guittar	1.00	
Mr. & Mrs. D. G. Guittar	10.00	
Donald Guittar	1.00	
Mrs. Ella Guittar	5.00	
Mr. & Mrs. Edgar L. Heist	4.00	
Mr. & Mrs. H. H. Herbruck	10.00	
Mrs. H. S. Johnson	2.00	
Junior W. M. S.	15.00	
Mrs. Gertrude Keatley	1.00	
Mr. & Mrs. A. Y. King	3.00	
Mrs. P. H. Krall	5.00	
Mr. & Mrs. F. B. Lindower	12.50	
Dr. L. E. Lindower	10.00	
Jimmie McVoy	.10	
Nancy McVoy	.05	
James Noland	1.00	
Mary Noland	5.00	
Roberta Jane Noland	1.00	
Tom Noland	5.00	
Virginia Noland	5.00	
Mrs. Byron Ott	5.00	
Senior W. M. S.	10.00	
Mrs. Odessa Smith	5.00	
P. M. Snyder	1.00	
Inez Summers	20.00	
Mrs. Zdpha Sutton	5.00	
Mr. & Mrs. Joe Watkins	5.00	
Mrs. Eva Welker	2.00	
Miscellaneous	11.15	$ 225.55

Clayton Brethren Church

Mr. & Mrs. Fred Black	$ 2.00	
Mr. & Mrs. Ambrose Erbaugh	2.00	
Miss Iris & Mrs. Sarah Gaines	2.00	
Mrs. Clara Hepner	25.00	
Mrs. Ora E. Jones	2.50	
Mr. and Mrs. Harry Mickesell	10.00	
Women's Bible Class	5.00	
W. M. S.	20.00	
Mr. & Mrs. E. E. Zeisert	10.00	
Minetta Zeisert	5.00	
A member	5.00	$ 88.50

Columbus Cooperative Brethren Church $ 20.25
Dayton Brethren Church

Emma Bowman	$ 2.00	
G. W. Brumbaugh	10.00	
Mr. & Mrs. A. J. Burgess	10.00	
Mr. & Mrs. Charles Cavander	25.00	
Children's Department	5.00	
Mr. & Mrs. William Coblentz	5.00	
Mrs. Ella Crouse	5.00	
Mr. & Mrs. Carl Denlinger	15.00	
Mr. & Mrs. George Derringer	5.00	
J. G. Drushal	1.00	
Mr. & Mrs. Fred Eccard	10.00	
Flo B. Fogarty	3.00	
Mr. & Mrs. Russel Fox	12.00	
Rev. & Mrs. Vernon Grisso	10.00	
Mr. & Mrs. Stanley Gribble	10.00	
Mr. & Mrs. Jack Hampton	10.00	
Mr. & Mrs. Merle Heck	10.00	
Elizabeth Hepner	50.00	
Elizabeth Himes	5.00	
Mr. & Mrs. Earl Huette	5.00	
Mr. & Mrs. Sidney Hyatt	10.00	
Mr. & Mrs. Edgar John	5.00	
Junior Church	1.00	
Mr. & Mrs. Myron Kem	10.00	
Mr. & Mrs. George Kem (Trust Fund)	244.00	
Mr. & Mrs. Russel Kemp	10.00	
Bob Keplinger	1.00	
Mr. & Mrs. Everett Keplinger	15.00	
Mr. & Mrs. Ed. Klepinger	10.00	
Laymen's Organization	10.00	
Mrs. Emmert C. Lentz	5.00	
Lo Bre Lea Class	50.17	
Mary Loxley	5.00	
Mr. & Mrs. Walter Loxley	5.00	
Mr. & Mrs. Ralph Mann	2.00	
Mr. & Mrs. J. C. McGuire	1.00	
Mr. & Mrs. Oscar McNay	10.00	
Mr. & Mrs. Thurman Mitchell	5.00	
Mr. & Mrs. W. E. Moist	30.00	
Mrs. A. M. Mumma	5.00	
Sarah Newman	4.00	
Mrs. Iona Ozias	3.00	
Pathfinders Class	60.45	
Mr. & Mrs. Earl Phillips	20.00	
Mr. & Mrs. Ben Patterf	5.00	
Mrs. Lulu Riley	1.00	
Mr. & Mrs. Charles Sager	15.00	
Mrs. Sanger & family	2.00	
Mr. & Mrs. Kenneth Schriml	10.00	
Mr. & Mrs. Roy Selby	3.00	
Mrs. Maude Shock	1.00	
Mrs. Mollie Smith	1.00	
Susie Snyder	5.00	
Sunday School	55.72	
Mrs. Grace Switzer	5.00	
G. W. Teeter	5.00	
Mr. & Mrs. Harold Teeter	110.00	
Norma Weaver	1.00	
Mr. & Mrs. Charles Westfall	5.00	
Mrs. Valeria Whitehead	10.00	
Bertha Wine	1.00	
W. M. S.	15.50	
W. M. S. Evening Circle	2.00	
Willing Workers Class	15.00	
Mr. & Mrs. Ray Yount	15.00	$1,012.84

Fairhaven Brethren Church

Mrs. Chas. Beegle	$ 5.00	
Mrs. Clara Ebert	10.00	
Mr. & Mrs. Harry Gindlesberger	5.00	
Mr. & Mrs. C. W. Keener	7.00	
Mr. & Mrs. S. D. Kessler	5.00	
Mrs. Delpha Martin & family	5.00	
Mr. & Mrs. Glenn Worst	10.00	
Miscellaneous	14.60	$ 61.60

Fremont Brethren Church $ 13.00
Glenford Brethren Church

Mrs. Olla Eversole	$ 10.00	
Church	63.50	$ 73.50

Gratis Brethren Church

Clayton P. Andrews, Jr.	$ 25.00	
Mrs. S. F. Andrews	2.00	
W. E. Andrews	5.00	
Mr. & Mrs. Roy Brubaker	10.00	
Mr. & Mrs. A. B. Flory	10.00	
Mrs. Ollie D. Focht	1.00	
Mrs. Mary Fudge	5.00	
Mr. & Mrs. N. G. Kimmel	25.00	
James Kiracofe	1.00	
Rev. & Mrs. V. E. Meyer	25.00	
Mr. & Mrs. Mark Pottenger	5.00	
Primary Department	7.25	
Mr. & Mrs. Charles Smith	25.00	
Mr. & Mrs. Roy F. Smith & Eileen	10.00	
Louise Turpin	1.00	
W. M. S.	10.00	
Mr. & Mrs. Harry A. Wikle	5.00	
Young Missionaries S. S. Class	1.90	
Mr. & Mrs. L. R. Zimmerman	5.00	
Miscellaneous	10.85	$ 190.00

Gretna Brethren Church

Mr. & Mrs. James E. Ault	$ 1.50	
Mrs. Charlotte Bird	5.00	
George Buckenroth	3.00	
Maggie Buckenroth	2.00	
Mr. & Mrs. Banner H. Rush	5.00	
John Bush	1.00	
Mrs. Mabel Dietrick	5.00	
Mr. & Mrs. Emery C. Hudson	10.00	
Mrs. Helen Hudson	4.00	
Miriam Hudson	1.00	
Mr. & Mrs. E. F. Miller	25.00	
Mr. & Mrs. Ezra J. Neer	25.00	
Mrs. Ida M. Neer	25.00	
Miscellaneous	7.40	
W. M. S.	34.10	$ 154.00

(To be continued)

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 4, 1943

"THE GOLDEN RULE: WHAT IT MEANS TO ME"

Scripture Lesson: Matthew 7:12

Topic Editor's Note: The topic, discussion, and questions on tonight's subject have been prepared by the Citizenship Director of the National Christian Endeavor of the Brethren Church, Dr. M. P. Puterbaugh, of Ashland College, Ashland, Ohio.

Have your local Citizenship Director lead the meeting of the evening, laying special emphasis on the qualities of a genuine Christian faith which go to make up the conduct of a good citizen in our country. W. S. B.

For The Leader

Just recently a feature writer for a big city daily in discussing the "Block Plan" said, "It is as easy to practice as the Golden Rule." The statement might be challenged on several counts but at least it illustrates the fact that one of the best known teachings of the Bible is this verse, sometimes called the Golden Rule. Let us see what it really means and how it may be used. After all, if it is a rule, it has no value unless it is used and as it is used its golden nature is shown.

DISCUSSION

1. Some people have argued that this rule did not start with Christianity. It is true that an old Jewish admonition of a father to his son is, "Do that to no man which thou hatest." Confucius said, "Do not to others what you would not wish done to yourself." Notice, however, that Jesus makes it a rule for positive action.

It is said that Alexander Severus, a heathen emperor, was a great admirer of this rule; had it written upon the walls of his room, often quoted it in giving judgment, honored Christ, and favored Christians for the sake of it. Christ's statement is superior.

2. Whatever may have been the development of this idea of considering others it is plainly evident that Jesus intended us to regard this Golden Rule as His religion and ours. It is a very personal rule and gives all of us a measuring rod by which to measure the religion we are actually living. A father was once explaining very carefully and exactly to his young son what manner of man a Christian was. Finally the boy said, "Father, have I ever seen a Christian?"

3. This rule does not require us to do whatever others ask. There are statements in this Sermon on the Mount which suggest this attitude. (Matt. 5:40, 41) But this rule urges us to act toward others in the manner and spirit in which we should wish them to act toward us. This attitude cannot fail to win others. It is the attitude of many modern writers on the general theme of "How to win friends and influence people." Almost any child will tell you that his playground experience has taught him that fair play is right. The Golden Rule is fair play to everybody.

4. Some "experience-wise" adults often question the practical nature of the Golden Rule. They say it is a beautiful theory and ideal but can not be put into actual practice. The story is told of a news dealer in an eastern city who declines to stock or sell certain magazines that are not up to his standard. Some magazines come to him from wholesalers which he can not approve. These unrequested publications he packs up and returns. His statement is, "I will not sell to any one else's daughter what I will not let my own daughter read."

5. Some students of the Bible have argued that the Golden Rule is of use only in a Golden Age or in a Golden City by Golden People. Or, in other words, it is a rule to be used only by Christians toward other Christians in a thoroughly Christian situation. But this sounds too much like the statement of someone who is defending his unchristian, ungenerous act toward another by saying, "If he had been in my place he would have done the same thing to me."

QUESTIONS

1. Is it difficult to conduct ourselves toward those who have the same standards as we do in a way that can be measured by the Golden Rule? How much Christ-like spirit, then, does it take to apply the Rule to our conduct toward drunkards, criminals, and social outcasts?

2. How does this Rule apply to an officer arresting a burglar or a judge sentencing a law-breaker?

3. Can the Golden Rule be summed up, "Put yourself in the other fellow's place?

4. How did Jesus acquire so perfectly the Golden Rule habit of living?

M. P. Puterbaugh, Ashland, Ohio.

SOMETHING TO DO

Look at yourself in a mirror. Frown. Now smile! What do you see? Good reflects good.

The next time you are in a position to hear an echo of your voice, shout first, "I hate you." Then shout, "I like you." Whatever you appreciate hearing—that you must first say.

Be prepared to tell the most outstanding application of the Golden Rule that has come under your own observation.

BIBLE QUIZ ON THE TOPIC

1. We've often heard the argument, "It won't hurt me if I do these things" in reference to attending certain amusements. What is Paul's argument? Romans 14:21; I Corinthians 8:9-13.

2. Where is the source of good and evil? Proverbs 4:23; Proverbs 23:7; Matthew 15:18; Romans 10:10.

A South African soldier with the British forces in North Africa writes home, "They tell us that the reason for the scarcity of fruits and vegetables is the difficulty with which they are transported. Well, I would like to know how they get six million bottles of beer up every month. It makes one think."—The Voice.

If the Secretary of War and the Secretary of the Navy think that barrooms, taverns, beerhalls and cocktail lounges are fitting schools for soldiers who have a world war on their hands, these secretaries should reassign the thinking to competent heads.—Dr. George Barton Cutter, President, Colgate University.

"Perfection does not consist in doing extraordinary things but in doing ordinary things in extraordinary ways."

Waiting and Looking This Way



Juan Iztueta



Jose Anton and family



Adolfo Zeche and family

Louisa Kugler





C. F. Yoder

The Brethren Church has incurred a solemn obligation definitely connected with the name and mission of Jesus Christ. Years ago we took so seriously His great command to "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19), that we commissioned Dr. Charles Yoder to oversee such a venture for us in Christ's name in South America.

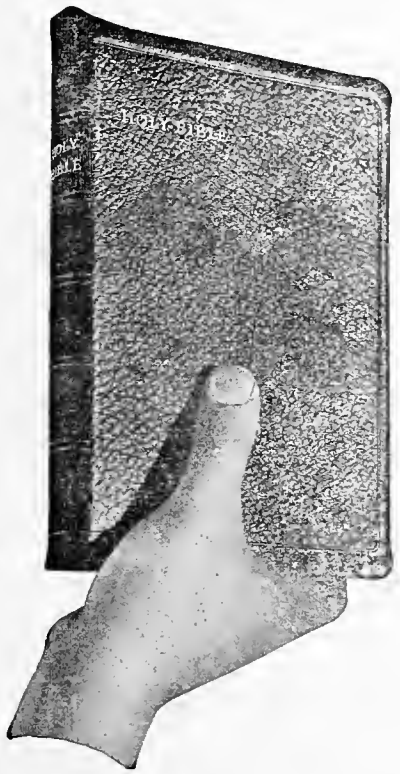
The circumstances that have shaped the church at home in the past few years have shaped more perfectly a truly native missionary work in South America. No foreign mission work is of permanent value so long as it is dependent upon the home front for all its preachers. Foreign faces do not appeal so strongly as kindred blood.

Not only Dr. Yoder, but our native preachers and the hundreds of boys and girls who in some instances have been forced to forsake even their family ties for Christ are looking to us at Easter time.

May the Risen Christ's victory and message not be in vain!

The Brethren Evangelist

Vol. LXV, No. 13 March 27, 1943



THE BIBLE

Generation follows generation—yet it lives.
Nations rise and fall—yet it lives.
Kings, dictators, presidents come and go—yet it lives.
Doubted, suspected, criticized—yet it lives.
Hated, despised, cursed—yet it lives.
Condemned by atheists—yet it lives.
Scoffed at by scorners—yet it lives.
Exaggerated by fanatics—yet it lives.
Misconstrued and misstated—yet it lives.
Ranted and raved about—yet it lives.
Its inspiration denied—yet it lives.
Yet it lives—as a lamp to our feet.
Yet it lives—as a light to our path.
Yet it lives—as the gate to heaven.
Yet it lives—as a standard for childhood.
Yet it lives—as a guide for youth.
Yet it lives—as an inspiration for the matured.
Yet it lives—as a comfort for the aged.
Yet it lives—as food for the hungry.
Yet it lives—as water for the thirsty
Yet it lives—as rest for the weary.
Yet it lives—as light for the heathen.
Yet it lives—as salvation for the sinner.
Yet it lives—as grace for the Christian.
To know it is to love it.
To love it is to accept it.
To accept it means life eternal.

—*Selected*

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INTERESTING ITEMS

BROTHER "ED" MILLER, PASTOR AT MAURERTOWN, VA., writes the editor as follows:

"Things are going nicely with us here in spite of the worst winter weather on record. Attendance has been hurt at times with the bad going, and also government restrictions in driving. But in the main the folks have been loyal and we are moving ahead. We have just given our church house a real going-over inside and expect to do the same outside as soon as the weather behaves itself. This was needed and owing to the fact that our District Conference meets here in June, the thing is being done perhaps a little ahead of schedule. And the whole job is being paid for right off the reel and no debt being contracted."

Congratulations, Maurertown and Brother "Ed."

WE NOTE FROM THE GOSHEN, INDIANA, BULLETIN that March 7th was the fifteenth Anniversary of the dedication of the Beautiful and Commodius church building in that place. Among those honored on that occasion were the late Rev. H. F. Stuckman, who was pastor at that time, and Mrs. Stuckman, who still resides in Goshen and is an active worker in the church. All members of the Building Committee were present. They are Mr. Sharpe, who lives in Noblesville, Indiana, at the present time, and Daniel Bechtel and Ephraim Culp, both of Goshen. Also Alvin Stutsman of the Board of Trustees at that time is still active in the work of the church. Brother H. H. Rowsey is the pastor.

THE LOUISVILLE, OHIO, BRETHREN CHURCH, of which Brother E. M. Riddle is the pastor, is conducting a Loyalty Campaign from March 7th to April 25th, covering the following points: 1. Attend Sunday School each week; 2. Attend morning and evening worship services or mid-week service (2 out of 3); 3. Invite one non-church-goer each week; 4. Read a portion of the Bible and pray each day; 5. Contribute to the church or benevolences each week; 6. Be punctual. The total adds up to 100 points and each member is responsible for his own record. We will be glad to know how many 100% cards are turned in.

BROTHER S. M. WHETSTONE, PASTOR OF OUR OAKVILLE, INDIANA, CHURCH reports the completion of the installation of their new furnace and water pumping system in the church. They have had many obstacles in the way of priorities to overcome but at last they have met them. The bulletin also announces the Spring Communion date as of April 1st.

QUOTED FROM THE CANTON, OHIO, BULLETIN handed to us by Dr. L. E. Lindower, Canton's pastor:

"Canton and Louisville Brethren will have two weeks of Pre-Easter services. They will begin in Canton the week of April 11th, with Brother John Locke, and close in Louisville during the Pre-Easter week with Brother J. Ray Klingensmith. We hereby invite Louisville to begin their meeting with us and Brother Locke, and we will finish ours with them."

These two churches are only a matter of seven miles apart and the distance is no more than many of our members in the larger cities have to drive each Sunday.

WE NOTE THAT BROTHER ANKRUM and family recently helped Brother Ankrum's father and mother celebrate their 54th Wedding Anniversary at Gratiot, Ohio.



EDITORIALS

THE SUPPLYING OF NEED

In reading proof for one of our Sunday School quarterlies a few weeks ago, I came across this arresting statement:

"The next thing to having *all you need* is to have a *way* to get it."

It set me to thinking, as all arresting statements should set one to thinking. Far too often we read without thinking, or think without examining. Too often we read or hear and then thoughtlessly repeat what we read or hear without thought as to the consequences involved.

But without thoughtful consideration of that which we hear or read or think, we are ofttimes led into false philosophies or false premises and as a result we build our lives on false conclusions, or, at least follow false paths that lead us astray. To conclude a thing is true just because we hear it repeated or read it in books, is a dangerous process. For many authors and commentators write or speak with the deliberate purpose of forcing their opinions upon mankind, and are not averse to "stretching" a point or even the truth, to gain their "point."

It is thus that false interpretations become the foundations upon which are built "sects" and "isms," as we know them, in contrast to the true religion of Jesus Christ.

It is true there should be a fearless proclamation of the truth, but we must be sure that it is the truth that is proclaimed.

Now it seems to be a far cry from that which we started out to write about, but it is not so far as we might think from the thought of "our needs."

We are learning very rapidly the difference between "needs" and "wants" just now. I may not have all my "wants" satisfied in this day of rationing, but the material "needs" of people will be met, for this is America. And we have faith in our country's ability to meet the crisis that is before us.

But we should be even more interested in spiritual "needs" at the present time than we are in the material. Let us return to our original statement, *"The next thing to having all you need is to have a way to get it."* Of course we must give this statement a Christian connotation. It is not a restatement of the idea that is expressed in the old saying, "The world owes me a living and I will get it by Hook or Crook, regardless of what it entails." The manner of obtaining anything must, of course, be such that it carries a Christian ethical factor. The supplying of my "need" should not be the depriving of another of an equal "need."

We ask ourselves, then, "If I have not all I need, how am I to find a *way* to get it?"

We believe the answer lies in Paul's words, found in Philippians 4:19, where it says, "My God shall supply all of your need according to his riches in glory by Christ Jesus."

The method has not changed through the years that have elapsed since these words were written. God has not changed. He is still willing to supply our need as we come to Him for it. But He always wants us to remember that He is the supplier and we are the recipients. That is the thing that we so often forget and our supplications become a sort of "give me, give me, give me" affair with no thought as to whether it is a mere "want" or a genuine "need." He never pledged Himself to supply all that we want. But we do have the answer to our question and all we have to do is to take advantage of it.

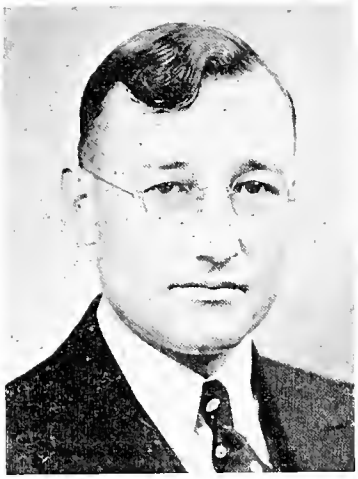
And here is where the "thinking" comes in, and the place where it is wise to examine, not only our present methods, but our innermost desires. Our "wants" ought always correspond to our "needs."

A thorough examination of our desires will reveal that more than half of our desires are selfish. We do not say that it is all wrong to want things. It is the wanting of things that spurs us on to greater activity. But so many times that want becomes an obsession which drives us on into paths that lead to destruction and the taking away of the higher aims and desires of life.

It is dangerous to say the least, to place an emphasis on self-satisfaction alone. For this spells the difference between the yielding to the plan of God to supply our needs and the purpose of self to obtain our wants.

Where, then, can we go to get what we need? The answer is so self-evident that it scarcely needs restatement. But nevertheless we here restate it. The place to obtain the satisfaction of our needs is found in the inexhaustible supply in the hands of Almighty God. It is ours for the asking. Why not take advantage of it?

F. C. V.



With Jesus - -

On the Day of Presentation

First of a series of Pre and Post Easter Messages

By Rev. Delbert B. Flora

John 11:55-12:16

The raising of Lazarus had advanced the fame of Jesus to an unprecedented pitch. The worshippers who had gathered into Jerusalem for the Passover could hardly talk of anything else. They hoped that He would come to the feast and impatiently expected His appearance, apprehensive lest He should remain away as He had done the year before. "What do you think?" they asked each other as they stood in the temple court discussing the question of the hour, "that He will not come at all to the feast?" Soon their doubt was set at rest. Word was brought by the pilgrims who had accompanied Him from Jericho, and also by some who had gone out to Bethany to see the unheard of and wondrous sight of a man who had been raised from the dead, that He had arrived at Bethany and would come on to Jerusalem the next day. The information fanned the flame of the rulers' wrath and they determined to put Lazarus also to death. But it increased the enthusiasm of the crowds gathered.

Jesus' last visit to Jerusalem was in fact and in purpose the crisis of His ministry, the goal toward which it had been directed. He came just this once more to make His final offers and claims before the Jewish nation. He was to offer Himself to the people of His race as their King and as their sacrificial Lamb of God. Beyond the bounds of the Jews, his claims would be made to all nations.

The next day Jesus gave instructions to two of the disciples to go to a certain place where they would find His mount, a genuinely royal mount in that country. Kings rode to war on horses, but on peaceful missions they rode asses. The colt was brought and Jesus began His royal procession into Jerusalem. The story is familiar. Some people seem to think that this was a poor and extremely humble procession that grew and wended its way down, across and up to the royal city. The Romans who watched may have laughed and thought it a procession of old clothes and broken trees, and so dismissed it as distinctly plebian and unimportant. But the Hebrew rulers did not look upon it with an attitude of mere contempt. They were strangely perturbed. They knew enough of their Scriptures to know that some very popular movement was on foot and that they might lose their authority. "All the city was stirred." "Who is this?" was a frequent question, not that they did not know whence this man came nor His name, but what is the significance of all this, just who is He? It is not always sufficient to know a person's name and what is his home town.

Jesus made His way through the city, slowly, and entered the temple courts amidst the shouts and Hosannas of the crowds. He had been willing to receive their accclamations and would not accede to His enemies who asked Him to silence His disciples in their praises which were of the nature reserved for the kings of Israel. Always before He refused plaudits of the crowds, once turning from the offer of kingship, but now He received applause. He had come to this temple, the Lord whom the Jews expected would come, to offer and to proclaim Himself as the righteous King. But he was strangely silent, He alone, among this excited multitude, the marks of the tears He had shed for Jerusalem still on His cheek. It is not thus that an earthly king enters his city in triumph. He spoke not, but only looked round about on all things, as if to view the field on which He would suffer and die, for in a few days many of those who had shouted and sung Hosannas would cry with all vehemence, "Crucify Him!" Then, as the shadows of evening were creeping over the hills, weary and sad, He once more returned with the Twelve to the shelter and rest of Bethany.

He had made His royal offer. There were many of the rulers and teachers who understood that the drama of that day was based on Old Testament prophecies of the coming of their King, but they only thought and said, "Can any good thing come out of Nazareth?" They were prejudiced and blinded be-

cause they desired a worldly kingdom of political power and prestige and so interpreted their own Scriptures to accommodate their desires. On that fateful day the Passover lambs were being set aside for their four days of inspection before the slaughter to make certain there would be no blemish of any kind on them. The inspection was rigid. No lameness, no wart, no torn ear was to be allowed, no sign of lethargy, weakness or disease. All this was but typical of Jesus.

When the Lord entered Jerusalem for this last and most critical visit, He offered Himself to the Israelite nation as their Passover Lamb, as well as their King. "The day in which He had thus virtually consecrated Himself to Death, was that, by no chance coincidence, on which the paschal lamb was selected." (Geikie). During the four days previous to the crucifixion the eyes of many were upon the Lord to discover any possible spot or blemish. And when the preparation was over He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. All the days of His public ministry, when so many times His enemies had attempted to silence Him and put Him out of circulation, when Satan had tried in various ways to weaken Him and discourage Him, were epitomized in those four days. The Sanhedrin formally challenged His authority as an accredited teacher, a Rabbi. The Pharisees and Herodians tried to ensnare Him about paying tribute to the emperor of Rome. The Sadducees asked Him a puzzling question about the resurrection. A Pharisaical lawyer asked Him a legal question, "What commandment is first of all?" Over and over they looked Him over for weaknesses, but they could find no blemishes. "The prince of this world cometh, and hath nothing in Me" (John 14: 30), no point of appliance whereon to fasten his attack. (Alford). He routed them on every hand, and then solemnly denounced the Scribes and Pharisees with the well known withering "woes."

The final act in His consecration for the sacrifice was enacted when one of His own circle of disciples, Judas, went to His worst enemies by night and offered to sell Him to them, and a price was put on His head much in the manner of pricing a good, strong lamb which was full grown and in the prime of his strength.

Thus did "Lord of lambs, the lowly;
King of saints, the holy"
present Himself to His own people and all the people of the world. He still presents Himself at the gates of the lives of men. Will that gate be lifted for His entrance? He offers Himself at the door of the present day church, He knocks. (Rev. 3:20). Will the door be opened by some believing, thirsting members? He offers Himself at the gateways of the nations, His own nation received Him not. Will they give heed, or will they continue to plunge on hell bent for destruction?

Have I made Jesus, the Lord, the King of my life? Has He entrance and vital rule in every part of my life? It is not garments He wants, but your heart; not your willingness to rejoice in His light, but your fixed immovable purpose to be His forever.

Elkhart, Indiana.



Jesus enters Jerusalem



The Sower and The Harvest

By Rev. E. J. Beekley

"BEHOLD, there went out a sower to sow." Mark 4:3.

It MIGHT be difficult for us, particularly the younger generation, in this age of machinery when agriculture is conducted on such a large scale to catch anything of a romanceful setting of spring sowings as they used to be in those earlier days when Jesus walked through Galilee and Judaea.

THEN the sower carried a seed satchel strapped over his shoulder into which he plunged his hand and scattered the seeds to the distributing winds. Though a solitary figure he was never quite alone, for hungry and hopeful birds were circling his head with eager eyes spying out the exposed seeds. Those who have had the good fortune to have spent a part of their lives on a small farm, though they have moved to great cities invariably suffer from spring nostalgia and long for the soul-refreshing view of skies that bend low over the soil, of flowing brooks, of leafing woods, of horses looking over fences and sowers going forth to sow.

ONE SPRING morning Jesus, sighting a sower coming over the crest of the hill, and ever alert to discover some familiar and homely custom to which to liken the Kingdom of Heaven, pushed out from the shore in a boat and, turning about to face the crowd gathered on the shore, taught them the relation of the truth to the receptive and unreceptive hearts by the parable of the sower and the soils. Little did they think that they were listening to the world's greatest sower.

THERE WENT out a sower to sow! The ministry of Jesus was a mission of sowing. Everywhere he was confronted with shallow, thorny hard hearts; with poverty, punishment, desertions, denials, betrayals; but He went on courageously having little or nothing, not even a place to lay His head, teaching the reality of the abundant life; strange indeed for there were no signs of a harvest anywhere.

Solitary but satisfied he came to the end of the way, where on a rude cross, like any old criminal they nailed Him, and from that He viewed the field, and sure of the seed and some of the soil, said, "It is finished!"

Finished? Nothing ever seemed more unfinished. But the will had been done and that cannot fail. And from the cross in a joyful and sorrowful drama He consummated His sowing, and sowed Himself to the earth only to become the first fruits of them that slept. Having proved the principle amongst the heavenly things, who can now doubt the power and fruition of God's truth disseminated in human hearts in this world? There are many definitions of faith cast in biblical, theological, poetical, ethical forms, but if you would see its portrait—Behold a sower.

ALL PERSONS and powers that have to do with the making of life are essentially sowers, and partners in a great trust. Religious experience may suffer from immaturity by high pressured methods of hastening the harvests. There is a noticeable impatience for visible and tangible results in these days, and we are erroneously measuring the religious life with great sums of money raised, multiplied physical equipment and statistics, all of which may mean NO INCREASE whatever. Attempts at hurrying results with religious educational methods proves no more successful. People don't get religion that way, nor is it acquired by curricula. No diploma ever was, or

will be, a pass into the Kingdom of God. Christianity is a matter of the emotions of the heart responding to the gracious influence of the Holy Spirit who brings to the soil of the heart the seed, sunlight, air and rains invisible. And what more can the ministers of God do, but sow patiently and faithfully? The Kingdom of God cometh without observation and the statistician might well despair of getting anything like an adequate statement of crops in his reports.

AMONG THE most effective sowers are the teachers. They, making their contacts in the plastic years, and that period of hero worship that we all pass through, have it in their power to enrich life in knowledge and moral culture by precept and example or to degrade it by sowing tares with the wheat.

There is a strong tendency prevailing to utterly divorce moral responsibility from the educational processes, and to speak disparagingly of those institutions that declare religious and moral culture to be essential to the whole life as is proficiency in knowledge. The tendency is a logical deduction from the general, but mistaken, assumption that ignorance and illiteracy are the besetting sins of the age and their consequences responsible for national and individual miseries and education is a panacea far all our woes. The fact, however, that the rate of illiteracy was never as low as it is today and the number of the college bred never as many, and the world as demoralized as ever with an increase of keen-witted, clever educated, gentlemen-sharp dealers and scoundreds who conduct their crimes on a large scale, has given the lie to this assumption, and confirmed the need of restraint and ethical and moral guidance in the formative period of life.

The years spent in schools in many cases amount to one quarter of the whole length of our lives, which is both a preparation for life and life itself and certainly morality, that chief business of mankind, cannot be safely set aside. It is a part of wisdom, before sending young children away from home to school, to remember that teachers are sowers, and to ascertain what sort they are and what sort of seed they sow. They can be a blessing or a menace to the student.

A good teacher, one, who with knowledge imparts the spirit of his own high mind and invades us with his inner, noble ideal, is the gift of God. He centers a romance in the mind and although we may never see his face again, with every recollection of him we think of the words, "Behold there went out a sower to sow."

Again the matter of spring sowing and culturing of life literally comes home to us all. There is no such thing as a good parent who is not a good sower; nor a wise parent who has not religiously and laboriously attended to those early sowings. Those who let the season pass must be prepared to be shocked, if not sorrowed, by the disappointing harvest. It is too late then to "dig in" and "pull up," too late also to "heel in" some slips from the old plant. The verdict of all human experience is that early care, counsel and discipline bring forth the most satisfying results. The number of criminals under sixteen years of age reported by the F. B. I. is appalling, and the chief cause given by those who investigate, is lack of home training and degrading environment. Add to this that greater number who escape the criminal class, but do not escape the class of trouble and "problem" makers, and you have a disturbing situation. And it is well for those parents who neglect their own opportunity or transfer their responsibility to hirelings because they do not wish to be bothered—and alas, there are such—to know that if they are not bothered in the beginning they are more likely to be LATER.

When we consider life as a whole, we learn that in it moves one or the other dominating motive, that of a sower or that of a reaper, with the respective goals of service or selfishness. We have lately passed through a period ruled by mammon, when men were measured by what they possessed. Now we see that materialism in due time discloses its fallacy and impoverishes the life it guaranteed to enrich. The alarming thing is not that this country has gone off the golden standard, but rather that it went off the "Golden Rule" years ago.

Man does not live by bread alone; nor does his life consist in the abundance of the things he possesses. Big business, the big pile of things, has been the theme, with Efficiency as the keyword. A word which one rarely hears in any other connection. Who ever thinks of efficiency in poetry and song? Or in achievement of joy, goodness, benevolence; the achievement of noble high thinking and pure feeling, free from meanness, covetousness and revenge; of responding to the beauties of God's world; of returning good for evil; of facing every tomorrow with courage, good cheer and trust; of regarding every man as another self and so serving him?

This thing is sure—when the most successful reaper has reaped a good portion of the world's power and wealth for himself, has ceased to exist, he ceases —but the sower of songs and service, of joy and kindness, of cheer and courage, will live though he die; his songs will echo back to us; his spirit, like balm-laden breezes from heaven, will blow upon us, and, reappearing again and again in the memory, will be the image of a sower going forth to sow.

The fullest, happiest, richest life is attributed to Him who went about doing good. "Behold, there went out a sower to sow."

West Alexandria, Ohio.

"The man of the hour didn't get there in a minute."



Editorial Comment



What Evangelism Has Taught Me This Year

Dr. Charles A. Bame

It is easy and natural for religious humans to find alibis for their lapses and failings. It has always been so and so it will perhaps always be—maybe just excuses. In Eden, Father Abraham started it; Mother Eve followed suit, and the race races after them. Sin is a terrible and realistic fact and escaped by none. The Devil helps the cold, unsanctified professors of religion to find for themselves what seems to them, to be a reason for their plight.

Never since the first temptation, has sin been put away far enough by God's people to save them from lapses, and the effect of its damning, palliating indulgence. Apathy is so human and natural! But God's call is always "return to me and I will return unto you." Nor has any person or people ever returned who was not met—not half way—but all the way by a loving Father.

Jacob at the well; David after sinning with Bath Sheba; Israel always, after their relapses, found a forbearing God who not only forgave them, but nourished them and cherished them. It is according to his promises and his promises are sure and his commandments are not grievous. He is a loving, forgiving Heavenly Parent. But the dying need to be revived ere they can walk and work. They can be revived.

"The wilderness and the solitary place shall be glad for them; and the desert shall blossom as the rose . . . and rejoice even with joy and singing . . . your God . . . will come and save you." Isa. 35:1-4. "Tarry ye at Jerusalem until ye be endued with power from on high . . . And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." Luke 24:49-53. That was the promise and the commandment; the result was 3,000 added to the church at Pentecost, and 5,000 in a few days more. What a reward for prompt and unreserved obedience! Only a few days before "they all forsook him and fled."

Peter stirred the people who had fainted, deserted and disobeyed, and revivals came swift and victorious. Paul did not need to compete with the alibi of gas-rationing, and planted churches in the most untoward places and cities. Philip evangelized and converted the despised Samaritans and was miraculously carried across the desert to baptize a negro, so long ago, that one would never suspect that people of our day would strut and boast because the negro has a slightly better recognition and opportunity than he had in the days of slavery. The seven churches of Asia were monuments to someone's zeal and fervor for the Lord and we need no better teaching, no clearer illustrations than we have already, from the Word of God. We need more of the zest and fire that made revivals possible and only to look around us to see that churches that neglect and discard revivals famish, decline, become secularized or die. Personal contacts by our Lord revived the leaders but they, in turn, aroused and inspired the multitudes.

Now that is quite an introduction for an editorial, but it seemed inspired as I looked but a few minutes in our Guide Book. But I do wish to look deep and critical into the Book of Life we are writing in this year A. D. 1943.

Remembering that revivals are made imperative for the living church by coldness, worldliness, selfishness, indifference and softness, all of which could well be characterized by one word, the ungodliness of its membership, we must find a way to rid it of these sinful traits. That way is the way of revival or a return to new zeal, fervor and consecration. It has always been so and so it shall remain as long as humans are as they are—weak, vacillating, sinful.

All the while, Americans are earning more money than for a quarter of a century, which should be used to enhance the Lord's work, but revivals are voted out by churches on the slightest pretext when almost all obstacles could be removed if they were under the complete guidance of Almighty God.

But the year's work has proven to me that revivals can be a blessing regardless of apparent hindrances. These can be overcome if we pay the price. Some have done it. Let us note the price both positively and negatively.

1. Gas rationing has not prevented all revivals nor kept the zealous from attending every meeting scheduled. It was a test to stop needless pleasure trips, but the Lord's work was at stake and came first with all such. I have not heard a single consecrated worker say, "I did not have enough gas," in any one of my

revivals. No, not one. Some places voted out revivals with that as an excuse, but where leaders led, no complaint was registered. They could when they would.

2. Absence of boys in camp and in the service did hinder the largeness of the crowds some, but did not forestall a blessing to those who steamed ahead and tried to do the Lord's bidding. Of course it kept some of the girls away; because the youngsters go where each other go and the soldier boys were in camps.

Indeed, I am quite sure that the present sweep of prayer and devotion among high and low is having a salutary effect generally. McArthur, giving praise and glory to Almighty God for victory; Rickenbacker testifying to religious frailty, yet believing that the sea gull ("raven") lighting on his shoulder was a miracle; the President calling a prayer meeting in the White House; letters coming back from our boys afar off pleading for remembrance of pastors, sweethearts, mothers and fathers; the demand of soldiers and sailors for Bibles; the special consecration services being conducted for our departing "boys" venturing unto the unknown and perplexing future, the WAVES, the WACS and other girls venturing into the unknown fields of danger and service for God and country, and pulling at the hearts of those of us left behind—parents, pastors, lovers, relations and friends: if all this does not produce intense devotion, revival and consecration, then we are lost to all that our forbears expected of us and bequeathed us, and we shall be as guilty of treason to God, them and country, and our churches will die of spiritual dry rot.

3. The fostering of revivals has been and must remain the work of our leaders. Revivals came through Moses, David, Isaiah and Amos; but they did not come through Jereboam, Ahab or Jehoiachim. They came for Peter, Paul, Barnabas, Apollos; but of six or seven of the Apostles we never hear after Pentecost. Please take a look at that. The work of some, imperishable; of others, no record. We lead or are forgotten.

4. Revivals are more needed in times like this than any other. We cannot escape the glaring fact that the higher the aspiration or ideal, the more inspiration needed to attain it. Religious aims are the highest and supremest of all goals and therefore more spiritual power needs to be obtained to attain them. The times demand more of us than of any generation of Americans: more of money, more of obedience and acquiescence to demands of the government; more sacrifices of earthly things.

But we must not fail our Lord just because we have come upon hard days and trying times. We are always called to endure hardness as good soldiers of Jesus Christ and are told by Jesus himself that, "He that endureth to the end, the same shall be saved." Matt. 24:13. Was not this written for a time like this? Who among our Brethren dare say that we are not living in the End-Time? This much is so sure that none can deny, whatever his belief; we are over 1900 years nearer than when the Lord said, "If I go away, I will come again and receive you unto myself that where I am there ye may be also." We must carry on till He comes and revivals and evangelism are His methods of recruiting and sustaining His people. We must evangelize or fail. We must endure in the Lord's work and His methods "to the end."

"When Jesus comes to reward His servants,
Whether it be noon or night,
Faithful to Him will He find us watching,
With our lamps all trimmed and bright?"
Or shall our lights have gone out?

—Carey, Ohio.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

Lesson 18

Subject: Great Tribulation Such As Never Before Known.

1. A fearful time is coming for the world. The time of the end is foretold by our blessed Lord. The wholesale slaughter of men in war has taught the world to have no regard for human life. A time of awful distress is coming. Matthew 24:21, 22; Daniel 12:1.

2. That time will not come until after the church is caught away. The true church of the living God will not be in the Great Tribulation. Revelation 3:10.

3. Jewish suffering will then be horrible. It will be especially (Jacob's) Israel's trouble. Daniel 12:1-3; Matthew 24: 15-18; Matthew 24:21, 22.

4. The Great Tribulation will extend over the whole world. The greater part of the book of Revelation is taken up with a description of those terrible days. From chapter 6 to chapter 20 the book describes the Great Tribulation.

5. The Great Tribulation is the Day of the Wrath of God. Revelation 6:12-17.

6. God has another purpose in view, also. The Jews are not to see their Messiah until they are ready to say "Blessed is He that cometh in the name of the Lord." They are to be brought into the condition where they willingly acknowledge Jesus of Nazareth as their Messiah through this great trouble. It will be a broken, humbled, grief-stricken Israel who will then discover the tragic mistake of the centuries. Zechariah 13:1.

7. Read, in unison, Zechariah chapters 13 and 14.

8. The Great Tribulation is the means of preparing the whole world for the inauguration of Christ's millennial kingdom. There are multitudes on earth who cannot possibly enter it. Matthew 13:41.

9. Remember, it is possible to know Christ from antichrist. Matthew 24:22-31.

10. The Lord has provided a way of escape, if you do it now. You can be saved now. Through faith in the atoning death of Christ. St. John 1:12; St. John 3:16; 1 John 1:7; St. John 3:36.

DR. W. I. DUKER, President
DR. L. E. LINDOWER, Treasurer
The National Sunday School Association of The Brethren Church
REV. E. L. MILLER, Vice President
REV. N. V. LEATHERMAN, General Secretary

White Gift Offering Report

To March 1, 1943.

For the National Sunday School Association of the BRETHREN CHURCH

This year, more than ever, the National Sunday School Association wishes to thank the churches for the splendid support of the work to which we have been entrusted. This fine increase in your gifts will challenge us to provide a better program than ever in the work of Sunday Schools and young people in the Church. Gifts of individuals of five dollars or more, which have been reported are included. If there is any question or correction for this report, be free with them.

SOUTHEASTERN DISTRICT

Bethlehem, Va.		$ 35.00
A Friend	$ 5.00	
Mr. & Mrs. Dan Logan	10.00	
Mark A. Logan	10.00	
Cumberland, Md.		19.65
Hagerstown, Md.		176.82
Maurertown, Va.		32.25
Mount Olive, Va.		22.17
Oak Hill, W. Va.		16.00
Dr. C. H. Duncan	5.00	
Mr. & Mrs. J. A. Duncan	5.00	
Saint James, Md.		26.15
Washington, D. C.		78.00
Rev. & Mrs. Fairbanks	$ 5.00	
R. J. Lyon	10.00	
A. W. Fields	4.00	
Jane Hostetler	5.00	
Frank Campbell	5.00	
R. R. Drummond	5.00	
Mr. & Mrs. R. E. Haliday	5.00	
Thos. A. Chappell	10.00	
Guy Tamkin	10.00	
Mrs. O. L. Sams	4.00	
Rev. & Mrs. T. C. Lyon	5.00	
District Total		$ 406.04

PENNSYLVANIA DISTRICT

Berlin		$ 159.32
Brush Valley		20.87
Calvary, N. J.		3.50
Cameron, W. Va.		7.40
Johnstown (First)		6.00
A. B. Furry	$ 5.00	
Johnstown (Second)		33.59
Mr. and Mrs. Simmons	10.00	
Mr. and Mrs. Hostetler	5.00	
Mr. and Mrs. Kauffman	5.00	
Johnstown (Third)		34.34
Masontown		75.03
Mrs. J. W. King	10.00	
Dorcas Class	10.00	
Meyersdale		87.00
W. M. S.	$ 49.00	
C. E. Bird	10.00	
Mrs. H. M. Cook	5.00	
Mrs. Lottie Baldwin	5.00	
Mr. & Mrs. C. M. Bird	10.00	
Mr. & Mrs. H. F. Staub	5.00	
Mrs. James Long	5.00	
Mrs. Emma Fogle	10.00	
C. P. Baer	10.00	
Anna B. Walker	8.00	
Miriam Bird	6.00	
Mt. Olivet (Georgetown) Dela.		18.50
Mount Pleasant		7.00
New Kensington		10.20
Philadelphia (Third)		25.00
(Designated for Camps)		
Pittsburgh		106.74
Loyal Womans Class	$ 5.00	
Friendship Class	10.56	
Thos. Clark's Class	5.00	
G. M. Garland & Family	5.00	
Mr. & Mrs. John Rishel	50.00	
Quiet Dell		3.85
Raystown		6.70
Sergeantsville, N. J.		5.00
Summit Mills		30.00
Uniontown (Second)		51.80
Valley (Jones Mills)		40.40
Vandergrift		15.96
B. F. Buzard	$ 10.00	
Vinco		105.00
Waynesboro, Pa.		$ 46.50
Vera Laughlin	$ 15.00	
Mr. & Mrs. Ira Weaver	5.00	
Mrs. D. C. White	5.00	
Clark White, Jr.	5.00	
White Dale (Terra Alta) W. Va.		7.89
District Total		$ 907.59

OHIO DISTRICT

Ashland		$ 193.09
Bryan		61.85
Miss Hazel Keiser (books)	$ 5.00	
Canton		81.00
Junior W. M. S.	$ 10.00	
Clayton		17.50
Mr. & Mrs. H. S. Mikesell	12.50	
Dayton		128.16
Lo Bre Lea Class	6.50	
Mr. & Mrs. Orin Queen	5.00	
Pathfinders Class	5.00	
Mr. & Mrs. W. E. Moist	5.00	
Mr. &Mrs. Carl E. Denlinger	5.00	
Elizabeth Hepner	5.00	
Mrs. Lillie M. Teeter	10.00	
Mr. & Mrs. Thurman Mitchell	5.00	
Edith Kem	10.00	
Mr. & Mrs. Yount	5.00	
Fairhaven		38.27
Mrs. Delpha Martin & family	10.00	
Fairview (Washington C. H.)		12.00
Mr. & Mrs. David Keegler	5.00	
Fremont		9.53
Glenford		12.45
Gratis		43.27
W. M. S.	10.00	
Rev. & Mrs. Meyer	5.00	
Mr. & Mrs. M. Pottenger	5.00	
Mr. & Mrs. H. A. Wikle	5.00	
Mr. & Mrs. N. G. Kimmel	5.00	
Clayton P. Andrews, Jr.	5.00	
Gretna		23.01
(Homerville)		15.00
L. L. Hummel	15.00	

Louisville		100.00
Mansfield		11.00
Mount Zion (Logan)		1.00
New Lebanon		158.78
North Georgetown		9.85
Pleasant Hill		20.80
Rittman		25.00
Mr. & Mrs. I. V. Kime	$ 5.00	
Mr. & Mrs. E. O. Frank	15.00	
Mr. & Mrs. A. J. Blatter	5.00	
Smithville		125.52
Alice Ebersole	5.00	
C. A. King	5.00	
Clifford Mast	10.00	
John Royer	10.00	
Maude V. Rutt	20.00	
Wooster W. M. S.	5.00	
West Alexandria		64.77
Go-getter Class	10.00	
Leona K. Unger	5.00	
Mr. & Mrs. Wm. C. Keplinger	5.00	
Ever-Faithful Class	5.00	
Williamstown		18.54
District Total		$1,170.39

INDIANA DISTRICT

Akron Cooperative		$ 12.78
Ardmore		90.00
A. Glenn Carpenter	$ 5.58	
Burlington		38.32
Cambria		3.50
Center Chapel		12.22
Corinth		11.75
Denver		21.65
Dutchtown		8.50
Elkhart		100.00
Flora		51.50
Goshen		95.26
Gravelton		11.00
Huntington		11.00
Loree		23.75
Mexico		41.28
Jas. L. Kraning	$ 5.00	
Mr. & Mrs. Chas. Balsbaugh	5.00	
Triangle Class	5.00	
Milford		$ 25.00
Muncie		102.38
Nappanee		120.00
Helen Shively	$ 10.00	
Dr. & Mrs. M. D. Price	25.00	
Mrs. Hattie Cunningham	5.00	
Altruist S. S. Class	5.00	
North Liberty		43.20
North Manchester		125.00
Oakville		80.00
Roann		61.44
Roanoke		60.50
South Bend		60.77
Tiosa		5.21
Warsaw		2.00
District Total		$1,218.01

CENTRAL DISTRICT

Cerro Gordo, Ill.		$ 14.38
Lanark, Ill.		101.30
Milledgeville, Ill.		105.77
Altruist Class	$ 12.00	
Welcome Class	12.55	
Loyal Daughters Class	10.00	
Mrs. Evelyn Hanna	5.00	
Men's Class	5.00	
Eveready Class	6.00	
Kum Join Us Class	12.00	
Christian Endeavor	4.50	
Sam Livengood	5.00	
W. S. Bell	10.00	
Amanda & Alcie Livengood	10.00	
Waterloo, Ia.		125.24
District Total		$ 346.69

MID-WEST DISTRICT

Carleton, Nebr.		$ 35.70
District Conference		6.50
Fort Scott, Kans.		5.00
Hamlin, Kans.		39.24
Morrill, Kans.		4.85
Portis, Kans.		6.00
Mrs. Lemon	$ 5.00	
District Total		$ 97.29

NORTHERN CALIFORNIA DISTRICT

Lathrop		$ 25.22
Mrs. Emma Wolfe	$ 5.00	
Manteca (Designated for Ashland Seminary)		18.12
(Ventura)		20.00
F. S. Beeghley	$ 20.00	
District Total		$ 63.34
GRAND TOTAL		$4,219.35

Out of this Grand Total, $97.62 was designated for Ashland Seminary, and $126.56 was designated for Young People's Camps. These amounts are duly credited and will be applied toward these items, as regularly stipulated in our budget.

Respectfully Submitted,

National Sunday School Association of the Brethren Church
L. E. Lindower, Treasurer.

With the Laymen

Prof. Allen R. Thompson, National President

Carl E. Mohler, News Editor

NORTHERN INDIANA LAYMEN MEET

On March 1st, the Northern Indiana Brethren Laymen met at the South Bend, Indiana, Church, with a roll call of 148 present from the following churches: Nappanee, New Paris, Milford, Goshen, Warsaw, Elkhart, Sydney, North Liberty, Ardmore, North Manchester, and South Bend. South Bend led in numbers with 43 present.

After the ladies had served the men a fine supper, entertainment was furnished by a girls' sextet, accompanied by Mrs. Riedel on the piano. Wm. Monroe led group singing and Wm. Yoder, President of the South Bend Laymen, presided over the meeting.

Sam Sharpe, newly elected president of the entire group, conducted a business meeting during which it was announced that the next meeting would be held June 7th, probably at Elkhart. Bud Hunter, Treasurer of the State group, spoke on the work of the state organization and asked for more men to join at 25c per member. It was moved, seconded and

passed to take a collection for the state group. A collection of $32.70 was received.

Brother Barber of South Bend introduced the speaker of the evening, Roland Obenchain, Attorney of South Bend, who spoke on "Ourselves and Our Posterity." He told of the establishment of this government by men who planned for our posterity in giving the government powers to carry on, that posterity might profit. He told how Washington and his men sacrificed that our posterity might be provided for. He told of how we must sacrifice more than we are now if we are to carry on for our posterity.

Before adjourning, the entire group stood and sang "Blest be the Tie that Binds."

Dart K. Bemenderfer, Sec-Treas.

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SOUTH BEND, INDIANA, LAYMEN

The February meeting of the South Bend, Indiana, Laymen was held as a joint meeting of the Laymen and the Woman's Missionary Society. A period of song opened the session.

The ladies held their business meeting with Mrs. Wm. Meinke presiding. The minutes of the last meeting were read by the Secretary, Mrs. Wm. Yoder. Several committees gave report on their work. Mrs. Bruce Fisher, Chairman of the Tithing Committee, gave a talk on Tithing. Mrs. Fred Miller, Chairman of the Prayer Band and Home Altar Committee, gave a fine report. Mrs. Meinke announced that there would be a Rally held at Ardmore on March 11, 1943.

The men then held their business session. Wm. Yoder presided. The minutes of the last meeting were read by the Secretary, Gerald Gibbons. Some committees gave reports and the meeting was turned over to the joint devotional committee.

The devotions were opened by singing, "Let the Lower Lights Be Burning." The scripture lesson, I Cor. 4:1-11, was read by Lewlyn Swintz. Mr. Ernest Kreider gave a talk on "The Lord's Prayer," which was very interesting. Mrs. Don Kollar told the story of the song, "Take My Life and Let It Be," after which the group sang the song. Mrs. John Ulbricht read a poem, "One for Defense and One for the Lord." Mrs. Charles Colip read the Devotions.

The meeting was closed by singing, "Fill Me Now." The benediction was given by the ladies.

After the meeting sandwiches and coffee were served and a social hour was enjoyed.

Lewlyn Swintz.

"Service unto sacrifice is the way of love; but the sacrifice is as welcome as the service."

Religion is intended for both worlds, and right living for this is the best preparation for the next. Character is decisive of destiny.—*Tryon Edwards.*

Laid to Rest

At the request of Brother E. J. Beekley, pastor of the West Alexandria, Ohio, Brethren Church, we are running these memorials for members of the West Alexandria Church in the following form:

IN MEMORIAM
Mrs. Dessie Wright
Nov., 1042
Beloved member of the First Brethren Church
West Alexandria, Ohio

IN MEMORIAM
Mrs. Mae Cunningham
Dec., 1942
Beloved member of the First Brethren Church
West Alexandria, Ohio

IN MEMORIAM
Mrs. Suseta Boore
Jan., 1943
Beloved member of the First Brethren Church
West Alexandria, Ohio

IN MEMORIAM
Mrs. Laura Wade
Beloved member of the First Brethren Church
West Alexandria, Ohio

"We are all blind until we see
That in the human plan,
Nothing is worth the making,
If it does not make the man.

"Why build these cities glorious,
If man unbuilded goes?
In vain we build the world,
Unless the builder also grows."

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 11, 1943

"FINDING IN CHRIST A COMPANION"

Scripture Lesson: Luke 24:15. 32; John 14:23

For The Leader

Finding in Christ a companion for the walks of life is indeed one of the special privileges of Christians. To be able to have as a friend the One who is the Creater of all things is certainly a gem of high value. But how many Christians really realize just how much this means? Through our topic this evening we want to come to a fuller understanding of what it means to have Christ as our companion.

QUESTIONS FOR DISCUSSION

1. Just how close can Christ be to us as a companion?

2. What must we do in order that Christ can be a daily companion of ours?

3. What things which we sometimes do can keep Christ from being the helpful Companion which we all need?

4. How literally did Christ mean, "I am with you alway, even unto the end of the world?"

DISCUSSION

1. WE NEED CHRIST AS COMPANION. As the desert traveler needs an experienced guide to direct him across the markless sands with all its perilous dangers, so each young person needs Christ to guide his ways through life. With eternal destinies more or less close at hand, we need One who can be relied upon to make that destiny sure. Christ, the Son of the Eternal God is that Person.

Youth is the time for us to accept Christ. Statistics prove that almost everyone who ever accepts Christ does so before they are twenty-one years of age. If we accept Christ as Savior of our souls, and make Him our constant daily Companion through our teen age and youth we will find Him a valuable Counselor in all the problems of life. We need but look at the lives of worldly youth to see what their own recklessness has brought upon them. Be sure of righteousness with Christ.

2. CHRIST IS A FAITHFUL COMPANION. It is one of the tragedies of present day Christian religion that the companionship of Christ is so much taken for granted. We go day by day, and on Sundays. We say our prayers, and live as we should live. Yes, we know that Christ is with us, but as for realizing just how faithful our Christ is to us, is quite another matter.

Let us picture it as a child would do: "Christ, the knowing Helper, going down the rough, varying pathway of daily living; a strong arm reaching down to us and grasping hold of our extended hand, leading us carefully around many dark pit-falls. Also showing us paths of service and duty, and giving us the encouragement to do what He has called us to do. Then when night comes, to pick us up in His arms and carry us through the night to the day beyond, which shall be filled with further glorious duties and "Christian pleasures."

3. NOT BEING ASHAMED OF CHRIST. Religious fanatics have carried Christ on their shoulder as a fighter would carry the proverbial chip—daring anyone to knock it off. Their attitude has brought shame to the name of Christ. The other danger is that we keep Christ buried too deep inside of us. So deep, in fact, that few people ever know Christ is there. However, between these two there is a happy medium.

"Christ living in Me," in my work, my words, my deeds, my choice of companions and spare time activities, is that happy medium. If we cannot take Christ, by what we do and say, with us every place we go, then we are ashamed of Him. Peter could not take Christ with him when he was by the fireside with the fair ladies of the betrayal hour. If our lives are filled with stories, pictures, magazines, companions, with which we would be afraid to be seen personally by our Christ, then we are being ashamed of Christ. He is our true Companion. We owe it to Him and to ourselves to always do that which will not bring disrepute to His precious name.

When young people, who have named Christ, engage in sinful living, then they are bringing shame to Christ. What Christ as Lord, go out and do the things which He has told must the world think if we who have professed belief in us not to do? Such of us are the real hypocrites of the Church. Daily we need the help of Christ to guard ourselves against the danger of slipping from the paths of righteousness.

4. CHRIST, THE WAY, THE TRUTH, THE LIFE. In most minister's studys and in many Christian homes there hangs a beautiful conception of the head and face of our Lord. Under it are the words, "I am the Way, the Truth, and the Life." This masterpiece shows the noble character, cleanness, vision, and determination of purpose which is so in keeping with that of our Lord. He is worthy of all adoration and worship by His followers, for He is Christ. There is no other way to eternal life but through Christ. There is no truth but that which is in Christ. And there is no life apart from Christ. So, if we would know the way to eternal life we must find it in Christ.

In speaking with a man a few years ago we finally led up to the subject of Heaven, and the ways of getting there. According to his words, his conception of going to heaven was as many great railroads leading into a great city. It didn't matter what road you were on, they all led to the same place. A fine philosophy for those who would be ashamed to profess a gospel in which the main theme is Blood. Christ, in speaking of Himself as the "Way," further says, "No man cometh unto the Father (in heaven) but by Me!" There is no argument of man which can get around those words.

Though men, women, and young people are practically all hopeful of a fine paradise when they completed their assignment on earth, their many ways and religions bring them only to disappointment. Men and women try to make it so hard, when it can be so easy. Christ says, "Him that cometh unto me I will in no wise case out." If we come to Christ, confessing our sins, believing in Him as the Son of God, accept Him, give up a life of sin, and make Him our Companion, then we have done that which is necessary unto eternal life. Christ then becomes our constant guide and Companion.

BIBLE QUIZ ON THE SUBJECT

1. Was Christ attractive as a Companion to the people of His day? Matthew 8:1; Mark 5:1-6; Mark 5:21; Luke 9:37; John 12:32.

2. What are some results of having the companionship of Christ? John 15:5; John 15:7; John 16:33; II Cor. 5:17; Phil. 3:9.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

One of the most interesting things which come to us in the springtime of the year is the seed catalog. You pick it up, and it is full of bright pictures of the flowers which you can grow if you send and buy the seed which the catalogue tells about. Here are roses—red and white and yellow. And here are sweet peas, pansies and heliotrope, and every sort of lovely sweet-smelling pretty things. I should think that every boy and girl who had a little plot in the front yard, or the back yard, would want to be getting seed, and digging up the bed to put them in. Then, presently, all the barren places would be beautiful, and the bare fences would be clambered over with vines, and the sweet smell of flowers would be all around the house.

But this is not the only sort of seed catalogue, and there is another sort of flowers which are even better than those this tells about. If any one should ask you which sort of flowers you would rather have—some that come up in the spring and summer, and then die down when winter begins, or flowers that bloom and are sweet all through the year, you would surely say that you would like best the ones which kept sweet always.

If you want that sort of flowers, where do you suppose you could find the book which tells you what the seed are? It is this book, here—this Bible of ours—and the seeds that are in it are the seeds of the lovely thoughts of God. We take out of it the things which it tells us, and plant its sayings in our hearts. And then after a while, the thoughts which have taken root there have grown up into flowers of what we say and what we do.

Here are some of the seeds we can find there. "Little children love one another." Suppose we put that seed in our hearts and let it grow. Then instead of quarreling and unkind words there would be cheerful smiles and friendly greetings, and a loving sort of way of treating everybody, so that there would be sweetness wherever we were.

Then there is another sort of seed. "Be ye kind one to another." If that seed were planted in us, we should never be selfish not stingy with toys or candy or money, and not thoughtless to make a noise in the house where some one is sick, or slamming the doors when the baby is asleep. But we should be remembering other people, and careful to see what thing we can do and think for them.

Then once more here is another seed, "Bear ye one another's burdens, and so fulfill the law of Christ. A great many people go about the world with so much heavy work they have to do that they are like people with great weights on their backs to make them stoop, and make them very tired as they walk. When Jesus was on earth, He was always helping other people to bear their burdens, always making it easier for every one because He was by to help. If you and I get the seed of thought of Him in our heart, we should want to do as He did. We should be trying at home, and at school, and wherever else we are, to help other people who get so tired because they have so much to do. We should be thinking what we can do for our mothers, by not making needless work through our own carelessness, and how we can keep our rooms straight, so that some one else won't have to do it, and shovel off the snow when nobody is there to do it. Everywhere we are we can be helping those we love not to have a heavy load upon them, because we have reached up and taken hold of it ourselves.

Then those who know us would look at us and think that we are like God's gardens, filled with the flowers which He has planted and made to grow, flowers which every day would be blooming in gentle, loving words, and kind and helpful deeds. And I think if fathers and mothers had to choose between flowers in yards and flowers in the hearts of their boys, and girls, they would choose the flowers in the hearts, and be glad that out of God's great seed book they had found His seed and planted it.

With love, in Christ's Name,

Aunt Loretta.

BULLETIN BOARD SUGGESTIONS

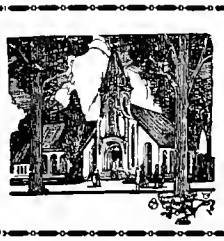
Supplied by Rev. E. J. Beekley

1. The Grace of God beckons every human soul.
2. Pray Daily—Read your Bible Daily—Attend your Church Loyally.
3. Enter to Worship—Depart to Serve.
4. Faith without Works is Laziness.
5. How to Find Jesus:
   S-incerely
   E-arnestly
   A-ttentively
   R-epeatedly
   C-arefully
   H-onestly
6. Eternal Life begins here—Now .
7. Trying to live without the message of Christ is like trying to make bread without leaven.

A stranger passing some mines in Pennsylvania, asked a little boy why the field was so full of mules.

"These mules are workers in the mines during the week," replied the boy, "and are brought up into the light on Sunday to keep them from going blind."

The application is apparent. Do not allow yourself to become spiritually blind. Come to church on Sunday and let the light of God's Word shine into your heart.—*Exchange.*



News From Our Churches

A BRIEF VISIT WITH ELDER M. L. SANDS

We have had some inquiry from our brethren with reference to our Brother M. L. Sands. It was our pleasure and privilege to visit with him and Mrs. Sands this past week at their home in Denver, Indiana, where they have lived since he was compelled to discontinue his pastoral labors several

years past because of illness. While he is not at all able to do any church work, he is able to get about the home a bit, is hopeful and cheerful, with all his mental powers as alert and active as in other days when he served the churches as pastor so acceptably and effectively. He keeps in touch with the church and all of its interests through the "Evangelist." He is still vitally interested in it and in all the Brethren as in other days.

In this brief visit that I am reporting we were accompanied by our Brother Elder W. R. Deeter and Brother Wright Hendrix both from the Burlington church, when, incidentally, we were attending the W. M. S. Rally being held at Denver. We did enjoy this season of fellowship and worship and prayer with these servants of God. We are certain that a word from friends and former parishioners would be appreciated, and that we might unitedly pray for his recovery. Address him at Denver, Indiana.

C. C. Grisso.

STOCKTON, CALIFORNIA

The challenge which Christianity ever faces is intensified in these days of not only national, but international crisis. The struggle finds eternal souls in the balance—if the Christian message is true. If it is not true—as many think—then there is much ado about nothing. It is up to the Church to manifest the truth of its message, not just preach it. This calls for selfless sharing, not only of the message, but of all the good things which God gives those who are His. The world's unwillingness to share its God-given material gifts has led to the present world strife. Let us pray that the Church may have a larger, more generous vision of its opportunity to show Christianity as well as to preach it.

All churches have been and are affected by the intensified war effort. The general public attitude is one of non-interest in the Church, despite the frequently stated interest of the men in the armed forces in the Word of God. Certainly when we owe so much to God we ought to be more thoughtful of Him. Our own community has seen a population increase of about 20% since the rapid development of war industry. At a recent public gathering representing several of the city's churches not one person indicated, in response to the question put by one of the leading pastors of the city, that their Sunday School had experienced even as much as 10% increase in attendance. The fact is that even the most aggressive and best equipped schools of the city are scarcely holding their own. Many of them are lower in attendance than a year ago, One of our neighboring schools, with a sound message and an apparently aggressive program, has about half the attendance of two years ago.

What has happened? Possibly many things. A few days ago a prominent Christian Judge in the city remarked that it looked to him like Christianity was losing out. Can this be true? I am reluctant to admit it, and still hope that these specific things are only a part of present conditions and will pass with the changing of those conditions. Regardless of the loss of public confidence in denominationalism and in much organized Christianity, there is still the Unimpeachable Christ to preach and He still is powerful to save.

We are thankful that our Stockton Church has been able to keep up its attendance on a fair level notwithstanding all things that have happened about us. That attendance has been mostly in the thirties, sometimes below, as frequently above. The spirit in the Church is the best ever, for which we thank the Lord. Removal for reasons of employment is taking another of our famiiles, but usually the Lord raises up another instead. One of our young Sunday School ladies has left to join the WAACs.

The church property is now entirely free of debt and that is a matter of real joy. While the plant is limited in capacity, we have had the pleasure of seeing it erected and paid for within two years of the time of erection. The writer himself spent weeks of effort with his own hands to help make this accomplishment possible.

There is a long, long pull ahead for the Stockton Church before that day when it will be able to stand alone, but there are those whose vision of that day is undimmed. It has already made an impress upon the community, and God will measure the results in His own time and way. May His Name be honored in all things.

Frank Gehman.

BURLINGTON-CAMBRIA CIRCUIT, INDIANA

Tuesday evening, March 2, 1943, has gone down as a most blessed and happy event in the history of the Burlington Brethren Church. The occasion was the dedication of a new baptistry built in the church parlors, at a cost of only one hundred dollars.

Ten souls who had made the good confession some time previous received the baptismal rite, and were officially received into the churches, nine for Burlington, and one for Cambria.

Rev. Bert Hodge, of Flora, and Rev. C. Y. Gilmer, of Vinco, Pa., who happened in our midst, assisted the writer in the service. The age of the applicants ranged from seven years to seventy-six. Everyone went through with the service in a splendid way, and were happy.

This was one of the nicest occasions we have experienced in many years, and we hope that others will soon follow in a like manner. Of course we were happy and glad, but sorry that several others who should have been there were hindered by sickness and indifference.

W. R. Deeter.

CERRO GORDO, ILLINOIS

Under the general heading "Talks For The Times," Dr. Charles A. Bame delivered a three week series of the most profound evangelistic sermons this community has had the privilege of listening to for many years, beginning with the morning service Sunday, February 7th. In spite of adverse weather, gas rationing, and illness in the community, attendance was good and interest excellent throughout the entire campaign, which closed Sunday evening, February 28th. Delegations from Milmine, Decatur, LaPlace, and Oakley attended. as well as the Womens' Federated Club, the Lions Club, and groups from the Methodist and Church of the Brethren.

While we left it to our Lord to count results of the campaign, three were baptized the closing day of the meeting, and three more received baptism today, (Sunday) and doubtless there will be as many more to come. We do know that immeasurable good has been accomplished, and the seed sown by Brother Bame will bring forth fruit many days hence. It was indeed a great pleasure to have him and Sister Bame with us, and we heartily commend them to any church needing a good evangelist who is not afraid to proclaim the whole Gospel. They have won the approval and friendship of the Brethren here, and when they desire to return the latch string will be on the outside. We covet for them openings for new fields in evangelism, as they are ready and willing to give unstintingly of their time and talents.

L. O. McCartneysmith.

LANARK, ILLINOIS

We are loath to admit that although things are more than looking up here in Lanark, we have not reported to our church paper for some time.

Turning our thoughts back to the Thanksgiving season we recall a successful series of meetings under Dean Willis E. Ronk, of Ashland College and Seminary. Each of his lectures was a treasure in itself and the week of his stay here passed all too quickly for us.

Then passing on to Christmas, we managed a miscellaneous program in spite of tire and gas rationing.

Our redecorating is completed now with the painting done inside and outside. Everything is done in conservative taste and is a credit to those who made the decisions.

Inside, the walls and ceiling are ivory, the ceiling a shade or two lighter than the sides. There is a narrow stenciled border of dark green and rust.

The floor, after scraping and sanding, proved to be a beautiful hard maple, the like of which cannot be bought today. This was carefully refinished and strips of thick, deep green carpet laid in the aisles. The contrast of the dark green carpet and the light maple floor is beautiful, the green repeating the touch of green in the border of the walls.

Then looking to the front of the auditorium one sees the rich silk flags, the stars and stripes on the left and the church flag on the right. Our church service flag, bearing twenty stars, is attached to the wall between the other two, and directly behind the pulpit.

This flag was presented to the church by the Berean Class from which most of the young men were taken. Their names are:

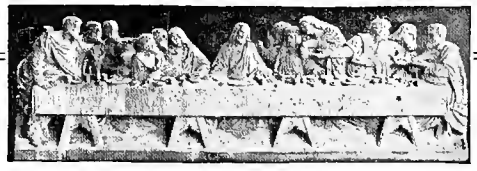
Ward Frederick, Robert Hower, James Shoup, Edwin Puterbaugh, Donald Horner, Foster Gossard, Donald Clark, Alfred Schaal, Raymond Strausser, Cecil Tallman, Verne Derrer, Reynold Derrer, Kenneth Buckwalter, Alvin Bartholomew, William Cain, Kenneth Fouke, Walter Garland, John Lynch, John Schaal, Stanley Schaal.

A plaque bearing these names will soon appear in the church also.

So you see our church in its newness. We are happy to report that all expenses were paid, before the work ever began.

Reporting further, we mention that the church roll is increasing itself due to the fine services of Rev. and Mrs. Burnworth. They have instilled in us a new interest in church work and the results are easily seen.

Ruth Rahn, Church Correspondent.



COMMUNICANT TOKEN

"For as oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come."

Name .....

Please sign this card and bring it to Communion and deposit it in the offering plate during the service.

The Institution of the Lord's Supper



And as they were eating Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

For this is my blood of the new testament, which is shed for many for the remission of sins.
—Matt. 26:26-28.

The Semi-Annual Communion Service Will Be Observed

at the .....

on .....

At the request of one of our pastors we ran this card for his use. He suggested that we offer it to other pastors, and in consequence we ran a number more than he ordered.

They can be had at the flat rate of 50 cents per hundred in any quantity.

Sample on request.

Send your order to
The Brethren Publishing Co.
524 College Ave.
Ashland, Ohio

The BRETHREN EVANGELIST

Vol. LXV, No. 14 April 3, 1943

The Bridge-Builder

An old man going a lone highway
Came at the evening cold and gray
To a chasm vast and deep and wide
Through which was flowing a sullen tide.
The old man crossed in the twilight dim,
The sullen stream had no fears for him;
But he turned when safe on the other side,
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting strength with building here;
Your journey will end with the ending day,
You never again must pass this way;
You have crossed the chasm deep and wide;
Why build you the bridge at the eventide?"

The builder lifted his old gray head:
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm that has been naught to me
To that fair-haired youth may a pitfall be;
He too must cross in the twilight dim;
Good friend, I am building the bridge for him."

—Will Allen Dromgoole in "Rare Old Chums."

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INTERESTING ITEMS

WORD FROM BROTHER JOHN F. LOCKE, pastor of the Bethlehem and Mount Olive, Virginia, Churches, tells us that at the last business meeting of the Mt. Olive Church he was called as pastor for another year. He also tells us that at that same business meeting a committee was appointed to consider the possibility of getting **The Evangelist** into all the homes of the congregation.

This is fine in both counts. We have been wondering for some time who would be the next in line to enter the 100% list of churches receiving **The Evangelist** throughout the congregation. Maybe it will be the Mt. Olive Church. Time will tell.

WE QUOTE FROM THE MASONTOWN, PA., BULLETIN of March 21st, with regard to the celebration of the 54th wedding anniversary of the parents of Brother Freeman Ankrum:

"At the 54th wedding celebration of the pastor's father and mother at Gratiot, Ohio, on Sunday, March 14th, all ten children were at home. This is the first all have been at home together for 13 years. All told there were 48 people present. There are 24 grandchildren and six of them are in the service. There are four great grandchildren." Brother Ankrum also reports that his father is 74 and his mother 76 and that on the Saturday morning previous to the anniversary celebration she milked six cows.

WE RECEIVED A VERY NEAT PRE-EASTER announcement folder from Brother Vernon D. Grisso, pastor of the Dayton church, announcing the week of services previous to Easter. The entire week will be given over to the discussion of various phases of "Decisions."

Remember this week, not alone for the Dayton Church, but for every church in the brotherhood which will hold such services.

AMONG THE BULLETINS FROM BROTHER SMITH ROSE, pastor of the Roann, Indiana, Church, we find an announcement of their Evangelistic services which will begin on Sunday, April 4th and close Sunday, April 18th. Brother Rose will act as his own evangelist. Holy Week services will also be held, and on Easter Sunday evening a cantata, "Redemption's Song," will be presented by the choir. The night following Easter, April 26th, is reserved for the Communion service, which will be observed at 8:00 o'clock.

WE HAVE A FINE SUGGESTION FROM BROTHER C. Y. GILMER, pastor of the Vinco, Pa., Church. It has been in our files for some time and has been overlooked as we searched for material for this column. But here it is now: Brother Gilmer starts his letter this way: "Enclosed find check for $5.00 for 50 copies of The Brethren Emphasis Lessons. These lessons are being purchased by our local Laymen's Association for the pastor to use as Brethren Tracts in personal work . . . Every Brethren home should have one of these for reference. To read the lessons carefully is to be convinced. They are good to place in the homes of prospective members. To my mind, these lessons, while not intended for this purpose primarily, are the best thing in the way of Brethren tracts that we have."

Of course, brethren, you see the point. Now we have a number of copies of The Brethren Emphasis Lessons here at the Publishing House, and, while they are the property of The General Conference and all the proceeds go to the conference, we will be glad to send them to you. Send your order to the Publishing House, and we will do the rest.



EDITORIALS

ROCK FOUNDATIONS

More than twenty years ago, Roger Babson wrote the following words, words which have proven themselves over and over again.

"The future security of the United States *lies in Christianity.* It matters not what our national resources are; what our form of government is; what our business ability; what our foreign trade; how great and many our dreadnaughts; how thorough our educational system: these things cannot ensure national safety and perpetuity. The principles of Christianity are the only sure foundation for national security. The future of America rests not on Wall Street, but on Plymouth Rock."

Coming, as they did, from the pen of one of the greatest economists of our age, who is more than a mere "economist" in that he is also a Christian, these words carry added weight.

ROCKS

Rocks can become both a boon and a menace. A boon when they become the base for foundations; a menace when they are hid beneath the waves of uncharted waters. They can become the source of great joy or rending sorrow. They can be the means of both building and destruction.

PLYMOUTH ROCK

The place that marks the spot of the landing of the Pilgrim Fathers is known to us by the endearing term of Plymouth Rock. It has, through the years, stood for something more than the mere marker of a landing place for a few men and women seeking a new land where they might find liberty, both material and spiritual.

It was there that knees were bowed and the Christ confessed. It was there that thanks was given, not unto a heathen deity, but unto an all-wise and loving Father. It was there that the very foundation was laid upon which has been builded this great nation of ours—built not upon material resources, but upon spiritual confessions and experiences. It was there that the opportunity was opened to men to worship God according to the dictates of one's own conscience.

But our forefathers never meant that such freedom should issue in a license to set up any kind of pagan and idolatrous and heathen religion that ignored the Supreme Ruler of the universe, Jehovah, Almighty God—our God, the Father of our Lord Jesus Christ. No such thought ever entered their minds. They came to worship the Father and His Son. They built on that foundation. They had no other thought. They were Christians in a real sense. They were not mere religionists. For religion can mean anything to men, from man himself, exalted in his opinion to the position of deity, to the bowing low to idols of wood and stone. If "rocks" become idols, they become the place of destruction.

ANOTHER ROCK

Paul speaks of the "stone" which was rejected and which "became the head of the corner." Peter was called a "rock." He became the symbol of the steadfastness of real Christian life and effort. His confession was the "rock" foundation upon which Christ said He would build His Church. That foundation has never sunken nor will it ever sink, regardless of what man may say or what effort he may put forth to shake it. It is a "rock" that cleaves in twain the mountain at the time of Christ's second coming to the earth. All of the above mentioned "rocks" are significant of the strength of the whole Christian movement—imperishable in itself, and settled in its strength.

OUR HERITAGE

It is such a heritage that our country has. It was founded upon this "rock foundation" principle. That it has often "by-passed" this principle in order to reach a secular objective, no one can deny. But the principle yet remains, and is still alive in millions of hearts in our country. It needs to be revived that the fires that are burning low may flame up with renewed power. It is true that a simmering fire will eventually heat the water, but it takes a fervent heat to melt the metal. The hearts of men are not melted by a mere glowing fire; they need the white heat of earnest endeavor and constant replenishing of fuel.

Our heritage was "rock-foundationed," but we fear that too often the superstructure has been built "off" the foundation and out upon the near abyss, so treacherous and so dangerous.

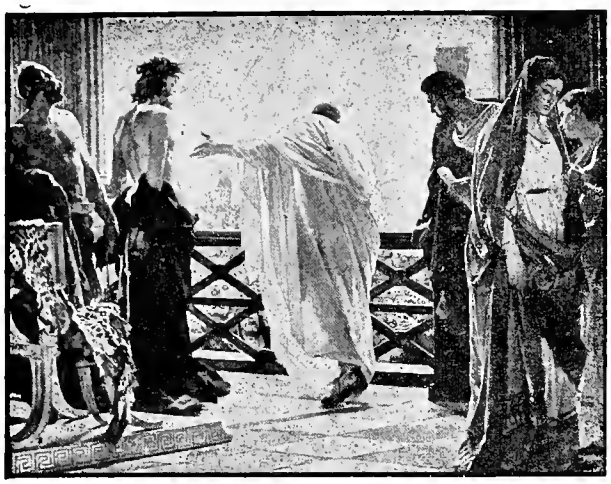
PRESENT SECURITY

This is a dangerous situation. Especially as we face the days following this war. If the building that follows is not erected upon the "rock" foundation that housed the original structure, it is doomed to failure, and we will but face another world catastrophe such as engulfs us now.

The church has a grave responsibility in this post-war reconstruction and much effort needs to be put forth, not after a while, but NOW.

F. C. V.

Second of the series of Pre- and Post-Easter Messages



With Jesus on The Day of Trial

By Rev. Delbert B. Flora

". . . He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed . . . " Matt. 16:21.

"And they led Jesus away to the high priest; and with him were assembled all the chief priests and the elders and the scribes." Mark 14:53.

He stood and looked and answered not a word.
But, oh! how deep He looked within my soul
Past places where I had not looked for years.
Such men as He and John would drive me mad;
And so He goes to Pilate . . . and His end!

—From "Herod Plans," William E. Brooks.

I. HE WAS BOUND CRUELLY.

Jesus ate the Last Supper with the disciples, then went to the Garden where He agonized alone while the disciples slept, saying, "If it be possible let this cup pass from Me—nevertheless, not my will, but Thine." When He had finished the Gethsemane experience "the band and the captain and the officers of the Jews took Jesus, and bound Him, and led Him away. . . " John 18:12, 13. There is a tradition that His hands were bound behind His back so cruelly and tightly that the blood started from His finger tips, and then an iron collar was placed on His neck and He was led away.

He was led away as the sheep to the slaughter and next day was bound and nailed to the cross. Sometimes the Mosaic sacrifice was bound "with cords, even unto the horns of the altar." Also Abraham "bound Isaac his son, and laid him on the altar."

Jesus was bound by the "determinate counsel and foreknowledge of God" to take whatever the world should heap upon Him. Because, as He said, "I love the Father," and "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends," He had to endure the insults of the day and then die.

The cords of His enemies cut deeply into His flesh and inflicted severest pain, but we may be certain that the binding done by His friends was the worst of all. We need not speak of the failures of His friends of then. Our concern is the way we bind Him now. We are indifferent. We fall short in consecration. How can He be free to work when we withhold possessions, talents, abilities and time through which and with which He must reach the world around us?

II. HE WAS ACCUSED FALSELY.

"Now the chief priests, and elders, and all the council, sought false witness against Jesus . . . " Matt. 26:59.

All the testimony was falsified and His own words were perverted before the Sanhedrin. They sought false witnesses but found none until "at last came two false witnesses." They spoke and others of the assembly then spoke, "but their witness agreed not together." Then they tried again and some said, "We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together." Thus it always is with untruthful, perjured testimony. But they must do something, so illegally they made Him testify on oath. "Art thou the Christ, the Son of the Blessed?" "I Am." Therefore, He is guilty of blasphemy. Befor Pilate they perverted all testimony so that they

accused Him of attempting to incite insurrection and to withhold payment of taxes to the Roman government.

Lies, perversion, acrimony, perfidy, everything but the truth which makes one free. But wait! Think of all the little, low down, mean things that have been said and done in your own church. Someone cannot get his or her own way. Majority opinion and matters of right notwithstanding, there is a scene and tirade.Or, "Sh-h-h, did you know that --s-s-s-?" And, too, the world about us says untrue things about the church, the Lord's Body, but "the Gospel according to you" is the thing that counts.

III. HE WAS CONDEMNED UNJUSTLY.

The ruling body, the Sanhedrin, in the interests of justice and mercy, had a number of rules for conducting trial for capital offense. But long before the arrest of Jesus, agreement had been reached to put Him to death (John 11:53). Without trial He had already been condemned. It was a foregone conclusion, then, that rules of legal trial would be no deterrent. Rules of justice and mercy? Let them pass. The end justifies the means! The whole trial was a travesty on justice, and a mockery on all that was civilized and religious. The trial before Pilate may have been legal, from Roman standpoint, but the accusation was perverted, and a little later Pilate showed that he was a judge afflicted with opportunism, and in his contempt said, "I wash my hands of all responsibility."

Mockery in a mock court! Mockery among His own race and among Gentiles; before Annas and Caiaphas; at the hands of the temple guards, Pilate's guard and Herod's guard. He is mocked now by those who profess to love Him and those who hate Him. Some profess Him as Lord but refuse His commands. They claim to be Christian but live unto the devil. Woe to all such!

IV. HE WAS DELIVERED IN ENVY FOR EXECUTION.

"And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate . . ." Matt. 27:2.

" . . . he knew that the chief priests had delivered Him for envy." Mark 15:10.

The priests, scribes and Pharisees hated Jesus with all the hatred of venomous men. They were afraid of Him because they were afraid of their positions. They hated Him because He pointed out their sin and chicanery. Their hatred was vented upon Him in stripes and lies and spit and everything despicable and contemptible they could debouch upon Him.

The rulers hated Pilate, too, and would cause him all the trouble possible, the while making him a tool in their hands to rid themselves of this troublesome prophet from Nazareth. "If you do not take care of this fellow and put him out of the way, you are no friend of Caesar and you may be certain that he will hear about it! But, play ball with us and we will accept the blood-responsibility."

Some strike Him in the face now by evil habits. Some mock and strike Him by not believing the Gospel and spurning His Blood. Some cut Him to the heart by cutting others with wicked, scathing, angry, searing words. Some show their hatred by mocking His church and people.

"My sins laid open to the rod
The back which from the law was free;
And the Eternal Son of God
Received the stripes once due to me.

"No beam was in His eye, nor mote,
Nor laid to Him any blame;
And yet His cheeks for me were smote—
The cheeks that never blushed for shame."

—Elkhart, Ind.

———o—o———

THEN—AND NOW!!

We used to spend dollars and dollars for gasoline; now we spend pennies—and the difference goes to our church.

We used to grow stooped and fat and lazy at the wheel of our cars; now we keep straight and slim and ambitious as we walk to our church.

We used to lose our religion at the other fellow's driving; now we come composed and serene and ready for worship in the finest church anywhere.

We used to miss all the sights worth seeing along the way; now we see and enjoy our neighbors' flowers and God's out-of-doors along the road to church.

We used to use our car to take us to the mountains and beaches on Sunday; now we have just enough gas to take us to church, and for the first time we are learning what we missed before.

We used to let our neighbors get to church as best they could; now we are growing more considerate and we stop to share our car with them.

We used to say we didn't have time to read the church magazines, new books and our church school lessons; now it will be a happy experience to read the things we have always desired.

We used to long for more home life, with happy evenings about the fire; now that dream has come true, and home will take on a new meaning.

We user to go out of town on Sundays to find far away pleasures; now we shall realize what it means to find our life centered in our church.—From *The Christian Evangelist.*



LOVING THE LORD

By Rev. E. L. Miller

A Lenten Meditation

Using John 21:16 as the basis for our meditation, we quote three words from that portion, "Lovest Thou Me?" In these few words the writer sees a Lenten thought worth considering. Being neither Roman Catholic nor high church in our religious make-up, we yet feel that none of these with whom we do not agree on many things should get ahead of us in making full and proper preparation for the glorious Easter Day. Neither do we give way to them in showing respect and high regard for the cross of our Lord and Savior Jesus Christ. We do not make an idol or fetish of the symbol of suffering and shame, but we would ever shout another "Hallelujah for the cross." So may we ask the indulgence of our readers as we make meditative preparation for the celebration of the resurrection of our Lord and rejoice in the promises made good in that victory?

We want first of all to consider the true feelings of a real Christian about Christ. A true Christian is not simply a baptized person, a church member, a respecter of religion, but he is one who has some definite relations toward Christ. He trusts Christ as his only hope of salvation. He hopes in Christ as the One who fulfills his expectations. And more yet, he follows Christ as his Example and the One who will lead him to heaven. And we never apologize for introducing other-worldliness in our preachments. Then above all, the real Christian loves Christ, has a personal attachment to Him, and has a delight in Him, in His will, in His success. Love, indeed, is the mainspring of all service to Christ. When the mainspring is broken the watch is rather useless, cannot render the service for which it was intended. And just so the heart, our mainspring, must be in order and enlisted before the hands can or will move.

The true Christian says, "The love of Christ constraineth me." And where this love is lacking there may be, indeed, excitement, enlistment, interest for a time, but hardly any patience in well-doing. It is love that is the secret of the Christian's persistence in well-doing. The soldier who has a genuine love for his commander or the cause for which he is struggling puts up the best fight. So the Christian soldier, truly loving his Master, makes the finest warrior of the cross. There may be, and usually is, a great difference between the interest of a nurse, who, as a stranger, is employed to care for a sick child and the feelings and attention of the mother. It is love that constrains the mother and leads to the highest devotion.

We must also note how this love to Christ makes itself known. If we love Him we will like to think about Him. It is an outstanding characteristic of love that it likes to think upon the the object of its love. This is constantly demonstrated among us. So a true Christian will not forget Christ—Christ's wishes—Christ's cause—Christ's honor. Love will bring often recurring thoughts to our Savior and attention to His will. Then if we love Him we will be overjoyed to hear about Him. "How sweet the name of Jesus sounds in a believer's ear!" We do like to hear of those whom we love.

Then, too, if we love Him we will be glad to read about Him. So the Bible, church papers and religious material will be given attention, for they speak of Him. We always rejoice to receive a message from an absent child, husband, wife or friend. The letters from our absent boys in the service of the country are much welcomed. So the messages Christ sends will be the Christian's delight. Read His Word this Lenten season. You will IF you love Him.

So we will also make every effort to please the Master if we love Him. Is that not a trait of true love? Those gifts on recurring wedding, birth or other anniversaries, of what do they speak? Indeed, love always considers what will gratify the loved one. If we love Him we will try to do the things he approves, and we will make full effort NOT to do the things He disapproves. And love does not murmur that Christ's requirements are strict. It is scarcely aware that they are. "His yoke is easy and

His burden is light." This is because of love, real, true, genuine love. And have we not delighted in doing the most difficult, almost unheard of things, for the object of our love?

Indeed, if we love Him a train of fine things will follow. We will then also love His friends. Is that not a real trait of love? We love our friends' friends. We will also be very careful of His good name and honor, doing nothing that will cast reflection upon Him. And this is another universal sign of love. We don't do things because we don't want to disgrace our loved ones. Think on this. Also our love to Him will make us want to walk and talk with Him, be it alone in the garden or among and with our fellow worshippers. This is why Christians like to go to the places where He is to be found. They do NOT forget or neglect the assembling of themselves together in His name and in His house. Yes, this love for Him is the main reason why the Christian looks forward with delight to heaven. He longs, with Paul, to be absent from the body and present with the Lord. And with these things, these signs of the true Christian, we should test ourselves. As Lent draws to a close will we find ourselves loving Him more and more? Will we at Easter find ourselves loving Him as we really should? "Lovest Thou Me?" Those words were used to bring Peter to full attention, and can we not imagine hearing Jesus asking them of us? He has given us every reason to love Him fully and completely, and now then let us do it.

Maurertown, Va.

"Shamgar had an oxgoad,
David had a sling,
Samson had a jawbone,
Rahab had a string,
Dorcas had a needle,
Moses had a rod,
Mary had some ointment—
All were used for God!
What have I?"

One reason we object to beer is that what we eat or drink today will be walking around and talking tomorrow.—*Methodist Board of Temperance.*

* * * * *

Above the clouds the sun is always shining. Likewise above the clouds of war and unrest and wonder, we must remember that The Sun of Righteousness is shining and will always shine. That in Him we "live and move and have our being." That He has promised to care for His own, and to give them the sustaining power of His own right hand.

* * * * *

To love as Christ loved is to let our love be a practical and not merely a sentimental thing.—Stanford.

* * * * *

"A little spark can set a whole city on fire."—*Arabian.*



BRETHREN SOLIDARITY

Dr. E. G. Mason

In these days when material things are so elusive, we ought to turn to the comfort and solace of spiritual things. Things spiritual are permanent and constitute a rich source of promise and hope for better things to come. Without the spiritual uplift, I fear that we would not now be able to face the uncertain future with courage and confidence. It is at all times a present help.

The spiritual forces are centered in the Christian Church and to render its full service to the individual, it must strengthen man's soul and fortify him as he faces the rigorous problems of life. This Spiritual strength is necessary now if we expect to meet successfully the immediate needs of a war-torn world and later bring about a permanent peace wherein harmony and good will shall prevail. But to state that this is the task of the Church without making certain that the Church fulfills its responsibility is idle prattle. We as Brethren can neither dictate nor direct the activities of other denominations, but we can make certain that our own beloved Church shall do its part.

For one thing, we can present a solid and united front. We can so plan and put into operation our own activities and program that our influence will be felt everywhere. We can not do it by sitting idly down to wait for some one to take the lead, nor can we accomplish our ends by turning a deaf ear to the pleas of those who do lead. We can not do it if we allow petty jealousies and fear that others may be placed in positions of influence and responsibility to hold us back. To accomplish our ends, we must bend to the task each can do best and then pull for all we are worth.

Our Brethren Church front consists in the whole Brethren organization. We have a good name, none better; we have a good cause, none better; we have the machinery in our National and District Conference organizations; we have the institutions, the plants of the Publishing Company, the Brethren Home and the College and Seminary. We have our local Churches; we have the leaders and the followers; and we have the giving power. Now, why not get busy without delay?

Our present method of supporting our various interests embodied in our Church machinery is defec-

tive because it is based upon the *appeal* made for funds rather than upon the *actual need*. As a result, we have geared our work in each interest, the Sunday School, Christian Endeavor, the Missionary, Benevolent, Publishing and Educational, to the support given. To obtain the maximum results, we must reverse this procedure and gear the work of each interest: (1) to the needs of the Brethren Church itself, and (2) to the needs of the Christian Church at large in its relationship to the needs of the world in which we must live. Each interest or institution must render its full share of service to the Church as a whole and each must make its proper impression upon the entire brotherhood so that a full share of support shall come from the entire membership. We should, therefore, make the picture so clear and the importance of each interest to the success of the whole so marked that we will secure maximum results.

I need make no plea for the part that each interest plays in the progress of the Church as a whole. This relationship has been shown so often that it must be familiar to all. The relationships are so closely interwoven that when one lacks proper support or fails to function properly, the whole structure is weakened. It is poor business on the part of the Brethren Church to allow any one interest to weaken the whole structure because it lacks sufficient support to function efficiently.

Each congregation, as a part of the whole structure, faces two responsibilities in its support of the work of the Church. The first is the support of its local budget which includes all local expenses to cover the needs of the local program. The second is the support of the general Church interests. Each member of each congregation must carry his or her share of these two responsibilities if we are to succeed as we should. Usually, the local budget is set and the amount is raised by subscription, by pledge or by free will offerings. But, in our present procedure, the support of general Church interests is left entire to free will offerings. The practice is very democratic but the results are uncertain. In order that each interest shall function properly, it must be able to know upon how much it can depend. A definite knowledge of available resources makes for stability and efficiency. It is good business to budget expenditures upon the income of which we are certain. If, in raising its local budget, the required amount is not obtained, the appeal is made frequently enough to the Church to raise the necessary amount.

It would seem wise, therefore, to apply the same practice to raising the funds necessary to enable the various denominational interests to function properly. The board of control of each interest could present its budget at the beginning of each year to a central finance committee or board who in turn could announce the budget for all general interests. The quotas for each congregation could be estimated on a per capita basis simply expressed as a quota. The advantage of the per capita quota is the statement of an amount that seems to be within the reach of all. The advantage of an overall quota places the responsibility on the local Church as a whole. Each procedure has its advantages and disadvantages, but there is no other way to accomplish our purposes and we should not allow our interests to suffer just because we can't decide which is the better. There is an old adage that is extremely important in these days and it applies directly to our Church problem. It is: "Procrastination is the thief of Time."

For the sake of argument, let us make an estimate so that the estimated figures might be a guide to our thinking. They are presented only as a point of departure and are to be considered as suggestions only:

The Missionary interests dominate in our Church and should therefore receive the greatest support. Let us say that an average annual gift of $2.00 to $2.50 per member over the brotherhood would meet our needs. The total amounts according to our present statistical figure would amount to $30,000.00 to $40,000.00 for the year. The College and Seminary has appealed for $1.00 per member, this would amount annually to $15,000.00 to $16,000.00. The Publishing interests have asked for 50c per member, this would amount to $17,500.00 to $18,000.00 per year. The Sunday School or young peoples' work and Benevolences have not asked for definite amounts, but certainly if $1.00 per member could be secured for these interests, it would amount to $15,000.00 to $16,000.00 per year. With these amounts organizations could certainly do much more than they are doing now. The total amount would range on the average from $4.50 to $5.00 per member and would total $67,500.00 to $80,000.00 per year. Is this beyond the ability of the membership of the Brethren Church to pay?

As far as the College and Seminary is concerned, if this amount could be realized annually in the Education Day Offering, the Church would fully support the Seminary and leave 5,000.00 to $6,000.00 a year to support the College alone in addition to the $3,500.00 we now receive annually from the S. S. Association and the Woman's Missionary Society. This support from our own denomination would then more than offset the support which the College and Seminary now receives from non-Brethren givers. There is a grave possibilitiy that the non-Brethren who are now so faithfully supporting the College may find it impossible in the future to carry on as they have carried on in the past.

Can this program or one somewhat like it be carried out? I believe that it can be done. The North Manchester Church has now adopted a budget similar to this and other Churches could do as well. Let us think it through; let us pray over it and then do it!

DR. W. I. DUKER, President
DR. L. E. LINDOWER, Treasurer
The National Sunday School Association of The Brethren Church
REV. E. L. MILLER, Vice President
REV. N. V. LEATHERMAN, General Secretary

We Emphatize Evangelism in April

Rev. H. H. Rowsey, Superintendent Administration Division

May I take this opportunity to urge every member of Brethren Sunday Schools to cooperate with their Sunday School administrators in a campaign of evangelism this month. All of us realize that Easter time seems to be one of the better seasons for successful evangelism, and all of us will be anxious to cooperate with the pastor, superintendent, and other officials in their plans. But we do not need to await a public announcement of such plans. We do not need to await the arrival of the evangelist, the beginning of the series of evangelistic messages by the minister nor the announcement of Decision Day by the superintendent.

Some one has said, "Seeing a need and recognizing it as a need is a call to service." If we have "the peace which passeth understanding" we realize the NEED of those who do not have it, especially in days such as these. If we know the Lord Jesus Christ and have the more abundant life which He came to give, we recognize the fact that others need Him and His Way of Life, too.

The Scriptures also remind us that: All men are under sin and need a Saviour (Gal. 3:22, Rom. 3:23); Christ died for all, (I Tim. 2:6, Rom. 11:32, Acts 2:39, Rom. 8:32); Repentance is for All (Acts 17:30, Acts 2:38; Luke 13:3, 2 Peter 3:9).

As we look upon the lives of those who need Him, we hear a still small voice reminding us of our responsibility. We need to heed His voice saying: "Go YE . . ." (Mark 15:15); "So send I YOU . . ." (John 20:21). I firmly believe that God expects all Christians to sincerely seek to win others. And as we seek to do such work we can receive inspiration and help by studying the methods of our Lord as He dealt with the following individuals: The Samaritan Woman (John 4:5-42); The Sinful Woman (Luke 7:36-50); Zacchaeus (Luke 19:1-10); The Woman in the Temple (John 8:3-11); and Blind Bartimaeus (Mark 10:46-52).

It has been pointed out by one who has made a careful study of the four gospels that of the "forty mentioned whom Jesus healed and blessed only six came to Him on their own initiative; the remaining thirty-four were brought to Him by their friends." So we are to bring our loved ones, our friends, and our neighbors to Him.

Those who studied the book "Personal Work" last year will remember that Dr. R. A. Torrey pointed out the advantages of personal work by saying: 1. All can do it; 2. It can be done anywhere; 3. It can be done at any time; 4. It reaches all classes; 5. It hits the mark; 6. It meets the definite need and every need of the person dealt with; 7. It avails where other methods fail; and 8. It produces very large results.

In spite of the fact that one director of personal evangelism campaigns tells of 10,000 being won in ten months under his direction, the writer feels that our most successful campaigns will result from personal work AND the public preaching of The Word. Let us use both methods as we prepare for our ingatherings this month.

We hear much and rightly so, of the many who were won on Pentecost. But we must agree with C. F. Reisner that Pentecost was the product of preparation. He says: "The ingathering of the three thousand at Pentecost was preceded by the systematic preaching of John the Baptist, followed up by his disciples, the teaching and miracles of Jesus and the preaching of his disciples, the visitation work of the seventy who went out two by two, together with the witnessing activity of countless individuals whose life the Master had touched. That revival was not an accident nor did it come "out of a clear sky." Pentecost was the direct harvest of all this cultivation and seedsowing, brought to fruition by the work of the Holy Spirit. The long-deferred hope of a Messiah, fed by the teaching and work of Jesus and his associates had caused them that day to recognize and accept him as the long-promised One. This wide visitation was the culmination of our Lord's carefully formed plans. Churches must prepare in a similar way if members are to be quickened and new forces added, always however, relying upon and then expecting the coming of the Spirit of Power."

L. R. Scarborough reminds us that "The most mammoth undertaking God has laid out for men is to lead lost souls to Jesus Christ. It cost God more and requires more from man than any other movement in human or divine history. To make a world He had only to *speak* the word, to save the world He must crucify His Only Begotten Son (Heb. 11:3; Isa. 53:10). In this saving program He has brought into requisition all the powers of His triune deity, and

He calls into holy cooperation all the strength of life, love and energy of every saved man. Every Christian is called to witness a winning testimony for Jesus Christ. Nothing in heaven or earth can excuse him from it. God gives no furloughs from this heaven-born obligation. Neither ignorance, nor poverty, nor environment, nor difficulties of any kind—nothing can exempt or excuse any child of God from its pressing daily importance."

The fields are white already to harvest (John 4: 35). "Half of all the people of America make no pretense at being Christians"—C. J. Sharp (and many others). In other words, one out of every two we meet in our community (if it is an average community) need the message of the glorious gospel of the Son of God. Let us carry the message to them during the month of April.

Goshen, Indiana.



Editorial Comment



The Prayer Meeting Service

Rev. J. G. Dodds

A recent Round Table discussion on the above topic provoked me to write this brief article. The theme text of the discussion was Revelation 3:8, "Behold I have set before thee an open door, and no man can shut it."

The text given covers the entire period of existence both in human life and in history. The acceptable time is not limited to any set period. God is always seeking to quicken the conscience, arouse the will and stimulate us to good deeds and godly conduct.

When the call comes to be present at the midweek services and prayer meeting, we ought not to deplete our power by entertaining any pessimistic notions. There is a way of looking back which is unworthy of the Christian. To indulge in doubts and in painful reveries is to reduce ourselves to the level of those who are without Divine help and without hope in the world.

It is high time that we think seriously of that phase of loyalty to the Church which expresses itself in faithful midweek church attendance. At an evangelistic conference one of the speakers made the following statement, which church statisticians know to be true: "In the average church on Sunday morning, there is an audience representing 30% of the actual membership." Then the speaker asked, "Where are the 70%?" That is the question which many of us would like to have answered.

Perhaps we can answer it to a fairly accurate extent. Quite a large number of the 70% are just staying at home—some of them sleeping, some resting, some loafing, some doing one work or another. They do not have enough vital interest in the Church and the work of Christ to come to the place of worship. Others of the 70% are indulging in auto trips (even though they grumble at the gas rationing program), or are found in recreation places engaged in various forms of pleasure. Many of these seem to think that just having their names on a church roll, a mere nominal member, is enough. Some of them do not appear in church once in three months, or even six months. Some try to attend on communion occasions, or perhaps put in an appearance on Easter Sunday. Is it not a pitiful state of affairs, that the Church which Christ loves, and for which He gave Himself, should at the morning worship service on His Day have an attendance of only 30% of those who pledged allegiance to the Master and to the work of His kingdom? But in many churches there is a more encouraging response, and even the midweek services are well attended.

I am a great believer in the proposition that Christians should be constantly at their task. To be sure, there is something much more important than church attendance, and that is faithful Christian living. I am a firm believer in the proposition that God requires spiritual progress in His constructive program for the Church. Unless there is progress in the church and in Christian living, men will wisely conclude that church and religion are dead, and will give their attention to the live concerns that are moving right on in the straight path of growth and progress.

One of the signs of progress in the church today is the fact that men have found out that God is actually alive today. God wants men, and the people need men, who know how to plan and how to execute wise policies. This means that we get right out into life's activities and get right down to work helping God to carry out His plans, working together with God to carry out His purposes. There is no excuse for not knowing God's plans. The Bible gives a very clear statement of His plans. Amidst all the confusion and doubt of which the world is full, the one thing that every Christian knows clearly is what he ought to do at any particular time and place. Every

rue church member is obliged to know what the duty s which confronts him.

The life of the Christian is the first objective of he midweek service; the second is like it—the work f the church. Christianity's great asset is supreme- y and imperishably our own. The future of the world lepends on this whether we Christians are going to e loyal to our heritage and build civilization thereon, r whether others, lacking "Christianity's great as- et," are to take the lead, and do the work of recon- truction which we have failed to do.

—Smithville, Ohio.

INDIANA DISTRICT CONFERENCE

It is planned to hold the Indiana District conference at Shipshewana Lake this year as usual. The time set is June 15-18, beginning Tuesday evening and closing Friday noon. The problem of transportation likely will be the biggest problem, but if people begin planning early, that can be overcome. The hotel management will be able to get meal rations.

All auxiliary organizations of the District are asked to plan their programs as usual and send them to Rev. A. E. Whitted, the Conference Secretary.

Delbert B. Flora, Moderator.

"Clog shoes (with wooden soles) are made for use n distilleries, breweries and bottle works. If you re a bar fly, remember that if you drop beer on our shoes, it will eat the toughest leather. Of ourse, what it will do to your body and mind isn't o important."—Methodist Board of Temperance.

Outstanding medical authorities agree that alco- ol is a poison, which, to many thinking Americans, nakes it "sort of funny" when a man raises a glass ontaining alcohol (a narcotic poison) and says "To our health."—The Chester (N. C.) News.

I would as soon take a dose of arsenic as I would f alcohol to stimulate the brain. Indeed, on the whole, I think the arsenic safer.—Huxley.

"Be not anxious about tomorrow. Do today's duty, fight today's temptations, and do not weaken nor distract yourself by looking forward to things which you cannot see, and could not understand if you saw them."—Charles Kingsley.

Animals In Your Garden

* * *

Dr. C. F. Yoder

God wants everyone to have a garden. When he created man he put him in a garden to live. But, however beautiful a garden may be, if it is not protected evil insects and other animals will enter and spoil it. For example, one may see sometimes, bats, fishworms, snakes, plant-lice, toads, butterflies, bees, etc.

There are gardens around the houses, and there may be gardens inside. In South America the old style houses are built around a central garden called the patio. But the gardens in the houses that I have in mind are the libraries with their books and papers, and the animals in these gardens are the readers who behave like some animals.

He who reads by skimming the papers in search of jokes or news of crimes, is like the bats which fly at night, feeding on mosquitoes.

He who reads in order to confirm his prejudices and thus close his mind to new truths, is like the fishworm which comes out at night and eats what it likes and retires to its hole to swallow dirt.

He who reads in order to find something to criticize or condemn, is like a snake which uses what it eats to make poison for its bites.

He who reads in order to find something which he may use as his own without giving credit to the author for his ideas, is like the plant lice which suck the sap from the plants without contributing anything good to the garden.

He who reads only to find something practical by which to increase his material riches, is like the fat toad which lives well in the garden—eating bugs.

He who reads a bit here and a bit there, simply to entertain himself, is like the butterfly which sips from the scum of the pool as well as the dew on the flowers, and in their wake come the worms that eat the plants.

But he who reads in order to have good things to share with others, is like the bees which sip the nectar and make the honey for the world.

Cordoba, Argentina.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

One day I was going through a park and I saw a great tree which had been blown down by the wind. The same wind had swept through the limbs of all the trees. The same big pressure had blown against all the trunks. Every tree there, perhaps, had a hard time to stand up against that wind which wrapped its strong arms about it and tried to throw it down. Yet all the other trees were standing except this one; that alone had fallen.

What was the reason?

When I went up close, I saw the reason and understood. This one tree had shallow roots. You could not have told that before, when the tree was standing up, but you could tell it now since the tree had fallen. A great piece of the ground had been dragged up and turned over as the tree fell, and the roots of the tree had come with it. You could see that the roots had never gone deep down into the ground. They only went out into the shallow earth, close under the surface.

When the sun shone, and the weather was fair and calm, the tree stood up proudly enough. It seemed to be just as strong as the other trees. But the test of the storm showed differently.

That is the way it often is with people. Boys and girls may stand up among their comrades as long as the light of good suggestions shines round them and all the weather for their hearts is fair. But then comes the wind of some big testing. Then comes the fierce breath of the temptation which takes strength to stand up against. Then comes the time, perhaps, when the laughter and ridicule of those who are doing wrong is flung against the lives of those who want to stand straight and clean for the right.

Then come the years, too, when the boy and girl grow up and go out into the world for themselves, and must make their way against the difficulties from which at home they were sheltered. Some ill stand up strong and staunch, but some will fall in ruin like the tree.

What is the difference? The difference is in the matter of how deep their roots go down. Here is a girl who says, "What is the use of trying so hard to be good? I belong to a family, whom everybody knows, and I go with the nicest people, and everthing will be all right with me."

Or here is a boy who knows that his father is rich and thinks there will be an easy place for him in business some day. He does not study hard at school. He plays only with the surface of things, learns the part of his lessons which is easy, and shirks the rest. He never strikes the fine roots of real industry down deep.

Then here are boys and girls who are never trying to cultivate the moral habits which must go down and grip the rock of real convictions. They think that good manners are the substitute for earnest souls. In all their thoughts and habits, they are shallow rooted. And when the big winds come, they are tested. After a while, they will be in gravest danger.

It is pitiful to see what ought to have been a great, beautiful tree, overthrown. All the King's horses and all the King's men cannot pull it up into place again. It is a still more pitiful thing to see a boy or girl, or man or woman, fallen, when they should have stood straight and strong; and it is a noble thing to see trees and to see people so deep rooted in the soil of true, unchanging that—blow the winds of temptation or difficulty which way they will—they are not shaken.

With love, in Christ's Name,

Aunt Loretta.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 19

Subject: The Coming Federation of Nations

1. Of course, the unsaved cannot understand the book of Revelation. It is the Revelation which God gave His Son to show to His servants things which must shortly come to pass. It can be understood by His servants. Otherwise, it would not be a Revelation. Revelation 1:1; 1 Corinthians 2:14.

2. The Antichrist will one day rule all nations. Revelation 13:7.

3. In the light of the Eternal, the whole population of the earth is at present divided into three great orders. 1 Corinthians 10:32.

4. Read Daniel 2:31-45. The four great empires mentioned are Babylonian, Medo-Persian, Grecian, and Roman.

5. It seems that we are living very, very close to the days of the ten Federated kingdoms. Daniel 2:42-43.

6. The stone cut out without hands is, of course, the Christ at His second coming to the earth. Daniel 2:44-45.

7. While there are ten kingdoms, there is one king which dominates. Revelation 13:1-8.

8. This king is called the Beast. Startling things are said about him. Revelation 13:11-18.

9. Regarding present world conditions one can readily see that the most striking characteristic in the affairs of men everywhere is the tremendous drift toward Federation. Federation may only be the devil's way. It is much easier to organize than to spend nights in prayer. But the way of prayer is the Lord's way. 2 Chronicles 7:14.

10. All this rapid fulfillment of Divine prophecy is a clarion blast of warning. Now is the accepted time. **Believe! Watch! Pray!**

FOR MEDITATION

The reward of one duty is the power to fulfil another.—*George Eliot.*

It takes the overflow of heart,
To give the lips full speech.

IN THE BEGINNING WAS THE WORD

By Genevieve Anne Warner

In the beginning was the Word.
Before the beginning,
Before the "is,"
And long before the "was,"
Long before,
The Word was.
I wasn't there
Because there was no here nor there;
But I was,
And He was.

When the Word was spoken,
I had no ears to hear;
But I hear the road and thunder of God
Speaking the Word.
O terrible moment—
Longer than time,
Shorter than time.
I trembled and I quake still in my soul
To hear the echo.

I had no eyes;
But I saw.
I saw God shouting the Word.
And then I saw the Word.

The thunder rolled back and back.
I heard the silence of the Word.
I knelt then, and heard within His heart
Singing.

But, shall I kneel again?
No, I shall see with my eyes
And hear with my ears
This singing,
And the Word.

Member of the Goshen, Indiana, Brethren Church.

WHERE TO SEND IT

TO AVOID CONFUSION

SEND YOUR OFFERINGS TO THE FOLLOWING:

Once more we are issuing the list of "Where to Send it," for there is a continuation of sending offerings to the wrong offices. If the treasurers of the various organizations will clip the following it will avoid this confusion.

ALL MISSIONARY OFFERINGS

To The Missionary Board of the Brethren Church,
Rev. J. Ray Klingensmith, Secretary,
524 College Avenue,
Ashland, Ohio

WHITE GIFT OFFERING

To Dr. L. E. Lindower, Treasurer,
520 Samaritan Avenue,
Ashland, Ohio

PUBLICATION DAY OFFERING

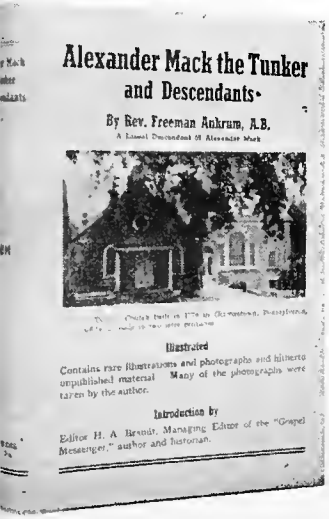
To The Brethren Publishing Company,
524 College Avenue,
Ashland, Ohio

THE BENEVOLENT OFFERING

To Rev. L. V. King, Treasurer,
931 College Blvd.,
Ashland, Ohio

EDUCATIONAL DAY OFFERING

(For Ashland College and Seminary)
To Ashland College,
Ashland, Ohio.



ALEXANDER MACK, THE TUNKER AND DESCENDANTS

This new book, by Rev. Freeman Ankrum, will soon be off the press. It is a work which comes after 18 years of research and contains a list of over 3,000 descendants. It is a combined Genealogical and Historical work, with time covered from 1679 to 1943.

It is filled with rare photographs, there being more than 90, including illustrations, through its nineteen chapters.

It is bound in dark green Booktex, stain proof, and contains over 400 pages. The price is $2.75—Postpaid.

This book can be had through The Brethren Publishing Company, Ashland, Ohio. Just send check or money order for $2.75 and as soon as it is off the press it will be sent to you.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 18, 1943

"TELLING OTHERS OF CHRIST"

Scripture Lesson: John 1:35-42

For The Leader

Personal soul winning is, and always will be, the major occupation of the individual Christian. As Andrew first findeth his own brother, so we are duty bound to seek out members of our family relationship and personal friends and neighbors, to lead them to Christ. When we work with the unsaved, and understand how the Spirit brings them to conviction, then we will see glorious results for our endeavors.

People are waiting for Christians to speak to them about Christ. They feel their weakness, sin and guilt. Let it not be said of us that we let them go on in their sin because we were indifferent to their need. If we have this gospel of salvation in our hearts we should be like Andrew—eager to find his "brother" so that he, too, might rejoice and be saved. Souls are brought into the eternal kingdom of God by our earnest and persistent soul winning endeavors.

QUESTIONS FOR GROUP DISCUSSION

1. About how long a time passed after Andrew found Christ before he went to lead his brother to Christ? About how long after coming to Christ ourselves should we wait before attempting to lead others to Christ?

2. Is it reasonable to expect that each Christian should be able to lead at least one lost soul to Christ each year? What would happen to our Churches if this were actually to come to pass?

3. Explain some of our personal hindrances to soul winning. How may these be successfully overcome?

4. Are there more than three times as many unsaved people in the neighborhood of our Church as there are names on our Church roll? Isn't this a fertile field for our constant endeavor? How many of them can we lead to Christ during the rest of the year?

DISCUSSION

1. PERSONAL WORK WITH OUR RELATIVES. Andrew first findeth his brother. A good many of us as young people have grown up in Christian homes where Christ, and the church have always been reverenced. Yet almost without exception, in most cases, there are in-laws, cousins, etc., that do not profess the name of our Lord. Others of us have accepted Christ over our parents permission and we are sorrowful as we see our parents, brothers and sisters living a lost life. What can we do about our family members who are unsaved?

The outstanding thing we can do is to live a life separate and apart from the old life of sin. One young man became a Christian, but did not change his way of living very much. One morning in church he heard the minister tell of the eternal punishment guaranteed for those people who did not accept Christ. The young man became concerned about his father's salvation. But, when speaking to him about it, he was rebuked by his father who said, "Well, if you are a Christian, I can't see the benefit because you live and act about like you did before. I don't know much about the Church, but what I do know tells me that when a person accepts Christ, he must live a different life."

A high school girl accepted Christ against her parents protest, and became a fine testimony for Christ. She attended ALL of the services of her Church, sang in the Choir, and invited other young people to the Church. She could do this because hers was a Christ-filled life. Needless to say, her home life was stormy because of her stand for Christ. Yet a faithful life has its rewards, for she has lately been instrumental in seeing her sister and her sister's husband come to the Church and accept Christ. The girl is still praying for the salvation of her parents. It always costs something to live a Christian life among relatives who are ungodly, but in the long run our testimony bears fruit.

2. PERSONAL WORK WITH OUR NEIGHBORS AND FRIENDS. We can hardly go from our homes to school, or to church, or to any place over a short distance away without passing a house wherein lives an unsaved soul. What can we do to lead them to Christ? Many of them have heard the preaching of Christ but are unreceptive to His Word. Others have never heard. Still others have heard and are under conviction. Each one presents a different problem.

First of all, we must sell them on their need of Christ. No man will come to Christ unless he knows he needs Christ. The best selling "ad" we have is our own Christian experience. Then we must show them the love of Christ as the Son of God, who left his eternal palaces of glory to suffer shame, humiliation and death so that we might have eternal life. Then we must explain that no matter how great the sin, that the blood of Christ can cover it.

There is no conviction of sin except the Spirit of God brings it. Therefore, we must work in harmony with Him. When we know that we are chosen to witness to an individual let us do it with the best we have, trusting in Christ for strength If we are willing to be used of Christ to bring salvation to the lives of others, He will surely give us the strength, judgment and wisdom to do His bidding.

3. PERSONAL WORK THROUGH MISSIONS. While Christ has given us the command to go personally and preach salvation, and there is no excuse for not doing our personal witnessing, yet there are many people who have reaped a harvest of souls through their missionary dollars. These have perhaps never spoken a personal word to any soul, either because of timidity, or other reasons. Missionary giving cannot be a substitute for personal effort, but it is a necessary addition to it. As we witness for Christ at home, we must send our dollars to witness through other lives to the lost souls in the mission points. This is a teaching of the Great Commission. There is no way around it for any Christian.

4. WHAT COULD BE DONE. A question which should receive the attention of every Christian is, "What would be the results of each Christian were to win just one other soul to Christ each year?" We are not able to control the workings of the Spirit and say that so many will be won to Christ this year and so many next year. The Spirit does not work that way. But it is an alarming situation when so many churches have even less than 10% increase in membership in a whole year. Statistics show that any Church must increase its membership during any year by 15% to even hold its present membership. Even at 10% a year that means that just one person out of ten has led another person to Christ during the year. And it becomes even more embarrassing when it is revealed that the pastor and a few loyal workers do almost all the personal work in a Church.

This is a big opportunity for us as young people. Let us get to work and speak to others about Christ. Invite them to Church, explain the way of salvation to them. Talk to your pastor about it. In and through it all, live a life which shows forth the love of Christ. That is what Andrew did, and he won his own brother. This brother became one of the greatest leaders in the early Christian Church. What if Andrew had not gone?

BULLETIN BOARD SUGGESTIONS

1. I was glad when they said unto me, Let us go into the house of the Lord.
2. The Time is Short for—Salvation—Study—Service.
3. To Keep an Open Bible—Buy War Bonds.
4. You cannot Walk with God and Run with the Devil.
5. Today's Recipe: Give Thanks unto God; Praise His Holy name; Show forth His Loving Kindness; Witness Faithfully.
6. The Master is Here and Calleth for Thee.
7. Are you Passing the Lord and Praising the Ammunition?

Laid to Rest

SWARTZ-WELCH. Mr. Jacob S. Swartz and Mrs. Addie P. Welch were united by me in Holy Matrimony at my home in Maurertown, Virginia, on Saturday, February 27th at high noon. Brother Swartz is a member of the Bethlehem Church and a member of its Official Board. He is also prominent in civic and business affairs in Rockingham County, Virginia, being a member of the County School Board, a Bank director and President of the Mutual Fire Insurance Company. The bride is a native of the same community but has lived for a time in Kentucky. They will reside at their new home west of Harrisonburg.

John F. Locke, Pastor Bethlehem Brethren Church.

JOHN—James M. John died Feb. 15, 1943, at the age of 83 years. He was the oldest member of the Brush Valley Church. On Nov. 4, 1880 he was married to Adaline Hooks by Elder J. B. Wampler and to this union were born twelve children of whom eight are still living. Surviving also are thirty-three grandchildren and seven great-grandchildren. Brother John united with the Church in 1877 at a meeting held in Brush Valley by J. B. Wampler and J. W. Beer and was baptized by J. W. Beer. He was the person who suggested the name Brush Valley for the congregation and was a deacon for more than fifty years being the senior deacon at the time of his death. The Bible Class in the S. S. was taught by him until ill health prevented. He was foreman of construction of the present building in 1922, at which time Rev. M. A. Witter was pastor. The Church has lost one of its most faithful members and the community one of its most highly respected citizens.

Funeral services were conducted by the pastor Rev. C. F. Zimmerman at the home and Church. Interment was in the Church cemetery.

C. Y. Hooks, moderator.

BYLER—Mr. David K. Byler was born at Smithville, Ohio, December 2, 1859 and departed from this life on February 3, 1943, at the home of his daughter, Mrs. G. H. Lytle. Brother Byler had a long illness and had been bed fast for nearly six months. He is survived by his wife and two daughters. He was a member of the Warsaw Brethren Church. The funeral services were conducted by his pastor, the undersigned and burial was made at Topeka, Indiana.

R. F. Porte.

RINEHART—A. L. (Lora) Rinehart, aged 58, met instant death in a tractor accident at his farm home near Burlington, Indiana, February 27, 1943. Brother Rinehart was born in Ervin Twp., Howard Co., on the same farm on which he died, and was one of four children of John M. and Susannah Rinehart. He was married to Mertie Mason, and to them were born two children. Brother Rinehart taught school for five years. After that he engaged in farming and was aggressive in farm betterment organizations. He was a member of the Burlington Brethren Church. He was widely known and held high esteem.

Surviving are the widow; one daughter, Mrs. Arthur Wolfe; one son, Lawrence; three grandchildren; one sister, Mrs. Rayburn Moss; one half-sister, Mrs. Evaline Price; two brothers, Charles and Ross Rinehart. The funeral sermon was delivered by the writer with Rev. W. R. Deeter and Rev. Jack Yarian engaging in the services. More than four hundred people attended the funeral rites.

Clarence Y. Gilmer.

SKILLMAN—Allen Skillman, 82, prominent farmer of Richland Township, Indiana, died at his residence southeast of Chili, Indiana. He was born in Peru Township, July 29, 1860, a son of Allen and Louise (Spiece) Skillman.

He was married on March 11, 1908 to Alice Norman Donaldson, who survives. He had lived on the farm where he died for the past 34 years.

Surviving besides the widow, are a son, Paul of Lasey, Washington, and three daughters, Mrs. May Valeanda of San Francisco, Calif., Mrs. Fanny Kelly of Burlington, Kansas, and Mrs. Vaughn Neff of Richland Township, also 15 grandchildren.

Funeral services were conducted from the Center Chapel Brethren Church, near Peru, Indiana, with Rev. Harry Richer officiating, assisted by the writer. Burial was in the Courter Cemetery.

Harley Zumbaugh, pastor.

FLORA—Sarah Jane Eikenberry Flora, daughter of George and Rebecca Miller Eikenberry, was born November 5, 1854, and departed this life on March 12, 1943, aged 88 years, 8 months and 24 days.

She was united in marriage to Merrit Flora on March 17, 1878. To this union was born 5 children, 2 daughters and 3 sons: Bertha of Palermo, California; Elmer of Wabash, Indiana; Oscar of Detroit, Michigan; Amis, with whom she made her home, and Ralph, who passed on October 22, 1918 while in service of the United States Army during the first World War. There are 18 grandchildren, 10 great-grandchildren; also 2 sisters: Mrs. Alice Fouts of Chili, Indiana; Mrs. Ida Fouts of North Manchester, Indiana; 2 brothers: Levi Eikenberry of Mexico, Indiana and Albert Eikenberry of Peru, Indiana. There is also one sister-in-law, Mrs. Avis Flora. Four brothers have preceded her in death, three in infancy, and Ira Eikenberry of Denver, Indiana, who died in 1937; also one sister, Olive, passed away in 1899.

Aunt Sarah, with her husband, Uncle Merrit, were charter members of the Center Chapel, Indiana, Church, having assisted in the organization and in the building of the church. They had served as Deacon and Deaconess since 1907. Sister Flora helped to organize the Woman's organization of the church. She, with her husband, gave their hearts to the Lord at the "Cox School House" in 1891 and were baptized in Covered Creek on the farm known as the Elmer Bower farm.

Aunt Sarah, as she was familiarly known, was a devoted mother, a consistent Christian, greatly loved by her family and loved and respected by relatives and friends.

Funeral services were held at the Center Chapel Church on Monday afternoon, March 15th, with Rev. W. F. Johnson in charge, assisted by Rev. Arthur Tinkle and the writer. Burial was made in the Green Lawn Cemetery at Mexico, Indiana.

Harley Zumbaugh, pastor.



News From Our Churches

TRAVEL FLASHES

Enroute, Storms

It was not easy to leave the friends at Cerro Gordo. Mrs. Bame was not over-anxious for another "Auto Trip" and who could blame her? But, besides, we were so well fed and kept in that land of refrigerated foods including the "fruits" of last summer's gardens that we overstayed several days. Then, choosing a beautiful day we motored back to Chicago to await the next "call" to do something for the Lord. It came quite soon, from Pittsburgh. They wanted me to "supply" for them one Sunday only. On the next Wednesday morning, when we awoke in the "windy city," it was raining hard. About 9 A. M. it began to snow, beautiful, soft, wet snow. I called the Weather Bureau and they reported the forecast: "Four or five inches of snow, turning cold next day." In a very brief time I was enroute eastward in a snow that was so slushy that it covered the road signs and I lost my way, making it five miles farther to Gary, but avoiding all the continuous city of that 20 miles. I would gladly drive that much farther any time thus to avoid that city driving, but I wonder who could chart the way for me? But it does one good to get lost like that once in a while; it gives one a chance to feel like the sinner should be able to feel and keep one more cautious, also in this way of life.

Elkhart

I came as far as Elkhart that evening, just keeping ahead of the storm and there, really outrunning it. Begged supper and lodging with my friend, Glen Wood and family, to whom it would be an insult to say "begged." With him I went to the mid-week evening meeting and met many friends— about forty being present at the service. Of course I was extended the liberty, by the pastor, of bringing a message, and for the first time I saw the new auditorium atop the first unit where I had held three revivals and had introduced scores of sinners to a loving Savior, beholding their joy in new found happiness. The day before I had spent with Pastor Studebaker visiting the sick at South Bend, among whom was a very sick brother-in-law.

Next morning it was my intention to leave my car at Goshen with the pastor and proceed by train, but the morning was so nice and the car breezed along so easily that I drove on, after interviewing the pastor and discovering that he had already planned one of the finest programs of advance work for revivals I had ever seen. If we do not succeed there it will be no failure of the pastor to attempt all one could expect, and to raise hopes and expectations, and I do not expect failure. I anticipate that that meeting shall be a sort of reunion of former friends of Northern Indiana.

Pittsburgh

A mighty city of industry, peopled with a million citizens within its environs; home of one of the oldest of our Progressive churches, with some of the original members still remaining, steadfast in the faith—it is now pastorless. It should not be, nor shall it be for long.

Here I also found life-long friends and I have been keenly interested because a great city is always a great challenge and opportunity where Brethren youngsters are bound to gravitate and become well-to-do, if not rich. Here are some of our strong denominational supporters. In such places they either become staunch supporters or drift; and here many did not drift. Here we have a good plant in an accessible section of the city. Here too, we have a strong leadership and more coming on. According to plans perfected while I was with them, I shall return for a week of services during Holy Week. I am happy in anticipation of a fine fellowship.

Gum Chewers

Traveling by train one sees many funny things that amuse and entertain. One such was at a by-station enroute from this city to Cleveland. The train made a short stop and on the outside sat four women on a short bench in the warm spring breeze, evidently awaiting a train to the big city. All were chewing as if the only meal they expected for the day was the false one they had in their mouths and as busily and metronomically chewing as if they were trained and atuned and synchronized. It was quite laughable and amusing and I thought, gum chewers chew for all there is in it and that is not much. It made the poetical muse start and this is what came out of it:

Heigh ho! Heigh ho!
Trains may come and trains may go;
But who cares what trains may do?
We can chew and chew and chew.

It is just great to chew and chew
Just as so many people do;
Some "terbaccer"; some just gum—
"But watch us chew; we make it hum."

We chew and chew with all our power,
Like trains at sixty miles per hour;
No food, no good, but still we chew
Just like so many others do.

But why complain of what we do,
As we sit here and chew and chew?
Sun, moon, and stars and trains go on,
So we shall chew till life has done.

But still it may be better to chew gum than to "chew the rag."

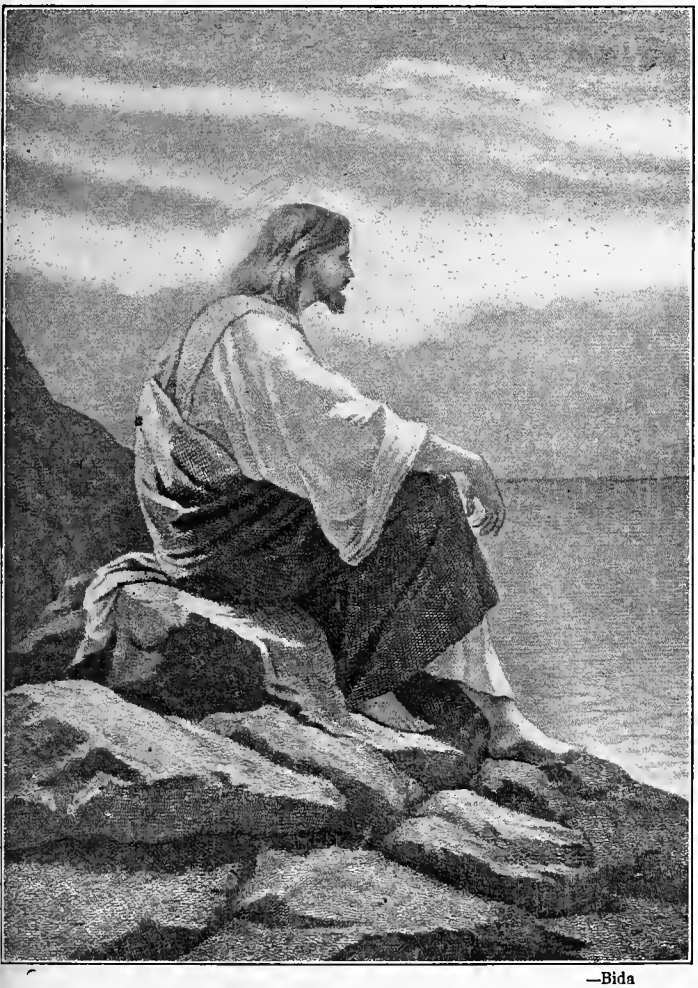
Cigarettes

A hater of these destructive things has increased reasons when traveling these days, to become disgusted. It seems that the younger women think they can not attract a man now unless they pull out their case of "coffin nails," light up and draw a puff every time a fellow looks at one. Of course she must attract, but just why this way? It is beyond me to know or explain. I know many men who are as much disgusted as myself. To this one, it is neither attractive, amusing nor necessary. But what can one do about it when, many times it is the mothers rather than the daughters who are at fault? We can not hope for good children either morally, spiritually or socially, unless mothers teach and exemplify good, clean, pure conduct themselves. Americans still need a lot of chastening if I know the Lord and His ways and precepts. Isa. 1:5-9.

Charles A. Bame, Carey, Ohio.

The BRETHREN EVANGELIST

Vol. LXV, No. 15 April 10, 1943



—Bida

SOLDIERS—AND MEN!

Down through the halls of fame—
Like a flame they came;
Men from the frozen North came forth,
Men from the lees—from over the seas;
Down through the halls of fame came these.

Men from the South where heat is king,
Men from the mouth of the pit to sing
Praise of the men who were with them there,
Men who were willing to do and to dare,
Down through the halls of fame were there.

Soldiers were there from the seven seas—
From far off lands, so many of these,
That marched for weary years and years,
Far from beloveds who shed their tears,
Down through halls of fame—and fears.

Fighters were these from far-off lees,
But there were those whom I suppose,
Would sooner have loved their weary foes,
Rather than kill, and wound, and maim
Those who came through the halls of fame.

When, oh when, will the dove of peace
From hideous wars give us surcease,
Give us all grace to do and dare,
For peace for the world and all who care,
Down through halls of fame—our prayer.

—C. L. Plank.

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TENTATIVE PROGRAM FOR THE OHIO DISTRICT SPRING MINISTERIUM

Ashland, Ohio, May 14 *and* 15

FRIDAY AFTERNOON—2:00 to 5:00
(Park Street Church)

Theme: "Ohio District Forward Program."

2:00-2:30 Devotions .....Rev. James Ault
2:30-4:30 Discussion of Goals:
Stewardship .....Rev. E. M. Riddle
Education .....Rev. W. E. Ronk
Sunday School .....Rev. J. G. Dodds
Church .....Rev. Vernon D. Grisso
Auxiliaries .....Rev. W. Clayton Berkshire
Comity .....Rev. C. A. Stewart

(Each speaker will be allotted 10 minutes to open the dission, and 10 minutes will be allotted for open discussion.)

4:30-5:00 "Point Basis and Possible Changes in Program,
.....Rev. Fred C. Vanator

FRIDAY EVENING—7:30-10:00
(Myers Memorial Home)

Devotions .....Rev. Archie Martin
Devotional Message .....Rev. Floyd Sibert
Social Hour in charge of Rev. and Mrs. James Ault

SATURDAY MORNING—7:30 to 9:30
(College Dorm Dining Room)

7:30 Breakfast
8:00-8:30 Devotions .....Rev. E. J. Beekley
8:30-9:30 "The Problem of the Moving and Isolated Members."..... Discussion led by Dr. L. E. Lindower

No individual notice is being sent out to those who are programmed. After reading the above, you find you cannot fulfill your part as assigned, please write at once to Rev. E. J. Beekley, Secretary, West Alexandria, Ohio.

Program Committee,
L. V. King, Chairman.

WINS CONTEST

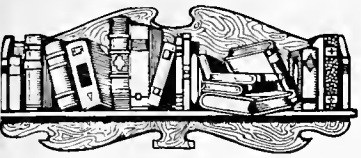


Miss Bernice Leatherman (daughter of Rev. N. V. Leatherman, pastor of our Berlin, Pa., church) was again honored on Saturday, April 3rd, when she won first place in the Great Lakes District competition for piano, open to college students. Congratulations to Miss Leatherman.

Miss Leatherman is a student of Mrs. M. A. Stuckey, in the Music Department of Ashland College.

The contest was under the National Music Federation.

These contests are of value to the students of the College and the winner brings much publicity to the College.



EDITORIALS

DUTY

I came across this poem, entitled, "Discernment of e Right Course," in a little book, *New Minted old,"* by E. L. Moon. The closing line of this poem ves us the basis for our thought this week.

The poem follows:

will start anew this morning with a higher, fairer creed;
will cease to stand complaining of my ruthless neighbor's greed;
will cease to sit repining while my duty's call is clear;
will waste no moment whining, and my heart shall know no fear.

will look sometimes about me for the things that merit praise;
will search for hidden beauties that elude the grumbler's gaze;
will try to find contentment in the paths that I must tread;
will cease to have resentment when another moves ahead.

will not be swayed by envy when my rival's strength is shown;
will not deny his merit, but I'll strive to prove my own;
will try to see the beauty spread before me, rain or shine;
will cease to preach *your* duty, and be more concerned with mine. —British Weekly.

Personal Obligation

How much easier it is to tell how a thing ought be done than to go out yourself and do it. Any one ho has participated in athletic games of any sort ows how much easier it is to stand on the sidelines d tell the players how a game ought to be conucted than to enter into the contest and personally rticipate in the plays as they come into operation. ow differently many games might have ended if e decisions had been permitted to be rendered from e "rooting" section, rather than from the lips of e referee or umpire. And what would have rendered the decision? One word might cover it—"Prejdice." Personal prejudice makes all the difference the world in how we look at a thing. If a matter es not touch our personal lives, we very often are ble to throw it off and think no more about it, reardless of how it may affect those about us. If it is ot a personal contact, it fails to become a personal obligation. For example, the present conflict that has become a world affair, really does not become our business or our obligation until suddenly our own loved ones become a part of it. Then it becomes a very personal matter and we see it in a new light. It becomes not merely an affair, *but our affair.*

Your Duty

Our poem says, "I will cease to preach *your* duty." What is *your* duty? And who am I to set forth the duty of another? And how am I to define what is *your* duty to the exclusion of *my* duty? Where does my duty end and yours begin? How am I to know whether you have made an earnest effort to accomplish your duty, and really have left no stone unturned in the performance of what, to you, at least, was all you could possibly do? In other words, how am I to know just what your duty is? And yet, how prone we are to tell what the other fellow should do and just how he should do it.

My Duty

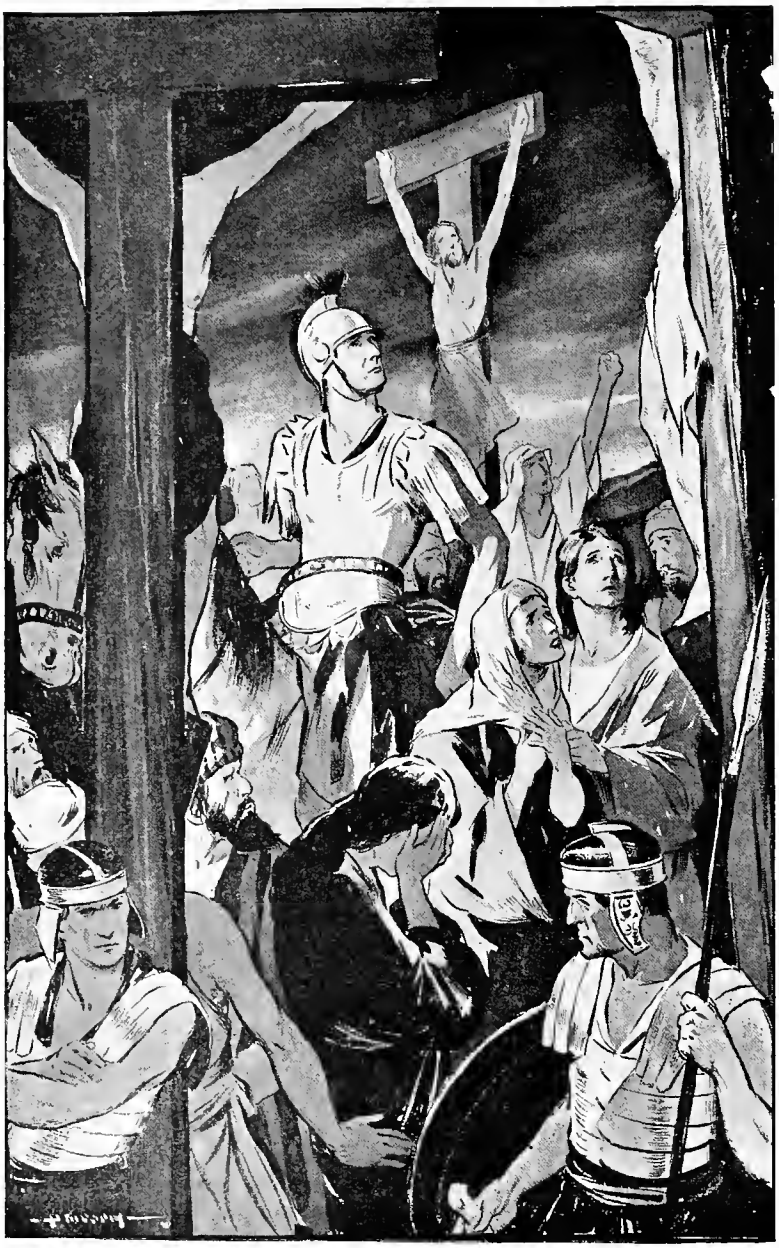
The close of the poem brings these words, "and be more concerned with mine." That I have a personal obligation, first to God and then to my fellowman, I dare not deny. That duty, that obligation, is my own and cannot be shouldered by any other. It is mine to accomplish and if I fail someone suffers, either our Lord or my fellowman—or both.

I should be concerned greatly about my own duty. It is unconcern that plays so vital a part in the failure of the membership of the church to reach those who are without Christ. We would never need to be urged to rush to the aid of one who was in grave physical danger. Human instinct and humanity's urge would set our feet in his direction without thought of consequences to ourselves. And yet it seems so difficult for us to meet the same conditions when the realm is changed from that of the material to that of the spiritual.

We remember that the Word says, "After ye have done these things, ye should say, I am yet an unprofitable servant; I have only done that which is my duty to do."

F. C. V.

The more God empties your hands from other work, the more you may know that he has special work to give them.—*E. H. Garrett.*



WITH JESUS ON THE DAY OF CRUCIFIXION

Third of series

Rev. Delbert B. Flora

The story of the crucifixion of Jesu of Nazareth, the event which ulti mately changed the history of th world, is told in the simplest possibl manner by all four Gospel writers The central fact is stated with rever ent reticence as, "There they cruci fied Him," or still more briefly, "The crucified Him." All else said about i is description of circumstances an events surrounding it. We dig int history to gain information of th harrowing details of this terribl means of execution. We describe thes things in moving language. There is thus danger o being occupied with the physical weaknesses and su ferings of our Lord rather than His spiritual agon

Let us give our attention to three events or move ments in the crucifixion story: the procession, th crucifixion, and the death.

The procession of death left Pilate to go to th place of execution with Jesus "bearing His cross (John 19:17). But the Lord's physical condition wa not equal to the task. So far as we know, not *sinc* the Last Supper had He taken food or drink. He ha agonized in Gethsemane and sweat bloody sweat. H had been brutally treated in the house of Anna Then He had been taken back and forth during th mock trial, jerked and mishandled. He had suffere

"And when they were come to the place, which is called Calvary, There they crucified Him," Luke 23:33.

Not only once, and long ago,
There on Golgotha's rugged side,
Has Christ, the Lord been crucified
Because He loved a lost world so.
But hourly souls, sin-satisfied,
Mock His great love, flout His commands,
And drive nails deep into His hands,
And thrust the spear within His side."

—John Richard Moreland.

at the hands of Herod's guard and Pilate's guard, and finally He had been scourged. It all sounds like the horror stories that come out from occupied territories in Europe. No wonder the most likely individual was conscripted into carrying the cross for Him, that hideous instrument of horrible death. We sing:

"Must Jesus bear the cross alone
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

As the procession made its slow, dragging way, "there followed Him a great company of people, and of women, which also bewailed and lamented Him," Luke 23:27. These women were wailing out of pity for Him as they saw Him, the Man of sorrows, with marks of brutality on Him which soon would turn to slaughter marks, staggering His painful way to death. He spoke to them, but note what He said. "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and your children." Consider those words with care. They saw His weakness and that is all they saw. We must not so pity Him in His weakness and suffering that we become blind to His power. He allowed Himself to be so treated and dragged. "Weep not for Me, but weep for yourselves." Here is the principle of the cross, says Dr. Morgan. Jesus is not to be pitied and mourned over. He is to be looked upon with wonder and worship. "Weep for yourselves." His sufferings but bespeak our own true sinful condition.

And so we come to the crucifixion.

It was done at "the place which is called Calvary," the place of a skull, the place called Dead Man's Head. It likely was the place commonly used for execution of criminals outside the city walls, possibly a hillock shaped like a skull. "There they crucified Him." We will pass by the haste and panting and sweating of the crucifiers, the sound of the rattling cords and the hammer on the nails, the gasp of the Victim, the wrench of joints. The Gospel writers do.

Let us give ear to some voices. "The rulers . . . derided Him, saying, He saved others; let Him save Himself, if He be Christ, the chosen of God," Luke 23:35. But, no, He did not save Himself. He was not the kind of a Messiah they wanted, for He could do nothing for Himself. What kind of power could He have? "The soldiers also mocked Him . . . If Thou be the King of the Jews save Thyself." But He did not save Himself. What kind of a king was He? Ha! Ha! Ha! Ah, but the Jewish Messiah, the King and Savior of the world, could not be the Savior of men if He should be interested in saving Himself! He Himself had taught that he that seeks to save his life shall lose it, but he that is willing to surrender his life shall really find it.

But hark, another voice. "Father, forgive them; for they know not what they do." There is humanity at its greatest. There is the love of God unveiled at its tenderest. The women pitied Him on the way, but they had need of His pity. The rulers and others hated Him, but He loved them.

"See, from His head, His hands, His feet
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

After about six hours He died. Died? He voluntarily dismissed His life. The first three hours passed, about nine o'clock until noon, with the gaping crowd milling around and the soldiers making sport. Then came complete darkness, and very probably silence so far as the figure on the cross was concerned. Three hours of darkness and silence, and toward the close the cry of desolation, "My God, My God, why hast Thou forsaken Me?" Ask not why that cry? No man living can give adequate answer. However, something of eternal weight and glory did transpire during those three hours. Let the writer of By An Unknown Disciple tell it to us:

"The women stood praying for Jesus and the thieves, and the centurion leaned on the pike and was silent. Simon (of Cyrene) and the soldiers were silent, too. For a long time we stayed thus.

"Suddenly Jesus opened His eyes and gave a loud cry. The gladness in His voice startled all who heard, for it seemed a shout of victory.

" 'It is finished,' He cried. 'Father, into Thy hands I commit My spirit.'

"And with that cry He died."

Among the first recorded words of Jesus are, "Wist ye not that I must be about My Father's business?" Now, "It is finished." On the mount of transfiguration Moses and Elijah "spoke of His decease which He should accomplish at Jerusalem." Now, "It is finished." He "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled (disarmed, made Himself free from) principalities, He made a show of them openly, triumphing over them in it," Col. 2:14, 15.

"It is finished!"

Elkhart, Indiana.

Take up *your* cross! But there is no blessing in bearing heavy burdens simply because you must; but you can transform your burden or your thorn into a cross by gladly accepting it as the will of God. Burdens and thorns may be imposed upon you against your will, whereas the cross is your acceptance of suffering as your appointed portion of the world's pain. Cross-bearing means, not "solemn resignation" to the will of God, but glad acceptance; it means suffering, not because you must, but because you can.



AS THE LORD COMMANDED

Rev. Claud Studebaker

All churches in the 2,000 years of church life have required these steps to membership in the church. Of course there is and has been a great variation in the manner in which these steps are required. It may be infant baptism and a later confirmation, or it may be a "Praying Through" at the mourner's bench, or some combination or variation of the two.

We take the Bible as the Word of God and as speaking with authority.

John the Baptist, preaching: "Repent ye; for the kingdom of heaven is at hand . . . And were baptized of him in Jordan, confessing their sins." Matt. 3:2, 6.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." "And Jesus when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. Matt. 3:13-16. After these things came Jesus and his disciples unto the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Aenon near Salim, because there was much water there: and they came and were baptized." John 3:22, 23.

Thus Christ our Lord was baptized in the Jordan river and coming up out of the water, the Holy Spirit came upon him. He preached the gospel of the kingdom of heaven. Those who would repent and turn to him were baptized where there was much water.

When Christ had completed his ministry in the flesh and was ready to return to the Father in heaven, he said unto his disciples: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Matt. 28:18, 19. And he (Jesus) said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16.

Thus the very plain command of Christ was to baptize in a certain manner, those who believed the gospel and would confess the Christ as their Savior.

On the day of Pentecost, Peter preached the gospel of Jesus Christ (the Son of God, who wrought miracles and wonders, was crucified, whom God hath raised from the dead.) This is the gospel. It presents Christ as the only Savior. All men are sinners, of whatever degree. It does not change the fact that all men are lost and must be saved by the one and only Savior and according to His way.

They who heard the gospel on this day were convicted of sin and their need of a Savior, and said, "What shall we do? Then Peter said unto them, Repent, and be baptized, everyone of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. "Then they that gladly received his word were baptized."

Thus the church began. They that believed, and turned to God (repented) were baptized in water, and received the Holy Ghost to guide and comfort them.

The same order is taught all through the New Testament scriptures as it relates to salvation and the church.

"Then Philip went down to the city of Samaria, and preached Christ unto them . . . They believed Philip preaching these things concerning the kingdom of God, both men and women . . . Then laid they their hands on them, and they received the Holy Ghost."

On this same journey Philip found a man reading the Old Testament scripture in Isaiah, chapter 53. "He began at this same scripture and preached unto him Jesus." Acts 8:35. They came to a certain water; the man said, "See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God . . . And they went down both into the water, both Philip and the eunuch; and he baptized him. Acts 8:36-38.

The same order is recorded in Holy Scriptures telling us of the conversion of Saul, who became the great apostle to the Gentiles, the foremost missionary, and writer of the Epistles to the churches through the power of the Holy Ghost. He was fervently and conscientiously a worshipper of God as a faithful Jew, but refused to believe in Jesus Christ and became a cruel persecutor of Christians.

But he came face to face with Christ in a miraculous manner and believed on him. In Acts (Chapter 22) Paul tells of his own conversion, using these words: "I persecuted this way . . . There shone from heaven a great light . . . I fell to the ground . . . What shall I do, Lord . . . I could not see . . . I came into Damascus . . . Ananias came unto me and stood and said unto me, Receive thy sight . . . I looked upon him . . . Why tarriest thou? arise and be baptized, and

vash away thy sins, calling upon the name of the ord."

Saul believed Christ as the Son of God, was bap-ized and received the Holy Ghost. He immediately egan to preach Christ, "That he is the Son of God."

Many irregularities crept into the church in its ,000 years of history. However, the eternal truth oes not change.

Christ is the only hope for our salvation.

His commands are to be implicitly obeyed.

When he instructs us to "Believe and be baptized," the argument ends.

Why not express your faith in Christ by your obedience to him? First confess his name, then be baptized, and rise to walk in his way.

South Bend, Indiana.

Word From The National Peace Committee

Two years ago National Conference appointed a ommittee to meet with other historic peace denomi-ations to determine what should be done by these hurches in face of the national emergency and the rospective selective service act. Confusion undoubt-dly has arisen out of the fact that it was called the eace committe for while we earnestly hope and pray hat we can soon look forward to peace activities the ork so far has been concerned with activities re-ating to selective service. The committee would robably be better called the Service Committee. The ork of the committee has been reported from time o time by Brother E. M. Riddle who has done most f it although the committee has met frequently and greed upon general policies. At this point let me uggest that the denomination owes a great debt of ratitude to Brother Riddle for the great amount of ime and effort that he has given to this work with-ut reward or financial remuneration.

One of the policies agreed upon by the committee nd approved by the many to whom we have talked n our denomination is that we shall not try to im-ose any conviction or dictate any course of action n everyone. Freedom of conviction and personal lib-rty we believe to be one of the cardinal principles f the Brethren Church. We have therefore tried to ontinuously present to our young men and to the hurch at large the opportunities to maintain their eligious conviction and to still serve their country n this emergency. In accord with this policy Brother Riddle has given information from time to time bout the opportunities and the procedures for reg-stering and for entering either the regular service s a conscientious objector or the civilian service amps.

At its last meeting it occurred to the committee hat we now have Brethren boys who have actually aken these various positions and have gotten into he different types of service and that it would be nteresting and profitable to hear from the boys hemselves. So we have asked different boys to write rticles telling of their work and their reactions to he position each has taken toward this problem.

We take a great deal of pleasure in presenting these boys as fine Christian Brethren youth. All have been active in their local churches and have been highly respected and admired. Both Webb and Brown were elected and served as presidents of the Y. M. C. A. while in college and were leaders in many other activities.

At this past national conference Webb and Brown were fortunate enough to have furloughs during that week and interested enough to come to conference. Each was ready to lead the laymen in their devotions at different periods of the week and we are happy for the inspiration they brought us. We pray that they may be further led by His will during these trying times. Mr. Glenn Miller has been an active member of the Brethren church at Louisville, since a boy. He and Mrs. Miller are located at Camp Tyson, Tenn.

Yours in Him,

Dr. R. R. Haun, Chairman of Peace Committee.

* * * * *

From Charles Webb

Civilian Public Service

The Selective Service Act of 1940 has made provision for the conscientious objector at war. The law states that "Nothing contained in this Act shall be construed to require any person to be subject to combatant training and service in the land or naval forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form." The law goes on to provide that persons claiming such exemption shall be judged as to sincerity by their local board and that those found in good faith shall be assigned to "work of national importance under civilian direction."

Civilian Public Service camps were organized by the three historic peace churches, the Brethren, Mennonites and the Quakers, and other peace groups to fulfill this need. A variety of work has been undertaken as work of national importance, among these being forestry work under the U. S. Forest Service, soil conservation under the Soil Conservation Serv-

ice, hookworm eradication in Florida under the Public Health Service and medical relief in Puerto Rico under the Puerto Rican Reconstruction Administration. Quite a few men are now on detached service from camps on maintenace projects, mainly in mental and general hospitals. Some men are spending full time preparing to administer relief and aid in the reconstruction of Europe at the end of the war or sooner if at all possible. At the present time there are over 6,000 men in 59 different projects.

Men in the Civilian Public Service program receive no pay and in addition they, their family, their church or the sponsorng denomination at large, pay the operating cost of the program which is $35 per month per individual. The recent development of maintenance projects has provided a way to take care of the cost for some.

Civilian Public Service is a positive way of expressing the Christian way of life for those who believe that war or any participation in war is wrong and entirely incompatible with the spirit, example and teachings of Christ, and who cannot conscientiously take part in any activity which contributes to the destruction of human life.

Mr. Chas. Webb, 500 Riverside Drive,
New York City.

(Mr. Webb is now at Columbia University, as reported in *The Evangelist*—dated March 6th.—E. M. Riddle).

* * * * *

Letter from Lt. Brown

I find living a Christian life rather easy. First of all, one must stick to his convictions. Be firm and allow no one to pull you away from the right way of doing things. Of course, one will come in contact with the good and the bad. As in civilian life, pick your company, but at the same time do not ignore the ones you do not care to associate with. Treat them as your best friend, and they will admire you for your tolerance and broad mindedness. It does some good. I have associated with those whom I did not care to, but in order to bring my way of doing things to them, we chummed. Different ones have remarked about things that otherwise, if I had approached them directly, would have never carried the weight.

In the army, religious facilities are plentiful. There are chapels and chaplains for the three major religious groups; Jews, Protestants and Catholics. All chaplains are willing to help us. There are mornning services, young people's meetings and midweek services in the camps. Talent is plentiful also and the chaplains make good use of it. There are musicians, choirs and soloists also splendid assistants are chosen for their assistance in the services.

The surrounding towns are more than anxious to greet the soldier on Sundays. Most churches arrange to have the men entertained in their homes and that is quite encouraging to the men to attend church services.

I am sure if you send any reading matter to the Post Chaplain, Camp Pickett, Va., it will be placed in the rooms where such is most needed.

A word for my Alma Mater—the training and opportunity for the development of my Christian life has always been a memory and a wonderful help. I am surely thankful for it. It has been one of the main factors of my stand today. I thank you for your interest and I hope this is not too late to be of some good.

Lt. "Brownie"
Harry M. Brown, Lt. M.A.C.
S.T.U.—M.R.T.C., Camp Pickett, Va.

* * * * *

Letter from Glenn O. Miller

(C. O. under the military)

Looking back over nine months of military service, I realize that my rewards have been great. The Lord has watched over me and protectd me in a wonderful way. I am thankful to Him that He has lifted me up and carried me through many trying experiences.

The work which I am doing is similar to that done in civilian life. It is interesting and I enjoy it very much. The superior officers and enlisted men with whom I work are a fine group of fellows. I have received many privileges and have no complaint whatsoever as to my treatment in the Army.

There are ways by which we can overcome evil other than by evil. I think that we should all serve our country in some way. We cannot all do the same job but there is a place for every true conscientious Christian. There is no greater power than the power of prayer. It is my firm belief that there will be no peace until the arms are laid down and we turn to prayer.

Glenn O. Miller,, Barrage Balloon Bd.
Camp Tyson, Tenn.

The Peace Committee
R. R. Haun, Chairman
E. M. Riddle, Secy.
Chester F. Zimmerman

We have nothing and we are nothing without a vital and holy interest in the Living and True God

As the eagle flies high above the highest mountains, so does true love above struggling duty. Richter.

Editorial Comment

The Four-fold Church

Rev. J. G. Dodds

I. The CHURCH

The Christian Church is a common-wealth, a society of men who meet together for common objects, differing from the minor clubs or unions under which men avail themselves of the principle of association, and resembling those greater societies which we call states, in that it claims unlimited self-sacrifice on the part of its members, and demands that the interest and safety of the whole shall be set by each member above his own interest, and above all private interests whatever.

Every true church is a contract, not between two parties only, but three. It is not only an agreement of men with men, but men with God.

It would be as unreasonable to call the inhabitants of a country an army, because they heard the call to arms, as to call all who hear but do not obey the gospel, the Church. The army consists of those who actually enroll themselves as soldiers; and the Church consists of those who actually repent and believe, in obedience to the call of the gospel.

The Church of God is that living body of men who are called by Him out of the world, not to be the inventors of a new social system; but to exhibit in the world, by word and life—chiefly by life—what humanity is, was, and will be in the idea of God.

The Church, in its real, interior being, is the aggregate of all the branches of the True Vine; all the real branches; all that are united to the Vine by an internal, vital bond, in partaking of its life. It is not of such branches in connection with those which, however professedly and reputedly branches, are only so in appearance by an outward insertion and the tie of a visible bond (that is, the visible bond as seen of men). But the Church is of such branches only as commune in the Vine's own life, and by that oneness of spiritual life are united,—not only to the Vine, but among themselves also; all abiding in Christ by the fellowship of the Spirit, and He thus abiding in each of them. That is the Church of Christ. Union to that Church and union to Christ are therefore identical. The Church is the fulness of Him who is the fulness of God.

In his book, "God's Means of Grace," Dr. C. F. Yoder writes: "To be added to the Lord means to be added to the Church. In Acts 2:47 we read, 'The Lord added to them day by day those that were saved,' but in Acts 5:14 the expression is, 'Believers were the more added to the Lord.' The two expressions mean the same thing, because to receive Christ means also to receive those whom he sends. 'He that receiveth you receiveth Me, and he that receiveth me, receiveth Him that sent me.' (Matt. 10:40). This does not mean that hypocrites in the church shall be saved, for, 'the hope of the godless man shall perish' (Job 8:13); nor does it mean that those converted and dying without opportunity to unite with the church shall be lost, for 'if the readiness is there, it is acceptable according as a man hath and not according as he hath not' (2 Cor. 8:12); but it does mean that to accept Christ we must accept the Church also, for He is the 'head over all things' to the Church which is His body (Eph. 1:22). Therefore, 'in one Spirit were all baptized into one body' (1 Cor. 12:13), the body of Christ, the Church . . . Let those who will trifle with His words, but let us remember that He says, 'The word that I spake, the same shall judge him in the last day' (John 12:48."

(To be continued).

(The second article of the series, "The Church Militant" will follow shortly.)

RECIPE FOR HAPPINESS

By Mabel Wilton

"If you want to be happy
Then start right away
Doing one kindness
For someone each day.
Scatter some sunshine,
Forget about self
And put all your worries
Away on a shelf.

"If you want to be happy
Just begin to be glad,
Keep thinking of others
And never be sad,
And don't wait 'til tomorrow
But start right away
Just doing one kindness
For someone each day."

DR. W. I. DUKER, President
DR. L. E. LINDOWER, Treasurer
The National Sunday School Association of The Brethren Church
REV. E. L. MILLER, Vice President
REV. N. V. LEATHERMAN, General Secretary

WORKERS CALLED OF GOD

(Material for the Sunday School page this week has been selected by H. H. Rowsey, Administration Superintendent.)

As Sunday School workers we feel that we have been called of God to undertake the tasks which are ours. And we are proud to have a part in Sunday School work when we read such words as these:

"I was born in 1780. Generation after generation has been taught the Word of God through me.

Pupils have come to me by the millions; nor have they come in vain.

I have prepared more people for church membership than any other agency.

Many declare that I am the greatest character producer in the world.

I make clear what it means to be a doer of the Word as well as a hearer.

I begin with the newborn baby; I teach little children to love their Heavenly Father; I guide growing youth to revere the sacred and follow the gleam; I maintain religious convictions among mature men and women.

Good tools for teaching were one of my earliest needs; that need still remains.

Teachers well trained and consecrated have always been and will always be my necessity.

Love of music and worship of God have been fostered by me.

Without me the missionary enterprise would have lacked informed and intelligent co-operators.

Temperance and moral reform have found in me a constant ally.

I undergird democracy in a day when totalitarian forces threaten its life.

The Bible has been an open and better understood Book wherever I have gone.

All denominations work together to improve my methods. I am part of your denomination; I call upon you to investigate my tools for teaching aright the Word of God to children, youth, and adults.

I AM THE SUNDAY SCHOOL."

Yes, the Sunday School has accomplished much in the past and we should seek the guidance of God as we face the future. For God is more interested in the success of our Sunday Schools than we can possibly be.

Dr. Albert Gage has reminded us that when we work in a Sunday School because we feel that God has put us there, we will render conscientious Christian service, nor will we give up easily or become quickly discouraged. "If someone becomes a teacher as a personal favor to a superintendent or because he has been teased into it, there is little interest in growth and seldom permanency. A person who takes the work as a God-given opportunity for service will not only prepare the lesson week by week but will prepare his own soul and mind for an ever-enlarging work."

An unknown author, in the following pledge, has emphasized the fact that God has called Sunday School teachers to their tasks.

"Believing that I have been called of God to be a teacher of His Word, I promise that with His help:

I will seek His guidance through prayer and the study of the Word.

I will endeavor to make my life an example of what a Christian ought to be.

I will make thorough preparation for my teaching of the lesson, and the leadership of my pupils.

I will pray daily for my pupils and my church.

I will endeavor to attend, and encourage any pupils to attend all the services of the church.

I will visit the homes of my pupils as often as I can, and keep in touch with those who are absent, by a personal call if possible, if not by mail or phone.

I will attend conferences, institutes, training schools, as may be possible.

I will read the books that are recommended as being helpful.

I will endeavor at all times to abide by the covenant of my church and to co-operate in all the plans that my church may adopt for the advancement of Christ's Kingdom."

As Sunday School workers called of God let us do our utmost to accomplish all things which we believe Christ would have us do. And during this month may we give special emphasis to evangelism, as suggested on this page last week. All of us realize that most decisions for Christ are made during childhood and youth. Yet Dr. A. E. Kernahan tells us: "Wherever

a religious census has been carefully made we find that out of each one hundred people that enroll in our religious education institutions such as the Sunday School across this country, an average of seventy-five slip away without having been won to a confession of faith in Christ." This statement from such a specialist in surveys should be a shocking challenge to every Sunday School worker of America. "Ye are laborers together with God." As workers called of God let us remember that our statistics show that after a person reaches thirty years of age without Christ, there is only one chance in one thousand that such a person will ever accept Jesus Christ as Lord and Saviour. Look upon the children of our Sunday Schools. "The field is white unto harvest. Pray ye therefore the Lord of the harvest to send forth laborers into the harvest."

Goshen, Indiana.



Ashland College NEWS



Contributed by Arthur Petit
Publicity Director of Ashland College

Honors continue to heap themselves on the Ashland College Music Department. The faculty, the students and the ensemble groups have had a share.

Miss Bernice Leatherman, junior, and daughter of Rev. N. V. Leatherman of Berlin, Penna., and Miss Harriett McConnell, junior, of Ashland, both members of the Brethren Church, recently were declared the best in their class in the State of Ohio. Miss Leatherman, pianist and Miss McConnell, soprano were awarded first place in open competition for students in a recent contest at Columbus, Ohio and which was sponsored by the National Federation of Music Clubs.

Miss Eunice Kettering, Head of the Ashland College Department of Music, recently received word that her Oratorio, "Johnny Appleseed" will be sung over a national radio chain during National Music Week. This will be the world premier of the entire composition. Miss Kettering is rapidly achieving national fame as a composer. Her production, "Valley Forge" was popular last year among music clubs in the east.

The Chapel Choir is another from the music department to add to its glory. This club recently sang before the convention of music clubs from Ohio, Indiana, and Michigan when they met in Toledo, Ohio. The club sang parts of Miss Kettering's "Johnny Appleseed." They are scheduled to perform the entire composition in the College Chapel on May 16, the Sunday following May Day.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 20

Subject—The Glorious Appearing of The Great God.

1. The Great God shall soon come to earth and bring all the saints with Him. Zechariah 14:5.

2. There is the most perfect harmony of the Old and New Testament on this great event of the future. Matthew 24:30; Matthew 25:31, 32; Jude 14.

3. The same thing is described in the Old Testament. The whole Bible is one. Daniel 7:13, 14; Daniel 7:9, 10.

4. In the purest and best days of the church, the time of the apostles, this teaching was most forcibly presented. Titus 2:13, 14.

5. What is to be our attitude concerning the Glorious Appearing of the Great God? Hebrews 9:28.

6. What awful judgment is pronounced upon anyone who takes away the prophetical teachings? Revelation 22:19.

7. What effect does the coming of the Great God have upon the person who believes and is looking for Him? 1 John 3:3.

8. There is a distinct difference of time between the coming of our Lord **for** His saints, and His coming **with** them. Colossians 3:4; 1 Thessalonians 4:17; 1 Corinthians 15:51, 52.

9. The Lord comes **for** His saints at least seven years before He comes **with** them. When He comes with His saints every eye shall see Him. Revelation 1:7.

10. There is a fearful day coming for the world. The sun shall be darkened, the moon shall not give her light, the stars shall be falling, there shall be intense suffering, earthquakes and fearful disturbances of earth, sea and air. My friend, what manners of persons ought we to be? "Be ye also ready, for in such an hour as you think not, the Son of Man cometh."

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

1. Don't come to Church if you don't need God.
2. The best way to get even is to forget.
3. Christians never despair.
4. You can make others better by being good yourself.
5. By many hands the work of God is done.
6. Expect great things from God—
   Attempt great things for God—
   Accomplish great things with God.
7. The Bible is a window in this prison of the world, through which we look into eternity.
8. Never be afraid to give up your best, and God will give you His better.
9. For this week (year or day)
   Have a faith that trusts implicitly; a hope that is sincere, and a heart that will the Lord extol.

THE TREASURER'S REPORT

BENEVOLENT BOARD OFFERING REPORT

For February and March

February

Flora, Indiana W. M. S.		$ 5.00
South Bend, Indiana		65.77
Maude Wingard	$ 5.00	
Mr. & Mrs. L. L. Hummel, Homerville, Ohio		10.00
Mr. & Mrs. H. C. Hostetler, Summit Mills, Pa.		5.00
Mr. & Mrs. Harvey Naugle, Smithville, O.		10.00
Mrs. Ellen Lichty		1.00
Portis, Kansas		17.00
Mr. & Mrs. D. G. Lemon	5.00	
G. J. Wolters	2.00	
Mrs. Agnes Lemon	10.00	
Rev. and Mrs. Funderburg, Dayton, Ohio		10.00
Sarah Teague, Roann, Indiana		2.00
Mrs. Alta Wright, Tiosa, Indiana		2.00
Alice Conover, New Lebanon, Ohio		10.00
Sadie Snyder, New Lebanon, Ohio		2.00
Mrs. Elizabeth Shaffer, Johnstown, Pa.		2.00
Mr. & Mrs. D. W. Campbell, Toledo, O. (Fremont)		5.00
Mr. & Mrs. H. H. Horner		2.00
Mr. & Mrs. L. L. Funk		25.00
Loy Imboden		5.00
February Total		$ 178.77

MARCH

Ashland, Ohio*		$ 203.07
David Boss & Family	$ 6.00	
Mrs. Ira Slotter	5.00	
Dr. & Mrs. Charles Anspach	10.00	
Rev. & Mrs. L. V. King	5.00	
Mr. & Mrs. Glenn Carpenter	10.00	
Lydia Wertman	5.00	
Mrs. Esther Black	5.00	
Rev. & Mrs. Gil Dodds	10.00	
Mrs. E. L. Kilhefner	10.00	
Dr. & Mrs. E. G. Mason	5.00	
Dr. & Mrs. Martin Shively	5.00	
Rev. & Mrs. G. C. Carpenter	25.00	
Mr. & Mrs. Andrew Miller	6.00	
Rev. & Mrs. Fred C. Vanator	10.00	
Mrs. Geo. W. Brian	5.00	
Mr. & Mrs. Carl Mohler	5.00	
Mr. & Mrs. R. A. Hazen	10.00	
Mrs. A. L. DeLozier & Family	5.00	
Mr. & Mrs. E. L. Whitted	5.00	
Mr. & Mrs. D. L. Buzard	10.00	
Mr. & Mrs. B. F. Zercher	5.00	
E. R. Lehman, Johnstown, Pa.		10.00
Mr. & Mrs. E. H. Gillen, Conemaugh, Pa.		2.00
Cambria, Indiana		5.00
Tiosa, Indiana*		15.59
W. M. S.	5.00	
Denver, Indiana*		23.80
Clayton, Ohio*		25.00
W. M. S.	10.00	
Fort Scott, Kansas		5.00
Washington Court House, Ohio*		33.00
W. M. S.	5.00	
Ida Himiller & Mother	2.00	
Mrs. Nina McCoy Bishop	25.00	
Maggie Belle Coons	1.00	
Burlington, Indiana*		14.58
Mt. Olive, Va.*		17.00
Mr. & Mrs. E. H. Mitchael	15.00	
Mr. & Mrs. Earl Benshoff, Johnstown ,Pa.		10.00
Berlin, Pa.*		102.85
Corinth, Indiana (Twelve Mile)*		15.88
W. M. S.	5.00	
Apostolic Mission, Philadelphia, Pa.*		3.00
Mr. & Mrs. George Middleton, Maurertown, Va.		5.00
Huntington, Indiana*		21.00
Carleton, Nebraska*		9.83
Hamlin, Kansas		37.08
White Dale (Terra Alta), Va.*		10.45
Johnstown, Pa. (Second)		9.65
Flora, Indiana*		46.00
Ed Suman	20.00	
Mr. & Mrs. J. W. Brower	5.00	
Highland, Pa.*		21.84
Mr. & Mrs. E. H. Moore and Eva	5.00	
Mr. & Mrs. H. E. Dague	5.00	
Mrs. G. H. Haun, Maurertown, Va.		5.00
Rev. N. D. Wright, Mt. Olive, Va.		10.00
New Paris, Indiana*		223.36
North Manchester, Indiana		100.00
Teegarden, Indiana*		8.50
Raystown, Pa.*		8.00
Pleasant Hill, Ohio*		34.70
Rev. & Mrs. Floyd Sibert	10.00	
Gratis, Ohio		13.35
Mr. & Mrs. N. G. Kimmel	5.00	
M. H. Horner		1.00
Rittman, Ohio*		29.00
Mr. & Mrs. E. O. Frank	10.00	
Mr. & Mrs. A. J. Blatter	5.00	
Mr. & Mrs. I. V. Kime	10.00	
Cameron, W. Va.*		1.25
Hagerstown, Md.		163.50
A Lady from Hagerstown	10.00	
Dayton, Ohio*		94.00
North Georgetown, Ohio*		6.50
Goshen, Indiana*		40.25
Gretna, Ohio*		23.00
Vinco, Pa.*		75.59
Mr. & Mrs. Geo. Leidy & son	15.00	
Mrs. Matilda Singer	5.00	
Mrs. Millard Mackall	5.00	
Wilma Leidy	5.00	
Rev. & Mrs. C. Y. Gilmer	5.00	
Mr. & Mrs. George C. Leidy	5.00	
Mr. & Mrs. Jas. Mackall	5.00	
Ardmore, Indiana*		45.56
A. G. Carpenter	10.00	
Rev. & Mrs. A. E. Whitted	5.00	
Mr. & Mrs. Floyd Deck	5.00	
Mr. & Mrs. J. W. Benshoff, Johnstown, Pa., 1st		1.00
Brush Valley, Pa.*		15.15
Bryan, Ohio*		80.55
Smithville, Ohio*		152.75
Della Lehman	5.00	
Rev. & Mrs. J. G. Dodds	5.00	
J. O. Dintaman	5.00	
Harvey Amstutz	10.00	
Maude Rutt	20.00	
Wooster W. M. S.	5.00	
Nora Swinehart	10.00	
Myron Steiner	10.32	
Harvey Hartzler	5.00	
Mrs. Reubin King	10.00	
Clifford Mast	25.00	
Alice Eversole	5.00	
Clara Ebert	5.00	
Christie Graber	5.00	
Johnstown, Pa. (Third)*		56.50
Nappanee, Indiana*		135.00
Hattie Cunningham	10.00	
New Kensington, Pa.		7.32
Louisville, Ohio		73.75
Miss Viola Knoll	5.00	
Mr. & Mrs. L. E. Miller	5.00	
Mr. & Mrs. Floyd Miller	5.00	
Miss Arline Miller	5.00	
Mrs. F. M. Oyster	5.00	
Mr. & Mrs. Calvin Teeter	5.00	
Mr. & Mrs. Harry Royer	5.00	
Valley Brethren (Jones Mills, Pa.*)		30.00
North Liberty, Indiana*		60.90
Dorcas Bible Class	11.00	
Masontown, Pa.*		26.85
Sidney, Indiana*		6.75
Mrs. Maggie Frank, (Johnstown, Pa., 1st)		5.00
New Lebanon, Ohio*		96.20
Oakville, Indiana*		42.25
Fairhaven, Ohio*		26.05
Dutchtown, Indiana*		13.00
Washington, D. C.*		37.00
Mrs. O. M. Sams	5.00	

Rev. & Mrs. T. C. Lyon	5.00	
R. J. Lyon	5.00	
Chappell Family	10.00	
James Lindsay	5.00	
Lathrop, California*		28.32
Mrs. Emma Wolfe	10.00	
Mrs. Agnes Elliott	5.00	
Wilbur Wolfe	5.00	
Mexico, Indiana*		34.40
Warsaw, Indiana		32.95
North Vandergrift, Pa.*		23.20
Mr. & Mrs. B. F. Buzard	10.00	
Mr. & Mrs. Irvin Kelly	5.00	
Canton, Ohio		57.00
Dr. L. E. Lindower	10.00	
Jr. W. M. S.	5.00	
Sr. W. M. S.	5.00	
Mr. & Mrs. H. H. Herbruck	5.00	
Mrs. N. E. Clark	5.00	
Mrs. P. H. Krall	5.00	
Mary Noland	5.00	
Virginia Noland	5.00	
Meyersdale, Pa. W. M. S.*		55.25
Mrs. Anna Walker	5.00	
Mrs. Emma Q. Fogle	25.00	
The Lenharts	13.00	
Waterloo, Iowa		71.87
Mr. & Mrs. D. C. Lichty	5.00	
Mr. & Mrs. Earl Klingaman	5.00	
Service Circle S. S. Class	5.00	
W. M. S.	10.00	
Mr. & Mrs. Clyde Smith	5.00	
Mrs. Wm. Greene	5.00	
West Alexandria, Ohio*		50.00
Everfaithful S. S. Class	10.00	
H. J. Riner	10.00	
Glenford, Ohio		10.00
Mr. & Mrs. Walter Wertz, Conemaugh, Pa.		10.00
Elkhart, Indiana*		81.00
March Total		$2,849.90

OFFERING TOTALS

Total previously reported	$ 111.67
Total for February	178.77
Total for March	2,849.90
Total for fiscal year to date	$3,140.34
Total received last year	2,873.17
Gain over last year to date	$ 267.15

The report for March gives the order in which the checks arrived, so you can see at once which churches were the first to send in their offerings after the special date. The totals do not give the entire amount given by the churches, for some made gifts in previous reports. But below you will find the leading churches to date, in total given since August 1, 1942. The marking (*) star indicates an increase over the offering of last year.

LEADING CHURCHES

New Paris, Indiana	$223.36
Ashland, Ohio	203.07
Hagerstown, Maryland	163.50
Smithville, Ohio	162.75
Nappanee, Indiana	135.00
New Lebanon, Ohio	108.20
Bryan, Ohio	105.55
Dayton, Ohio	104.00
Berlin, Pa.	102.85
North Manchester, Indiana	100.00
Elkhart, Indiana	100.00

L. V. King, Treasurer.

General Conference Committee Reports

GENERAL REPORT OF THE PROGRESS OF THE WORK OF THE CONFERENCE BUDGET COMMITTEE

The Moderator of General Conference has asked for reports from various conference committee chairmen in order to acquaint the Church-at-large with the progress being made between General Conference Meetings.

The Budget Committee reported its work at the General Conference in 1942 and has had no meetings since. The report was a majority report without the approval of all members of the Committee and no action was taken on the report by the Conference. The Chairman of the Committee feels that the Committee has done all that it can do in preparing a budget program for the Church-at-large. The program presented could be revised or amended at the request of Conference in order to remove any difficulties that may exist but without consideration of these difficulties and instructions from General Conference, the Chairman and members of the Committee feel that the program can proceed no further unless it is taken up again in a business session of Conference this year.

E. G. Mason.

Wedding Bells

APOLOGY

We make sincere apology to Mr. and Mrs. Jacob S. Swartz, and to Brother John F. Locke, for the "slip" of a paragraph in last week's issue. We are publishing again this account of the wedding of Mr. Swartz and Mrs. Addie P. Welch under the proper head. Pray forgive us.

SWARTZ-WELCH. Mr. Jacob S. Swartz and Mrs. Addie P. Welch were united by me in Holy Matrimony at my home in Maurertown, Virginia, on Saturday, February 27th at high noon.

Brother Swartz is a member of the Bethlehem Church and a member of its Official Board. He is also prominent in civic and business affairs in Rockingham County, Virginia, being a member of the County School Board, a Bank director and President of the Mutual Fire Insurance Company. The bride is a native of the same community but has lived for a time in Kentucky. They will reside at their new home west of Harrisonburg.

John F. Locke, Pastor Bethlehem Brethren Church.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 25, 1943

"CHRIST LIVES TODAY"

Scripture: John 20:1-18

For The Leader

That the Resurrection of Christ from the grave is the hope of our Christianity, is beyond a shadow of a doubt. If the Resurrection be denied, then there is no sense or meaning to our profession of Christ as Savior. Belief in the saving power of His blood carried with it also the belief in His triumph over death and His victory over the grave.

This glorious Resurrection of Christ we commemorate today. Each of us are filled with the inspiration of the day. It should thrill our hearts to know that we worship a living Lord, and not one whose bones lie moulding in a tomb. A certain religious group falls prostrate in worship of a bone claimed to have come from the body of their leader. Their leader is dead. Our leader lives to lead us onward through life to eternal vistory.

QUESTIONS FOR DISCUSSION

1. Had Christ told his disciples any time before His death that He would rise again in three days? If so, upon what occasion?

2. Why were Christ's close followers so doubtful of the news of the Resurrection?

3. Would our faith be any different than that of the disciples if we would have lived at that time?

4. Explain what happened to death and the grave when Christ came forth from the tomb. Tell how it affects us as Christian young people today.

DISCUSSION

1. "IF CHRIST BE NOT RISEN . . . " If Christ be not risen from the dead then the Gospel has the heart taken out of it and the preaching of it leaves only a hopelessness in its wake. If this were the case then the life of Christ is but a biography of a man who failed. Thus there would have been no victory at Calvary over sin and we would still be victims of God's judgment and of Hell. Thus our faith would be in vain. We would be stretching our grasping hands to a Christ who was not. Such important promises to us of divine sonship, eternal life, justification, sanctification, glorification, eternal home, etc., are worthless. More tragic still if Christ be not risen, we are still in our sins, and those who are fallen asleep "in Christ" are perished.

We must believe this great truth for if not, the whole fiber of the Bible is broken down. If Christ be not risen, then we see only a picture of desolation, hopelessness and death.

2. "BUT CHRIST IS RISEN . . . " More than one hundred times does the scripture testify to this great fundamental of Christianity. The early apostles preached it. Ministers today are blessed when they declare it. Some may argue that Christ merely swooned on the Cross and did not die. If that be the case, then explain His broken heart, the testimony of the guards when they came to break the bones of the men on the crosses and found the "man in the center" already dead. Also explain the sword pierced side, and the carefully guarded tomb.

Christ died and He rose again. Great proofs testify to this. Chiefest of all is the empty tomb. No man could argue against that on that resurrection morn. None of His disciples could have moved the stone nor walked past the Roman guard with the body of Jesus. Jesus Himself came forth from that tomb, and the tomb was opened as positive proof of what had happened. Also, Jesus appeared to many of His believers during the days following this resurrection hour. We need no further proof. Our shepherd, our leader lives forever.

3. "BEHOLD, HE GOETH BEFORE YOU." Christ rose from the grave and in so doing, gave unto us the assurance of eternal guidance. Christ goeth before us at all times. Literally the disciples were told that He goeth before them into Galilee. To us it means that He leads the way into daily activity and life blessed. He gives us strength for the day and wisdom to do the work we are called upon to do. While on the earth in bodily form Christ was resident in Palestine. Today in Spirit He dwells in the hearts of everyone who will open to Him.

We can pick the Christ-filled life every time we see one. As our lives are filled with the radiance and love of Christ, it overflows into the lives of other people. And that is as it should be. The hours we spend today and in the formative years of our life, will always help us to be stronger Christians as long as we live.

4. SEEK THOSE THINGS WHICH ARE ABOVE. To be Christians we must be crucified with Christ. That is, the old man of sin must be crucified and killed in our life. No more must sin have its power over us. As certain as we go down into this death with Christ we rise again, a new creature, in Christ Jesus. Our life is to be radiant with the newness in Christ. Thus "If ye then be risen with Christ, seek those things which are above—love—joy—peace—etc." These are the things which prove to us and the world that Christ is risen. It is our obligation to proclaim this risen Savior by the life we live and the words we speak, to a world lost in the darkness of sin.

This Easter, we must meet Christ "in Galilee." As the angel told the faithful women that early morning so long ago to go to Galilee and meet their Lord there, so we are to meet our Lord in like manner. Today let us hold that communion with Him, dedicating our hearts and lives anew to His purpose, His Church and His work.

Nineteen hundred years of gospel preaching ministry bears testimony to the resurrection of Christ. Let us add our testimony to this fundamental fact of our faith.

BIBLE QUIZ ON THE TOPIC

1. Who was one of the disciples who doubted the resurrection of the Lord? When did he believe? John 20:24-28.

2. What promise comes to believers today who know of the resurrection of Christ only by faith? John 20:29.

3. What happened to the sting of death, and the victory of the grave when Christ came forth from the tomb? I Cor. 15:54-57.

4. What are the facts of Christ's death and resurrection? 1 Cor. 15:1-8.

For my own part I live every day as if this were the first day I had ever seen and the last I was going to see.—William Lyon Phelps.

If certain magazines are dependable, clothes make the man, lack of clothes makes the woman.—James H. Felts, New Orleans Advocate.

Laid to Rest

BILLHIMER—Edward A. Billhimer, a long time resident of the Loree, Indiana, community, passed on to his eternal reward from the home of his son in Columbus, Ohio, on February 23, 1943 at the age of 74 years.

Brother Billhimer was a member of the Loree Brethren church and for many years served as the sexton of the church.

The last rites were conducted from the Loree church by the family pastor, the undersigned on February 26. Peace to every sorrowing heart until the morning of a new and better day.

C. C. Grisso.



News From Our Churches

CAMBRIA, INDIANA CHURCH MAKES NEW VENTURE

For some months the trustees have been looking around for a chance to purchase an old building or materials to make an annex to the church building. Recently, like a bolt out of a clear sky, as though the Lord would place it right into the hands of the church, came the opportunity to purchase an adjoining building about 28x40 feet, with cement floor, including the lot, for $200.00. At a business meeting of the church it was voted to purchase the property at a cash price.

The Cambria Church, though few in number, is strong in their faith in the Lord, and they have great hopes for the future. This is the former home community of the late Dr. J. Allen Miller, and of Dr. Martin Shively, and these men are frequently mentioned by the older people who still remember them.

The Church has been making a brave struggle the past few years, and all bills kept paid. However, this new venture will place an extra load upon the small membership, and we are praying that some other Brethren or Brethren Church group might come to their help financially. They have not heretofore asked any outside help from any source, but now they feel like someone may come to their assistance in this new venture. If any one wishes to do this they can send their gifts to Mrs. John Clear, R. F. D. 7, Frankfort, Indiana, who is the church treasurer. Possession of the property can be had by May 1st. The annex will be used for a few social functions, communions, Home comings where the crowds may be fed. Some repairs and equipment will be necessary before it can be used for our needs. Any help will be greatly appreciated, and the Lord bless you.

W. R. Deeter, pastor.

PHILADELPHIA, PA.

Our congregations have been fluctuating, but last Sunday we had the largest for four weeks, with splendid interest. Rev. Clifford from Glouster, New Jersey, dropped in to see us. He was once a Wesleyan Methodist preacher from Vineland. I baptized him at the Whole Gospel Mission many years ago. Like Paul he sometimes worked at his trade and preached without charge. He also at times gave full time to the ministry. He served the Third Church of Johnstown successfully, also Dayton, Bethlehem and Mt. Olive, Va., also Jones Mills and Mt. Pleasant, Pa. He is a man of prayer and a good preacher. He will help us here in "The Apostolic Mission." He is a builder, so he gave us $25.00 of his tithe money last Sunday. We consider it God-sent.

Since spring has arrived I am able to visit more. After May 15th, Milton Robinson will have finished his first year in Eastern Baptist Seminary. Then he will have four months to work and help support the mission, both financially and otherwise. So we are expecting greater success then.

We baptized one since last report. We expected to baptize two, but one from Camden did not come because of sickness. Hope he will come later.

Isaac D. Bowman.

ARDMORE HEIGHTS, SOUTH BEND, INDIANA

We, here at Ardmore, Indiana, have great reason to "Praise the Lord," for we have just had a wonderful meeting.

Some four weeks ago Brother L. O. McCartneysmith, of Cerro Cordo, Illinois, wrote me that he and Mrs. McCartneysmith could not be with us for our meeting. Consequently we contacted Brother and Sister Harry Richer, and they were able to come to us. We held forth from March 15th to 28th and had a real "Old Time Revival."

There were fifty confessions and reconsecrations during the meeting. Then, last night (March 31st) after the mid-week service, four more came. Thus far I have baptized thirty-one; three came by letter and there were four reconsecrations. A few will go to other churches, but when they are able, perhaps at Easter time, I will baptize some ten or twelve more.

I will send a full report later, but I thought that the church in general would like to know this "good news."

A. E. Whitted, pastor.

PRAYER ASKED FOR BROTHER A. T. WIRICK

We quote you from a card that came to the editor a few days ago, from Mrs. A. T. Wirick. We had asked Brother Wirick for an article for **The Evangelist**, and according to the card he had started to write it. But he was forced to stop before it was finished. The text of the card follows.:

"Arthur has requested that I write to you and let you know of his serious illness and that he appreciated your request for an article for **The Evangelist**, but, in his weakness, he could not finish what he wanted to say. But I think most of all he would like to have asked the prayers of the church in his behalf.

"He was stricken with a severe heart attack a week ago this Saturday (March 20th) at which time we brought him to the hospital. He has been failing for some time. Although there are complications the doctor says it is not a hopeless case, so we are hoping with the doctor.

"With the prayers of his church and his many friends here, we can again hope for the miracle of recovery, and I am sure he would be glad to contribute the article requested."

Sincerely,

Ida Wirick.

We are sure the many friends of Brother Wirick throughout the brotherhood will remember him and his good wife in their devotional hours. We pray for his recovery. We are sure that he would appreciate a card or letter from any one who would care to write. His address is:

Rev. A. T. Wirick,
319 5th Avenue, N.,
St. Petersburg, Florida.

CHRIST ENTERS INTO JERUSALEM

A Selected Meditation

He sat upon the ass's foal and rode
On to Jerusalem. Beside Him walked,
Closely and silently, the faithful twelve;
And on before Him went a multitude,
Shouting hosannas, and with eager hands,
Strewing their garments thickly on the way.
The unbroken foal beneath Him gently stepped,
Tame as its patient dam; and as the song
Of "Welcome to the Son of David burst
Forth from a thousand children, and the leaves
Of the waved branches touched its silken ears,
It turned its wild eye for a moment back,
And then, subdued by an invisible hand,
Meekly trode onward with its slender feet.
The dew's last sparkle from the grass had gone,
As He rode up Mount Olivet. The woods
Threw their cool shadows freshly to the west;
And the light foal, with quick and toiling step,
And head bent low, kept its unslackened way,
Till its soft mane was lifted by the wind
Sent o'er the Mount from Jordan. As He reached



The summit's lofty pitch, the Saviour raised
His calm blue eyes—there stood Jerusalem
Eagerly He bent forward, and beneath
His mantle's passive folds a bolder line
Than the wont slightness of His perfect limbs
Betrayed the swelling fulness of His heart.
There stood Jerusalem! How fair she looked—
The silver sun on all her palaces,
And her fair daughters 'mid the golden spires,
Tending their terrace of flowers; and Kedron's stream
Lacing the meadows with its silvery band,
And wreathing its mist-mantle on the sky
With the morn's exhalations. There she stood—
Jerusalem—the city of His love.
Chosen from all the earth; Jerusalem—
That knew Him not, and had rejected Him;
Jerusalem, for whom He came to die!
The shouts redoubled from a thousand lips
At the fair sight; the children leaped and sang
Loud hosannas; the clear air was filled
With odor of the tampled olive-leaves—
But "Jesus wept!" The loved disciple saw
His Master's tears, and closer to His side
He came with yearning looks, and on his neck
The Saviour leant with heavenly tenderness,
And mourned—"How oft, Jerusalem would I
Have gathered you, as gathereth a hen
Her brood beneath her wings—but ye would not!
He thought not of the death that He should die—
He thought not of the thorns He knew must pierce
His forehead—of the buffet on His cheek—



The scourge, the mocking homage, the foul scorn!
Gethsemane stood out beneath His eye,
Clear in the morning sun, and there, He knew,
While they who "could not watch with Him one hour"
Were sleeping, He should sweat great drops of blood,
Praying the "cup might pass." And Golgotha
Stood bare and desert by the city wall,
And in its midst, to His prophetic eye,
Rose the rough cross and its keen agonies
Were numbered all: the nails were in His feet—
Th' insulting sponge was pressing on His lips—
The blood and water gushing from His side—
The dizzy faintness swimming in His brain—
And, while His own disciples fled with fear,
A world's death-agonies all mixed in His!
Aye He forgot all this. He only saw
Jerusalem—the chosen, the loved, the lost!
He only felt that for her sake His life
Was vainly given, and, in His pitying love,
The suffering that would clothe the heavens in black,
Were quite forgotten. Was there ever love
In earth or heaven, equal unto this?

The Brethren Evangelist



Missions In The Argentine

Editorials

Is America Protestant? . . .
Are Church Unions Successful? . .
How Much Is a Good Preacher Worth? . . .
J. Ray Klingensmith

You Ask What Christian Education Is?

Dr. Yoder Tells of Year's Work

Adolfo Zeche Reports from Rosario in the Argentine

An Old or a New Definition of Christianity?

News from Cameron and Quiet Dell

New Kensington and Brush Valley

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St. James, Maryland

During the week of March 7 through 14, we were invited by the Reverend D. C. White and his Brethren at St. James, Maryland, to be the speaker for a week of meetings. After shifting our schedule somewhat, we were able to accept the invitation.

This meeting has been one of the pleasant surprises of a year of meetings. The St. James church is old. The building is not impressive. It is just a church in a community, but it is that in a true sense and in a sense that we believe that Christ meant it to be. This congregation has been the parent of some of the neighboring Brethren churches. It still produces the largest number of young people attending its services we have enjoyed for two years. The average attendance of the congregation through the week was 115. And Maryland is permitted only 3 gallons of gasoline per coupon, and some of these people work in factories at considerable distance since St. James is but a tiny village!

Brother White had some prospects in line which gave us a fair amount of success as far as the unsaved were concerned. The church sent in a $90 offering for a week of meetings, which was a grand response from them. We trust that the St. James church will grow in its influence for the work of the Lord.

Our Brethren from Hagerstown brought a splendid delegation of twenty-five people to the meetings at St. James. Dr. Boardman, the pastor, led the singing for us on two nights. This added much to the meetings. We were also invited by the pastor to go with him to his second church which is with our Brethren people of Waynesboro. A goodly audience awaited us on both Sunday mornings, and it was a pleasure to exchange greetings with our people there.

Mt. Pleasant, Penna.

Brother Ralph Singer had desired that the Brethren at Mount Pleasant see the pictures of our denominational work. We were happy to grant his request and stop by at Mt. Pleasant on a Wednesday night. Brother Singer and the Mt. Pleasant church have achieved real success in their efforts together in the past months. He has taken in over fifteen into the church since his work recently begun, and the Mt. Pleasant Brethren have made a remarkable improvement in their contributions for the church. Over fifty people were in the house Wednesday evening.

We hope that Brother Singer and the Mt. Pleasant church will have greater victories yet in their work.

An Award to Huntington

Due to an oversight our mission church at Huntington, Indiana, was not given credit for its increased Home Mission offering which entitled it to an Honor Award. We are very happy to inform our readers that this has been corrected and the Award has been sent to Huntington. For this we are happy.

The First Easter Offering

Just as this issue goes to press, and only three days after sending out the Easter folders, comes a gift of $50 for the Easter Offering from the Harvey Naugle's of Akron. What a wonderful first offering!

Editorials - - - By J. Ray Klingensmith

IS AMERICA PROTESTANT?

The latest statistics reveal that the number of Protestant church members in North America totals 38,998,467. This is an impressive number of church adherents. However, when it is recalled that these churchmen are numbered among over two hundred religious bodies, differing in their conceptions of Christianity to wide extremes, it must be admitted that the strength of such a large number representing any particular issue relating to governmental or even church policy is greatly reduced. The same source of information reveals that there are 47,056,-724 Roman Catholics in North America and 1,208,-157 Orthodox Catholics, or a total of 48,264,881. This gives the Catholics practically 10,000,000 more adherents in the United States (one of their weakest majorities) than it does the two hundred Protestant bodies. In Europe the picture is much brighter for Catholicism.

Of course it is doubtful that forty-eight million Catholics are solidly united on issues outside their own churches any more than are the Protestant adherents. Neither is unanimity among them so important as it is in the Protestant and more democratic churches. For regardless of the opinions of individual members within the Catholic fold, the weight of the whole body will be directed in a given course by those who control those millions and there is little that the local churches or the individual members may do about it. Whereas in a substantial number of Protestant bodies congregational and individual rights permit far greater divergence of opinion, thus breaking their power on any issue at stake.

More than a Religious Question

Were it only a matter of religion itself the significance of this situation would not be disturbing. But the genius of the Catholic body through the centuries has manifested itself in the control of governments as well as in the perpetuation of its own progress within its fold. Financially it may compel where the Protestants merely solicit. A survey made by Dr. Harry S. Meyers, secretary of the United Stewardship Council, presents a special compilation of total and per capita gifts to sixteen Protestant bodies in the years 1920-1942 inclusive. His study reveals that while in 1920 the per capita giving amounted to $17.53, in 1942 it had dropped to $15.17. The highest giving was done in 1924 with the figure reaching $23.03 per member. 1927 brought forth $22.67 from each member, and 1930 produced $22.02. From then on the Protestant giving decreases to a 1936 low of $11.73 per individual. From this point it started upward to its present average of $15.17. We seriously doubt that this would cover the cost of membership in a Catholic church considering their wedding and funeral and purgatorial expenses. The Protestant fraternity has no means of assessing a brother for any more than his allotted contributions already given when his time of demise approaches.

Catholic and Protestant Method

Another matter that justifies honest appraisal by Protestant believers who claim to be interested in the seventy millions of Americans who have no church relationship whatsoever, and are open to Catholics or Protestants, is the surer method the Catholics use in reaching them. The writer cannot recall that he ever saw a "Revival" sign on a Catholic church. The obsolete and unsuccessful method that most Protestant groups use today are their own commentary. They alone are poor instruments for saving lost people who are not there. They are excellent for the church; but they take little note of the great masses of millions outside the church. Were the laity of our churches led by a leadership that became burdened about the lost and studied workable methods of reaching them, there would be great activity within a couple of years among our prayer services and our baptistries. It is not a reasonable or Christian argument today that the lost cannot be reached simply because they are not coming to church. Most business enterprises would fail today if they had no salesmen and if they merely waited until people out of desperation came to their markets. If the lost cannot be brought to Jesus, Jesus can be taken to the lost. Pitiful is our estimate of success when we hire an evangelist to enter our churches and for a period of two weeks announce to the public that we are interested in the lost! It usually is not open season. Then after the meeting we offer a dozen or even two dozen converts as proof of our success, for an entire congregation and minister for a year. It probably will take more than two weeks to win a man or a family to Christ. It is still worth the effort if it takes one or five years of good living and continued interest to the extent that he is attracted. We are penalized these days for our indifference. Our prayer meetings and our declining evening services reveal this fact.

May God burden 38,000,000 Protestants in North America and their ministers who so often say "we are sorry but we haven't any prospects" when there are 70,000,000 without Christ or church in our own country. And the mere burden for them will not save

them. Intelligent visitation, repeated friendly interest, united prayer in the church, powerful Gospel preaching, and moved congregations are required to become vehicles for the Spirit of God to use in this great eternal business. Protestantism must get down to an interest in the lost 52 weeks out of the year and not merely for two weeks.

Protestants and Catholics on Marriage

Another advantage in method that the Catholic church has employed wisely is that of holding her children. The Protestant people lose 85 per cent of their once enrolled scholars. Considering our minority to begin with, it is doubtful that we can afford to lose our young people out of the Sunday Schools just at the time when they should be baptized and received into the membership. Broken homes contribute much to this loss. Divided memberships in other homes contribute much. The Protestant acceptance of divorce has not helped us. The Roman Catholic church stands unalterably opposed to mixed marriages. Before the priest will consent to marry a noncatholic this person must take a course in the doctrines of the Roman Catholic church and must sign under oath a statement that any children born of this marriage will be brought up as Roman Catholics. So disastrous has been our Protestant practices in respect to marriage and divorces that the Ministerial Association of Holyoke, Massachusetts, has drawn up a set of suggestions to guide its members and their young people. In this set of suggestions the ministerial association advises ministers to refuse to marry people who have been divorced twice. Had they just refused to place their approval upon those first two divorces they could have become an ally of the Lord in the great business of home making.

Government Control

Still another phase of America's religious life that must be considered before calling America "Protestant" is the proportion of governmental offices held by Catholics. And the nature of the office is also of importance. It would be interesting and revealing to America to know if and why Protestants or Catholics are refused important positions on the grounds of church relationship. Also the prominence given to the Pope in international affairs and the question in America as to whether we as a nation have an ambassador at the Vatican, are things that must be considered before hastily concluding that America is Protestant.

Increase of Catholic Missionaries

The number of American Roman Catholic missionaries has increased by 13% in the past two years. Considering that Europe has over 203,994,000 Catholics as against 81,000,000 Protestants, and that South America has over 60,000,000 to 645,000 Protestants and that Africa has over 6,000,000 Catholics to 2,000,000 Protestants and that there are over 466,000,000 Catholics in the world as compared to 135,000,000 Protestants, it is high time we are asking ourselves whether America is Protestant and how long she may stay Protestant, if she is.

By the same token that we seek to obtain religious and other freedoms for all in a struggle that has now assumed international proportions, and from the evidence at hand that a bold effort to limit Protestant communions from propagating their faith is now being made in South America and Mexico, the non-Catholic churchmen of the nation should enlist every possible effort to enlarge their folds and influence. Time not used is against us!

ARE CHURCH UNIONS SUCCESSFUL?

Some optimistic evaluations of church unions have gone so far as to declare that such unions are so successful that they mark the end of denominationalism in Canada. However, a Baptist minister of Toronto notes the appraisal and replies that "all the denominations were still carrying on as usual and that the church union was a spiritual disaster and until the passing prosperity of the war, was a financial disaster as well." Still another prominent minister found that the United Church was "strong, evangelical, vigorous." In addition to these pronouncements an official statement comes forth from another United Churchman. In reporting at London, Ontario, for the Christian Education Committee, Rev. A. H. Johnston says that, "In the decade 1931-1941, the Sunday School enrollment of the United Church of Canada declined 142,000, and that instead of adding members to the church at the rate of 7,000 or 8,000 as in other years, the number added in 1941 was less than 1,000." This would indicate that church union, so far as the United Church of Canada is concerned was a numerical disaster.

However, this should not be taken as conclusive evidence that all church unions are failures. It should be remembered that churches who have not formed a union with another body likewise face some "numerical disasters" since 1931. It should also be considered that much depends upon the nature of the several bodies who have joined themselves. If the union is primarily a mechanical one, that of joining control of institutions within the bodies while the masses of the laity and local churches and the ministry lean spiritually and socially to their former habits of faith

and action, then the very incentive to service and the spread of the faith of the majority within each group is greatly impeded. Ministers and laymen cannot and will not give their best for that which they question. Thus the joining of several religious bodies which does nothing more than add up the membership of the combined bodies under a new name has done little towards promoting more efficient Christian testimony in a lost world.

Are There Too Many Denominations?

Much regret is expressed these days because there are some two hundred religious bodies in America alone. It may be that the multiplicity of denominations is not so disastrous as would be the powerful front that all of them combined would produce. True, if one could imagine all of the Protestant churches merged into one great body, he could see the political and perhaps the social power this body would wield. But it is not conclusive that this is the mission of the church of Jesus Christ. It may be seriously doubted that a powerful church membership united to the extent that it could dictate to governments would spiritualize either the government or the people thus united. It did not strengthen Christianity before when the lowly Mustard Seed of Judea became a flourishing tree dictating her policies to emperors and princes. In fact, just then Christianity became worldly and almost base.

Neither does this line of reasoning give sense to dividing the work of the Lord into such small groups that the promotion of their institutions becomes such a burden to the constituency as well as to the institutions that the ministry is underpaid and the future of the institutions are doubtful. The smaller the denomination the smaller the leadership and also the smaller the means of operation. Neither does this invalidate the quality of the small denomination's influence in its own small constituency. It only makes the cost of that smaller group's church work more per capita, but it can hardly be pressed as a fact that any people, no matter how small their communion, are now overpaying their dues to the Lord to keep it going.

Argument is constantly put forth against denominationalism on the basis of duplication. Five or ten or twenty churches in one city or in one small town it is argued are a waste of money and effort. But the business world does not so reason. Large chain stores and small groceries do not stay off main street or the neighborhood corner because there are others near. Neither are the milk deliveries or the bread routes planned so as to avoid duplication. Several salesmen of the same kind of articles representing different companies in different cities may call regularly.

There is such a variety of emotions and other factors in the human personality that some love what others dislike. Millions of people worship better in a service that is highly liturgical. But other millions will not worship at all in such a service. Millions of people adhere to an emotional leadership. Other millions do not. Who is to prescribe the "Order of Service" in any one church to attract both of these sincere groups. And as surely as those two groups are united, they will have to worship either one way or the other, depending upon the type of leadership that has gained the ascendency. And therein lies fire for another religious revolution such as the world once witnessed.

Division is Sin

And yet division is sin. And where such division has been brought about over selfish individualism with its thirst for power it is disastrous. For then people of like faiths, spiritually and mechanically are disrupted. Such tragedies in the kingdom seldom strengthen the kingdom or the bodies thus separated. Dr. Ira H. Frantz, in the *Gospel Messenger* of March 20, 1943 rightly remarks: "I am disturbed first by the fact that the church, which was founded by Alexander Mack to be a 'Whole Gospel' church and which has regarded the thirteenth chapter of John as a very essential part of this gospel, has so far overlooked the seventeenth chapter that it is today divided into at least six distinct groups, each of which practice feet washing but none of which recognizes the others as brethren. The spectacle is not one to inspire faith in the practical effects of a literal observance of the rites of the thirteenth chapter." With this we agree wholeheartedly. And yet the joining of the six bodies or names together probably would enlarge the dissatisfaction more than the peace unless it is clear that the six bodies have a preponderance of similarities in faith and practice. The Ordinances are but one part of the church life. Identity in them alone is not a guarantee of identity in the whole philosophy of Christianity or the best methods of its expression to the world. But if then the faith and the practices embodying the philosophy of Christianity is identical in each group, or near enough to each other that the union would not be merely mechanical, then it were better that they thus strengthen each other and the kingdom by uniting. However, the fact that Brethren bodies, even while practicing the same Ordinances, have divided within themselves proves that there is more to being united in the faith than only to be united in the Ordinances. And we humbly express our opinion that after the union of numerous larger bodies has been completed there will be a larger need for the Brethren expression and philosophy of Christianity than America has yet seen. It is hoped that the great pressures of life in the days in which we are living will reveal our real identities and eradicate our outgrown differences of yesterday.

HOW MUCH IS A GOOD PREACHER WORTH?

This past summer we learned from the Secretary of the Federation of Churches of Washington, D. C. that an interesting survey of several of America's largest cities revealed the type of church that has become the ideal for a large number of American Christians. First, the church must not be so large that one is a stranger within it and so extensive in membership that it requires all of the pastor's effort to keep in contact with them. In the second place, the building must not be so large and fine that it keeps the congregation indebted for years to pay for it. And in the third place, the church must not be so small that it cannot afford to hire a good preacher. But we wonder what that good preacher is worth to the congregation. Dr. Henry Smith Leiper, writing on churches in Germany, states that 60% of all pastors are in the army, leaving more than half the churches without trained leadership. Many of the ministers, too old for any duty, are in concentration camps for actual or alleged disagreement with the government on war issues. He tells that there are 90 such pastors in one camp.

In the light of the rising costs of living, and facing squarely the fact that few ministers receive salaries comparable to other men's wages, we wonder what the Lord's churches will do now. The writer recalls an incident when he was a student pastor during the great depression of the past when one of his churches seemed unable to pay the agreed twenty dollars every other week. They were getting behind in the salary, so the pastor decreased his own wage to fifteen dollars every two weeks instead of the twenty they had promised. They promised that they would remember this at their earliest possible moment when they could restore it to its original mark. But they never did. They "forgot." But God doesn't forget. If more than half of our churches become vacant (and they may), we in America may prize the servants of the Most High God a bit more. We hope your pastor and his family are not being humiliated of all times now when money seems so easily spent on everything else. Long ago an old prophet once said there would one day come a famine for the hearing of the Word of God. From the reports of denominations and seminaries now wondering where their leadership is coming from in a few years, perhaps we will all change our estimate of the value of a good preacher.

WE QUOTE FROM A GREAT ARTICLE

"It was nominal Christianity—"Thou hast left thy first love"—which led to the destruction of the churches where the primitive faith once flourished in Eastern Asia and North Africa. It was nominal Christianity that prefaced the destruction of organized religion in Russia. It is nominal Christianity which has made the church so impotent in Europe and is laying the foundations for a postwar attack on Christianity which threatens to surpass anything history has to show. The human torrent that will sweep over Europe when the prevailing terror is removed promises either to swamp the church or leave it high and dry."—*Watchman Examiner,* March 11.

HOLY WEEK IS A GOOD TIME TO THINK ABOUT THE MILLIONS IN SOUTH AMERICA FOR WHOM CHRIST DIED WHO HAVE NOT YET HEARD OF HIM. WE HAVE THE MINISTERS THERE, AND THE INFLUENCE, AND EVERY OPPORTUNITY NEEDED. NOW TO PRAY FOR GOD'S PEOPLE TO SEND THEIR OFFERINGS FOR SUCH WORK IS OUR TASK.

We trust that every Brethren will give something so that he may have something in the great missionary work of our denomination in the Argentine. God is blessing the work. We can expand in proportion to the expansion of our vision; nothing else is in the way.

One of the best ways in which we can be like Jesus is the Foreign Mission way. Remember it on Easter Sunday. He has visited every nation and given His best for them. And you?

Our home mission offering has been one of the most generous that we have received in years. That was for Brethren at home. The foreign offering will be for our Brethren away from home. It should thus be even more generous.

This is no time for Christian people to become faint-hearted. We must keep the faith that Christ's program must and will prevail.

James Hilton, the British novelist, says that the bravest sentence he has ever read was a sentence engraved on a tombstone in an English church yard. It read:

"God will forgive you all but your despair."

You Ask What Christian Education Is ?

Luther S. Stein

You ask

What Christian education is?

It is Jesus,
Talking to Nicodemus,
Winning the woman at the well,
Teaching a multitude on a mountain,
Or washing the dusty feet of men.

Then too,
It is Peter saying,
"There is no other name,"
And Paul proclaiming,
"We are His workmanship!
Study to show thyself approved
Unto God!"

It is a man of God
Crying from a pulpit,
"Thus saith the Lord;"
Or pleading by a graveside,
"Come unto Him, and rest."
Mothers know what it is,
Who hear a child's soft lips repeat
A bed-time prayer;
And fathers, too,
Who see their stalwart sons
Acknowledge Him
Who shall direct their paths.
And teachers everywhere,
God bless them!
They, too, know,
Who glimpse, in youthful eyes,
An eager, new aliveness,
A shining, earnest purpose, firmly-fixed.
Those men and women,
Who bear the world's responsibilities
To dig or dare, to plan, or build, or teach—
They also know what Christian education is
If they have learned
That he who waits on God,
Renews his strength.

This is the Church's business.
She holds a Light aloft,
Wherever Truth is taught.
That Light must shine
On every corner of man's life:
His need to find a place of quiet rest;
His call to build a world-wide brotherhood;
His privilege to gaze on harvest fields
The world around,
And help to reap those fields
Through life, and gift and prayer.
That Light of Truth
Must beckon man
To make all life a sacrament,
And every common task
A means of serving God.

This is the Church's task,
Her privilege rare
To speak for Christ
And offer Him for every human need.
Strong men go forth
To bear His cross.
A widow offers Him her all.
A youth looks out
Upon a needy world,
And says
"Lord, here am I; send me!"
A tragic, warring world
Takes on new life,
New hope, new strength,
If we be true to Him who said,
"Go—teach."

"UNTO OTHERS"



Dr. Yoder
Tells of the Year's Work

With the Easter offering near at hand it is right that contributors should know about the progress of the work they are helping to support. I am glad to say that since last Easter there has been real progress. First the Gospel has been extended to new places. In Rosario it has radiated from four preaching points in our large district there and has reached to Villa Constitution, a town about forty miles from Rosario.

In Buenos Aires, also, we have evangelized four neighborhoods of our main district and now also have meetings in the neighboring suburbs of Lanus. In Cordoba we have had preaching in three different points, and I have visited other towns with hope of uniting the believers there into one united group.

Besides, our church paper goes to many people and places outside of our own work and is like the bread cast upon the waters which will return again after many days.

Second, there has been progress in stabilizing our work. The first two years in a new place must be given largely to gaining the confidence of the people and overcoming the slanders of the enemy. After that the fruit begins to appear.

In Rosario, the work has long passed this first stage and therefore can advance more rapidly now. Indeed, we have outgrown the capacity of the halls we have been able to rent and were obliged to have a tent made large enough for our meetings. We now have two long lots together on which we have the tent as a permanent meeting place until we can build. We recently got notice from the municipality that we would have to remove the tent because it "obstructs traffic" in front. That is not true. We do have crowds, but they are orderly and do not obstruct traffic any more than people going in and out of any church, and we have a perfect constitutional right to have our own tabernacle on our own property. So we are not moving—except forward.

In Buenos Aires, also, we have found a fruitful field and a nice house with commodities for both meetings and parsonage and we hope to build up our central and permanent work in this place. A friend, who is pastor of the Methodist church in Lomas, had visited our work and, as he has money at his disposal, he has offered to put up a building if we get the lot, and let us pay for it in quotas of the same amount monthly as we pay for rent. We hope that the Easter offering will enable us to get a lot so as to take advantage of this generous offer.

In Cordoba, we are not so far along as rent is high and houses are very scarce. The city is growing faster than any other in the country and prices do not permit much building. We hope to have a tent meeting soon, and if the weather permits, several, in order to try out several districts. We have a good nucleus of believers where we are, but the price of land in this neighborhood is very high and we may have to move a little farther out.

Third, there has been progress in the number of members. Workers in other denominations have told us that we are growing faster than almost any other group. In Rosario, especially, our work has attracted wide attention for its spirituality and rapid growth. Since we need the large tent in Rosario for regular meetings we have a smaller one for the evangelistic work in other places. We could use still another to good advantage so as to have one in each of the three cities. In time also, if the Lord does not come before, we hope to have a Bible coach with a loud speaker and Bible pictures in colors in order to evangelize the many towns around our centers.

We believe in a coordinated church budget so that one interest may not suffer because of excessive emphasis on another, but there is money for all if we learn to follow the law of giving tithes and offerings.

To reach the Jews as well as others we publish a monthly magazine with appropriate articles. We find that they are blinded according to prophecy, but we have a start with good promise.

Adolfo Zeche
Reports from Rosario In the Argentine

I am able to say to our beloved brethren in the United States of North America that with immense happiness we have ended the year 1942 with much gratitude and praises to God for the blessings received and for having given us here prosperity and spiritual growth.

Thanks to you, for enabling us to inaugurate the new tent for the preaching of the Gospel in the open air. Thus, the first days of October, we set up the beautiful tent with good success, in company of our

beloved Superintendent, Dr. Carlos F. Yoder, and in the presence of an enormous crowd.

The interest has grown and many new people have been able to hear the Message of the Gospel for the first time, attending each night and being converted to the Lord, which brings joy to our hearts and to the angels of God. Thus we have followed for months until the present with meetings in the tent, because we are not able to obtain a rented room or hall sufficiently large for our meetings in this district, because all the halls are too small and without comfort.

How much we desire also to have a building for our church, with better accommodations for classes of boys and girls in the Sunday School. As the summer here this year has been very dry, not having rained for some months, the meetings in the tent were very excellent and have all turned out to be a success, thanks be given to the Lord. But, soon the months of rain and cold are coming, and then it will not be possible to have meetings in the tent. Thus a hall a little larger and with comforts will be necessary. Our prayers to God are of gratitude for what He is doing, but also we pray asking that God raise self-denying hearts and lovers to the Lord and His work so that they can aid us opportunely to possess an adequate building and with comfort for the mission and His work.

The fruit that we took from the special campaign with the tent was the conversion of a good number of persons, of whom 12 already have advanced to give public testimony and have been baptized by triune immersion in water. There are some more preparing themselves for it and waiting their opportunity. A very interesting case took place with the family of a man who sells ice cream. Almost always the wife and whole family of this man were maltreated with blows, punishments, and even thrown from their house by the evil life of the husband. One night passing by the tent, he saw his wife and children, who number six or seven; he entered with the intention of dragging them rudely from there. But he heard so opportunely words that called his attention, words about an All-Powerful God and one that was eternal. That is not similar to the gods that we usually see carried through the streets and being sold, gods made of metal, stone, or silver, some of them costly and others cheap, very negotiable and within the reach of the people, just as was done with the goddess Diana of the Ephesians. The true God that we announced is not similar to those. The man took interest and the Message entered his heart; he went home without speaking, although his wife and children went trembling with fear. But, oh, great was the surprise for them! He said that night, "Tomorrow we will go again." (An evangelical film with a lantern had been announced.) And with great joy all were able to go anew the night following. God did the work in his heart by means of the Holy Spirit and he was converted jointly with all his family, accepting the loved Lord Jesus. Actually he is a fervent and zealous worker in the work of the tent. Many people were astonished by his change and faithful testimony.

Also we installed the tent on some beautiful lots with pretty trees and shade. We held our vacation Bible school there with truly marvelous successes, and a very fine attendance. Because these lots have trees and the tent has been established on them they were turned into a camp for children more than a Bible School. Those lots we should like to obtain for the mission, if God thus permits and the gifts be obtained. Well, the attendance at this Bible School reached an average of 145 daily during the 15 days and 180 have been registered. Some of the children were gained by the Sunday School. It was ended with a commencement program the day before Christmas, many parents and friends of the children attending. This Bible School was attended admirably by the Senorita Hedwig Louisa Kugler, a new worker for the missionary work in Rosario, supported by the Sisterhood of Mary and Martha. The work in the city of Rosario follows later and we ask you to pray for us to the end that many souls be still reached for the Kingdom of God.



Since the world is calling upon us on every hand to sacrifice for war and destruction, surely we will not hesitate to sacrifice more for Jesus Christ our Lord in His cause of saving the world.

NEWS

from Cameron and Quiet Dell
New Kensington and Brush Valley

When we left Muncie, the bottom seemed for a time to have dropped from everything. The time since passed has served to make us more keenly aware of the value of friendships which have been cemented by the sharing of sorrows and joys through the years. Those who have been privileged to share the friendships of those Muncie people know they have a way of entwining themselves about the heart that forever holds one. You may share them with others, but you will always claim them as your own. They have meant much in the development of our Christian life and they will always have a place in our prayers.

After one has for years read with interest the news from the various churches and at the same time wondered why more churches did not more freely share their interests with others, and then, for the first time, try to compose such a report, one can more easily understand the scarcity of such reports from others. In a measure the problem seems, how on the one hand to share the prosaic affairs of church life, its disappointments and failures, without appearing discouraged or depressed; or on the other hand the joys and successes without getting a bit bespattered with praise.

Before the war, Cameron was a town of 2500, but has been reduced to less than 1800 by the same circumstances that are working havoc with most of our churches. Ours is the smallest active church in the town and with the rest has been seriously crippled by the general exodus for the war effort. The loss has been of the type of folk we can ill-afford to spare. It is likely that Cameron has been more sinned against by the Brethren Church than most any other Mission Point. If, in years past, say ten or more years ago, the Mission Board had taken a constructive attitude toward this place, it is likely that ours would be one of the larger churches instead of the smallest. The background of some of the most active workers in the other churches is Brethren, but they wished a church home and they could not wait for a procrastinating board to lend a hand. We are paying the penalty today. We are thankful that we now have a board that is interested in places such as this; but progress will not be rapid after all these years of neglect. In spite of all this, interest seems to be on the increase, and our average attendance at all services where it is possible to make comparison with other years seems satisfactory. Though some have left for the army and some to work in other places, the average attendance for Sunday School falls short only by one, of the previous average. The average attendance at prayer meeting for the past year was nine.

The high points of both attendance and interest was manifest at our special programs, Mother's Day, Children's Day, Rally Day and Christmas, and at the dedication of our Service Flag. All these were well attended and the reaction from each was gratifying. A particularly interesting feature of the Christmas program was an unscheduled affair in which the Pastor and his wife were each made the recipients of lovely gifts from the Cameron church. The speechless surprise of the writer seemed to be sufficient evidence of a satisfactory reaction on his part.

Just recently we completed our first year of work in these West Virginia hills. A year so utterly unlike anything we ever experienced before, at times we felt as though we were almost on the ropes, then again thrilled with a joy we had never known before. At the beginning of our new year, the Cameron church presented us with a card of congratulations and a gorgeous bouquet of flowers for the services of the past year.

The spiritual condition of the churches might be stated as fair and rising. We fear that the devotional life of some of the members is not all that it ought to be. Some of those young in the Lord are putting the older ones to shame in their participation in prayer and Bible knowledge. There has been too evident a willingness to let the preacher assume the responsibility for anything or everything which needs to be done, from praying and preaching to repairing church property. We believe we see evidence of an improvement in this respect.

The members of the Quiet Dell church kept our refrigerator well stocked with fresh meat during the butchering season, and also with poultry and eggs and in many other ways have fittingly shown their concern for our welfare. We could not ask for a finer nor more generous reception than we have received from the people of these two churches. One of the distinctly disappointing things is that we have been unable to avail ourselves of all the invitations to eat. Aside from definite invitations, they often extend an invitation to "come some time and spend the day" or it may be "just come any time," you know how one usually considers such general invitations, but the strange thing about it, here, they really mean it.

During the winter the church has suffered much from sickness, not all of which was Morbus Sabbati

icus. The sickness and the unusual weather hurt our attendance, especially where they have to walk over these country roads. The natives say they can scarcely remember the time when roads and weather have been as consistently bad. It seemed if there was any nice weather, it came in the middle of the week. It isn't likely that the mud is any stickier here than elsewhere, just deeper. During the past two months it has been impossible to drive off the hard surface roads. And the hard surface roads are not plentiful, they extend in three directions from town and contrive to miss the Quiet Dell church by the worst two miles you ever saw. And the only car that can travel these roads is a model A Ford and I am in the market for one.

At the time we came here the membership in Cameron according to the Brethren Annual was 26, but actually through removals and death the membership yas 23. During the first year there have been added to the Cameron church 16, twelve by baptism and four by letter. During the same time one was added by letter to the Quiet Dell church.

We experienced some difficulty in getting the cooperation of Quiet Dell when we first arrived and it was some weeks before we were permitted to work with them, and then for some time we felt as though we were on probation. This was largely because we were unknown and little effort had been made to acquaint the people with our coming or to sell that idea to them. There has been a remarkable change in their attitude, and among them we have found some choice friends and a ready willingness to co-operate.

The hills are a source of never ending amazement to one who has always lived in what these people call the "flat country." There is a beauty and grandeur about them that is not surpassed even by the mountains. And the roads, well the less said about them, the better. They, too, are a source of amazement. One wonders why they charge twice as much as Indiana for car license, and do so little improvement on the roads. Some roads are traveled every day, by those who must, which in other places would be barricaded as impassable. I would like to send some of my sceptical friends over a course it would please me to outline. These are the sort of roads I must travel when I visit my people in the country. So I leave my car on the hard surface road and wade the mud, but the pleasure of such visits is ample reward for the hardships of travel.

The greatest need of these churches is consecrated leaders. Pray for us that such leaders may be found and that the work in this field shall not be unfruitful.

Arthur Baer.

These have been busy days with all of our organizations making splendid progress. The most active organization is of course the Woman's Missionary Society. I have attended most of their meetings and found them to be especially helpful and well attended. Under the direction of Mrs. Clark Keller they are meeting every goal of the National W. M. S. and looking for new things to do. The proof of their work is the steady way new members have been added to the organization. Mrs. J. Carl Simmermon, a charter member of the church, is the progressive program committee chairman.

We now have not one but two Sisterhoods. Both of these groups are enthusiastic over their work and are getting new members consistently. Mrs. Zimmerman is the acting patroness of both groups. They hold their regular monthly meetings with an occasional special social night directed entirely by the girls.

Our Boys' Brotherhood of David and Jonathan is now a full-fledged working organization. I have especially enjoyed working with this group because they are so wide-awake and enthusiastic. They have had five meetings of a devotional nature and a special Christmas party. We follow all of our meetings with a planned social hour, hike, or game period.

Speaking of social hours reminds me of the last Adult Class meeting social time. I am certain you would have enjoyed it as much as the participants. It was only the pantomiming of Biblical scenes by the various groups. But it was carried out with such spontaneity, and genuine feeling that it will be a time of fellowship long remembered by all of us.

Our young people have been rewarded for their regular Church attendance by Bible awards. Over a dozen have already earned Bibles. They are now working for missionary book awards. It is inspiring to see them bring their Bibles to Sunday School and church and follow the Scripture reading and sermon in them.

We are praying and planning for a revival just after the Easter season. Under the guiding hand of the Holy Spirit we are looking forward to a time of spiritual blessing and ingathering.

Splendid progress has been made already by the group preparing to present the Cantata-Pageant "The Master Liveth" at the Easter season.

All devotional helps are being stressed and a Bible reading record is being kept for the Lenten season. This is not a contest, but it promises to be a stimulus to our spiritual nurture.

The young peoples camps and District Conference have been announced and we feel that all our organizations will make it possible for their full quota of delegates to be present. In addition, preliminary plans are being drawn up for a Daily Vacation Bible school.

The Ministerial Association of New Kensington and Arnold sponsors a 15 minutes devotional program over the local radio station, W. K. P. A.—1150 on your dial, daily. I consider it a great privilege to participate in this work as well as the work of several committees.

As you know, the New Kensington industries are doing intensive war work. This necessitates irregularities of attendance due to the three shifts of some of our members.

We ask your prayers for God's blessing and guidance upon our efforts in this missionary work.

I am happy to be able to write a few words about the Brush Valley Brethren Church. As you know it is located in the rural district about twelve miles north of Kittanning. The church is in a beautiful valley and is kept in excellent repair because the members love their church.

The gas rationing has made it quite difficult for some of the most loyal members who live at a distance to be with us as often as formerly, but they have not forgotten us. This has been an unusually severe winter as far as road conditions are concerned. But the services have been held every Sunday regardless of inclement weather.

Our faithful Sunday School Superintendent, Mr. Wilbert Bowser, drives over twenty miles each Sunday so that he may worship together with his family in the Brethren way.

Brother C. L. Hooks, moderator, deserves especial mention for his loyalty and wisdom in planning the church work. He is now preparing a history of the church in which we can give honor to whom honor is due.

At an impressive service recently a service roll and flag were dedicated. Additional names have been added to the list of those serving their country until we now have twenty-eight who are serving their country as follows: Harrison Adams, Ivan Cousins, Clinton French, Charles Johns, Warden Johns, Fred Crissman, Brady M. Johns, John E. John, Marcus Hooks, Herbert French, Clarence Johns, Donald Lewis, Gladys Adams, H. Roy Crissman, Charles C. Hart, Jr., Thomas Cousins, Delbert E. Hooks, Pressie Johns, Chester McAfoose, Beulah Johns, Earl Fair, Raymond Wyant, Burton Johns, Russell John, Eugene Toy, George Crissman, Edward Toy, Joseph Wyant, Jr. It goes without saying that these young men are missed and as others go will make a larger part of our organizational work more difficult.

Two beautiful flags have been purchased and dedicated with fitting ceremony to the work and service of the church. They are large 4 ft x 6 ft. silk fringed flags of the United States and Christianity and add great beauty to the church. A special committee headed by Earl John and Roy Bowser arranged for their purchase and dedication.

We are planning increased activity as the weather moderates. Tentative plans are being made for a Daily Vacation Bible School here also. Another vital work is the preparation for a Layman's organization. This I hope to report soon as an accomplished fact.

We shall covet your prayers in our behalf that His will may be done in all things.

Chester Zimmerman.

An Old or a New Definition of Christianity?

One Christian group among the "untouchables" in India has set up this sevenfold requirement for church membership. Anyone wishing to become a member of the church must satisfactorily fulfill these seven qualifications:

1. He must conduct family devotions in his own home so that his family may realize what is involved.
2. He must learn to read in order that he may read the Bible and thereby have personal access to the stories and messages in it.
3. He must attend all services of his church, during the week and on Sunday.
4. He must tithe even though he may be able to give only a handful of rice.
5. He must attend a class in which he studies the doctrines of the Christian religion.
6. He must break completely with his caste by eating in public with Christians who have originally come from other castes, thereby proving to the non-Christian group that he is really in earnest.
7. He must win someone else to Christ.

When he has done these seven things he may become a member of the church.—*Presbyterian Church of U. S. A.*

Only Three Gallon ! !

Only three gallons of gas! What a pity! In England civilians are allowed no gas, yet one correspondent states that the churches which are left in England are filled not only on Sunday but during the week days.

Only three gallons of gas! But in France and in other countries dominated by the Nazis, it is punishable by death even to have a spoonful. Yet the "underground reports" state that people by the thousands worship secretly every week.

Only three gallons of gas! "I can't attend church now!" What a shame! That statement isn't true Americanism, say nothing of being true Christianity. War may take our gas and our tires, but if we have a desire to worship God, we will find a way to reach His House.

Only three gallons of gas! But I will gladly use it to take my family and as many neighbors as I can accommodate in my car to the worship services of my church.—*Missions.*

HOME MISSIONS IN OUR PRESENT WORLD

There is the chance that world conditions will bring a spirit of defeatism to the Christian Church, a spirit which will act as a brake upon all Christian activities. Nothing could throttle the home missionary enterprise more than that a sense of futility should settle upon the Church in America. Home missions sprang from a spirit of optimism. It was nurtured by the conviction of the possibility of expansion. It has been buoyed by a success psychology. The question which may well arise is, can it keep its nerve, its fervor, its expectancy, its aggressive stimulus in the face of adverse conditions in which it is likely to be involved?

Present world conditions are bound to produce increased racial and national tensions which will be rooted in deep-seated animosities. Nations cannot walk ruthlessly across other nations without creating anger and hate. War, with its attendant propaganda, produces a long continuing tension between nations and races. Home missions is, therefore, likely to find itself in a world which is almost completely out of sympathy with the ends of brotherhood towards which the home missionary enterprise works, yet which desperately needs its ameliorating influence.

There is, on the other hand, a very real possibility that the need of the ministry of home missions in a world that is shattered by strife may win for the enterprise an undreamed-of recognition. There is always a place in the world for one who comes to serve and save!—*From Annual Report, Home Missions Council of the U. S.*, 1942.

"Evangelism is not a phase of church work; it is the spiritual foundation of all its good works, as well as its first duty and love toward Christ."—Oscar W. Carlson.

CHURCH MUST LEAD, SAYS WALLACE

"It is the Church's task to show the world that the way to redeem evil systems is by the technique it has immemorially employed to redeem individual lives—by replacing old hates with a higher affection," states Vice-President Henry Wallace in an interview in the *Christian Advocate.*

"An inspired leadership in the Church, preaching the Gospel in modern terms throughout the whole world, has great opportunity today in realizing the ideals of the Kingdom of Heaven on earth. Never in history has the Church and the missionary effort had such a chance."—*Christian Advocate.*

EVERY MAN'S BUSINESS

Any man who has a religion is bound to do one of two things with it, change it, or spread it. If it isn't true, he must give it up. If it is true, he must give it away. This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. It is the business of every common man. *The true ideal of Christian Evangelism is the propagation of Christianity, not by public preachers so much as by private conversation and the testimony of common men.*

And no religious propaganda is likely to accomplish much that does not spring from, and rest upon, a family life visibly influenced by religion. If men talk about Christianity to their fellows and have religionless homes, or homes marked by unkindness, harshness, distrust, their talk is as sounding brass and clanging cymbals. When all our homes are evidently filled with the Spirit of Christ, then the Gospel will spread as it will never spread from church or chapel.—*Robert E. Speer.*

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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C. E. Topic for May 2, 1943

"BEING CHRISTIAN IN MY WORK"

Scripture: Col. 3:23-25; Rom. 12:2; Prov. 13:7

For The Leader

With the present conditions of war in our country every one of us is either in school or in some work vital to the war effort, unless hindered by some physical reason. Even though it be helping to keep house, or Red Cross or other work, it is nevertheless, our job. How we do that which is ours to do, and the attitude we take toward our work, tells much about how Christian we are.

Often, too, we are confronted with the problem of doing things in our work which we cannot conscientiously do as Christian young people. Also, there is danger of lying down on the job or trying to do as little work for the pay received as we possibly can.

If we are truly Christian we shall endeavor to give our employer a full hour's work for every hour of pay. As true Christians, there will be some jobs which we will not be able to take. Our Christian teaching and guidance should help us to decide so that glory can be brought to the Lord we worship.

QUESTIONS ON THE TOPIC

1. In what ways can a Christian best bear his testimony for Christ as he works?

2. What is the main object in working? Explain.

3. Are there occupations or jobs which Christian young people should not take? If so, what are they, and why should they be avoided?

4. If in a good job we are asked by our employer to do something which we know is against our Christian principles, what should we do about it?

DISCUSSION

1. THE CHRISTIAN AND HIS JOB. All of us, even though we still be in school should have a gainful job. After school hours, on Saturdays, working at home, etc. How we work tells how Christian we are. If our job calls us to work with other people, as in store, or factory, we meet up with every kind of individual. And it does seem that nothing is too vulgar to be repeated by a great many of the workers. Profanity is used by many. There seem to always be that group which tries to do as little work as possible for their pay.

What attitude should Christians take? Certainly there will be no laughing at vulgar talk or stories. There will be no use of profanity. Many a Christian has lost his or her testimony because they laughed at an off-color story, or engaged in profanity. Christian testimony and name once lost are never regained. Our co-workers may kid us, and laugh at us for standing up for Christian principles, but don't forget, they respect us for our stand. To them we would be traitors to our Cause if we were to "give in." We are the world's example of clean living, full hours' work, and sportsmanship. We must continue to be that influence for good among sinful men. Let the light of Christ shine in us.

2. WE MUST LIVE CHRISTIAN AS WE WORK. Sooner or later, there will come a time when our Christian example will come in handy. If we so live now, then we shall be able to lead then. Here is an example of a man who did not live as he should have lived, being a Christian. One of his fellow laborers war injured on the job. Another yelled, "call a doctor." As the group of men stood around the injured man this man cried, "No, it is too late for a doctor, some one of you tell me how to die." Not a man stirred, but watched in silence as the injured man slowly slipped into a godless eternity. Later one of that silent group was questioned by his Pastor as to why he hadn't stepped out and spoken to the dying man about Christ. In tears, the man replied, "I know that is what I should have done, but the life I had lived among that group of men and the dying man would have betrayed my testimony for Christ." We may never face anything as dramatic as this true story but it does teach us all to guard carefully the things we do on the job.

3. THE DANGER OF UNCHRISTIAN JOBS. Oftentimes we see young people who are engaged in jobs which require them to do things not Christian. While the job as an occupation may be all right, the associations and companions are all wrong. One girl, formerly a faithful Sunday School scholar, after graduation from High School took a job in an eating house as waitress. Knowing the character of the place her Pastor approached her on the matter. The confident reply was that she was able to manage for herself. Of course, attendance at Sunday School has stopped, as her desire to be seen by the Pastor. There is nothing definite to work on as positive evidence. But there is one thing certain, when a young person neglects Sunday School and Church because they are too tired or too busy on their job they are facing a life which has a very unpromising, but long, future. If a job means sacrifice of character, name and Church, then it is no place for Christian young people, no matter how badly the money may be needed.

4. DOING ALL FOR THE GLORY OF GOD. We can make our job a real blessing to us and to others. We can make it bring glory to God. It is a natural thing to want to work. Bees have no use for the drone. Society today has no use for the lazy man or woman. One little community had a few loafers hanging around. Just recently the draft board notified them to either get jobs on farms or face induction. The farm labor shortage was partly relieved for a short while. But reports indicate that they are not worth their hire. God has given us the powers, mind, and strength to work. When we are active we are happy.

In all our work we can bring glory to God. By giving an honest hour's service, by being accurate, clean and neat, by helping others on the job, we can render a service which rewards us greater in satisfaction than any weekly or monthly pay check. Our aim and objective in our work is to see that other people hear the gospel story. One man, a bricklayer, said that his business was preaching the gospel, and he laid bricks to pay expenses.

On another occasion a man was watching two men digging holes in the ground. He asked the first man, "What are you doing here?" "Digging a hole," the shoveler replied. The bystander then asked the other man what he was doing. This digger replied, "I'm helping Jay Gould to build a railroad." We will do well to understand the relationship between our own job and the company or man for whom we labor. As we help our earthly employers improve their business, so in our testimony and service for Christ we are helping to spread the gospel to the ends of the earth.

Whatever the service, it is worth doing well. The people who receive the promotions are the ones who work the hardest. To bring this honor and glory to God we must work and not waste our time or strength in idle talk or boasting. Abraham Lincoln once rode a crude steam boat up the Ohio river. He said that the whistle was so large that when they blew it it slowed down the boat.

Let us work for the Lord in life and testimony so that glory might be always brought to His glorious name.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

"Looking unto Jesus"—Hebrews 12:2.

I wonder how many of you have ever played the game of "Follow Your Leader?" When I was a girl we used to play it often. We would choose some one to be the leader. He or she would take his place at the head of the line and make all sorts of strange motions which we were supposed to imitate. When he ran, we ran; when he crawled on hands and knees, we did the same. Over fences, across creeks, through dark places, up ladders, wherever he went we went, and whatever he did we had to do. If we failed, we had to become the leader.

I think that everyone, even after growing up, plays "Follow Your Leader." Many people do things just because other people are doing them; says things just because others are saying them; and think things because other people are thinking them. That is all right, if others do, say, and think correctly.

We are great imitators. We copy others without thinking about it. For that reason we should be very careful about choosing our companions. If they help us to be better, we should keep them as associates. Otherwise it is better to stay away from their company. You know that if you place a rotten apple in a bag with good ones, the good ones will become bad.

All of our lives we play, "Follow Your Leader." Be careful what leader you choose.

Fathers and mothers are good leaders. Let us remember that, girls and boys. They always try to do their best for us. Sometimes we think that we know better than they, but you will find out when you grow older that they knew best. So follow their advice.

But father and mother will not always be with you and other leaders may not be safe to follow. I know one leader who is best for us. The Bible tells us about Him. That is Jesus. He said to His disciples, "Follow Me," and He says that to us. He never makes a mistake.

Years ago a lumberman lived in the forests of northern Michigan. One day he went into the woods to cut down some trees. The sun was shining when he started. He worked until late in the afternoon, when he noticed that a storm was coming so he decided to go home. He went in the direction from which he had come in the morning, but he found that he was going deeper into the forest. He took out his compass, and it told him that he was going in the opposite direction from that which he should go, but he said to himself, "I'm sure I'm right; the compass must be wrong." So he kept going on, but became more and more confused. He took out the compass again. It still pointed in the opposite direction. He became angry and raised his arm to throw the little instrument away. But something within him said, "Don't be foolish, the compass has never deceived you; give it a trial." He lowered his arm, turned around, and followed where the compass pointed, and came back to his cabin in the clearing just before the storm broke.

If we follow Jesus we will not go astray. He is the best Leader for every one, Let us look to Him.

With love, in Christ's Name,
Aunt Loretta.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 21

Subject: The Kingdom of a Thousand Years

1. Rev. 2:4. This refers to the last millennium of this old world's affairs, the last phase of human life as it is now constituted.

2. Christ's kingdom will last forever, not just a thousand years. Isa. 9:7; Daniel 7:27; Daniel 2:44; Psalms 145:13.

3. One of the first happenings in the establishing of the blessed kingdom will be the binding of Satan. Rev. 20:1, 2, 3.

4. Every true member of the true church will be like Christ and reign with Him during the millennium. Rev. 20:4.

5. The people of Israel will be the greatest nation, then. Jeremiah 31:31.

6. All nations shall worship Israel's God. Isaiah 2:2, 3.

7. There will then be universal harmony among nations. Isaiah 2:4.

8. Under the personal there will be no dictators, no Hitler, no Stalin, no bigoted church boss and lowly preacher. Isaiah 65:17-25.

9. What will be your place then? There will be

(1) Those who have risen in the first resurrection to reign with Christ.

(2) The rest of the dead, who are raised at the end of the thousand years for the awful judgment of the Great White Throne.

(3) Of earthly peoples, the Jew, and all the other nations.

10. God now makes it wonderfully possible for you to be for the thousand years with the reigning ones. Is your heart right with God? "I would give the world to have your experience," said one Christian to another whose life was powerful for God. "My friend," replied the other, "That is exactly what it cost me. I gave the world for it." Romans 10:9, 10; John 1:12.

"Health hint: In dropping remarks be careful whom they hit."

The little sins of great men are often responsible for the great sins of little men.—Dr. J. T. Stone.

"One of the best ways to keep a friendship is to return it."

The best slant on success is the "try-angle."—Michigan Christian Advocate.

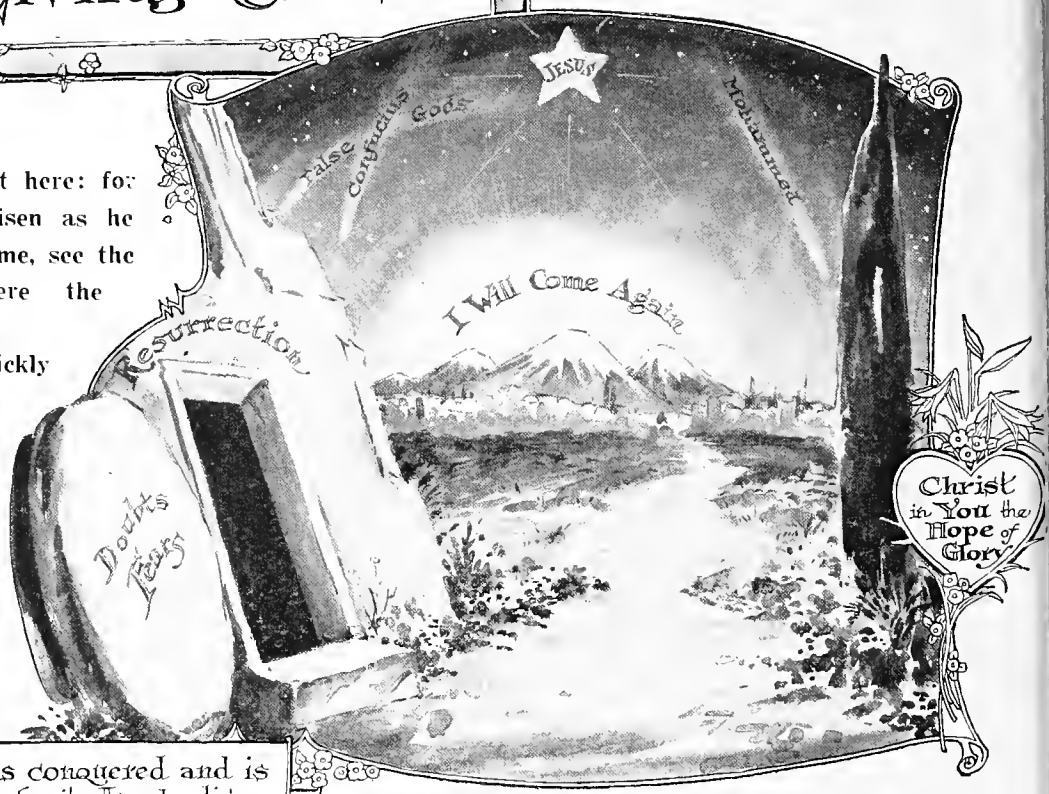
"Put any burden upon me, only sustain me.
Send me anywhere, only go with me.
Sever any tie but this tie which binds me to thy service and thy heart." —TheVoice

The Living Christ

HE is not here: for he is risen as he said. Come, see the place where the Lord lay.

And go quickly and tell . . .

Matthew 28:6, 7.



Christianity has conquered and is unconquerable, for its Leader lives

In the light of eternities to come the confusion and destruction of the present moment may seem as just another ripple on the stormy Sea of Time.

But some things will not diminish in importance.

1. Our Christian devotion to the cause for which we have been saved.
2. Our obedience to the will of our Heavenly Father in spreading His Gospel.
3. Our success in saving the lost at home and in foreign lands.

These things will not be erased by the delusions of humanity.

Easter time is the Christian's celebration of eternal victory. Christ conquered sin and death and Satan, our most powerful enemies. Let us invest anew in the spread of the Gospel of this victory which He announced the first Easter Morn. Your Easter offering is your investment in His Great Commission.

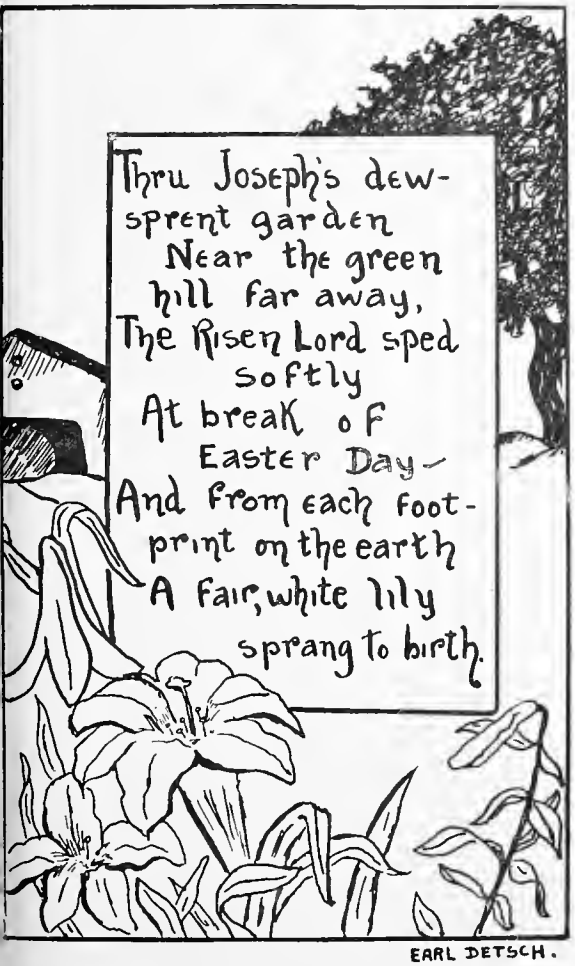
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INTERESTING ITEMS

THIS YEAR WE ARE OBSERVING EASTER at the latest possible date upon which it can fall. The last time Easter fell on the 25th was in 1886. It will not happen again for 95 years—2038. There is more than a possibility that most of us will not be here to celebrate it at that time.

FROM THE BRYAN, OHIO, BULLETIN we learn that even after our boys are called into the service of their country they find the teachings of their churches following them and bringing conviction unto salvation. Brother Stewart tells of two instances of this and of the placing of the names of two fine young men on their church roll.

MOST OF THE CHURCHES THROUGHOUT THE BROTHERHOOD are observing the Pre-Easter week with special services. Just a few that the bulletins call to our notice are: Dr. Lindower at Berlin, Pa.; Dr. Bame at Pittsburgh; Rev. J. Ray Klingensmith at Louisville, Ohio; John F. Locke at Canton, Ohio (the week before Passion Week); L. V. King, holding his own meetings in Ashland; Dean W. E. Ronk at Smithville, Ohio. Of course there are many others, but we have no way of knowing just who are scheduled for these services.

THE EDITOR AND WIFE had the privilege of being in the closing sessions of the meeting held by Brother J. Ray Klingensmith in the Warsaw, Indiana, Church, our home church. The meeting was enthusiastic and well conducted and the material gains were several. We will wait the report from Brother Porte.

Brother R. F. Porte is at present conducting a meeting for the Dutchtown, Indiana, Church.

FROM THE ROANN, INDIANA, BULLETIN we learn that Brother and Sister Smith Rose are the proud parents of another girl, Martha Louise, who was born on March 23rd. Congratulations.

FROM THE GOSHEN, INDIANA, BULLETIN OF APRIL 4th we learn that Brother H. H. Rowsey has been given a call for another year of service with the Goshen Church. The generosity of the Goshen Church was likewise expressed in a substantial manner.

1943 Camp Juniata Announcement Made

We glean the following from the Bulletin of the Third Church of Johnstown, Pa., and pass it on for your information:

"The Brethren Pennsylvania District Sunday School Board through N. V. Leatherman has announced that there will be a Camp Juniata this year, with the following dates:

"Young People's Camp .....June 29th to July 9th.
Junior-Intermediate Camp .....July 3rd to 9th

"It is stated that sufficient food-stuffs will be available to provide the meals, which solves one of the big problems."

It is encouraging to realize that in the face of the difficulties in which we find ourselves in such matters, yet the Church is ready and willing to go ahead and plan, and not plan only, but also to execute the plans made.



EDITORIALS

THE EASTER MESSAGE

The Christian's vital hope; the Christian's joy; ıe Christian's peace is bound up in the message of ıe resurrection. It is not a dead hope—it is not a ıomentary joy—it is not an earthly peace alone— is something that can be gladly received and prac- cally used. The author is Almighty God himself. he source behind it all is his gracious mercy. It ɔeaks not only of an inherited joy here on earth, but f an "incorruptible" inheritance that is at once im- erishable and incapable of decay—"undefiled" and ıat "fadeth not away." It is "reserved in heaven" ɔr you and me.

Just last week we learned again the "hard way" 'hat it means to have to travel a road where reser- ations were not made, when we traveled for over ɔur hours on a Pennsylvania train, being compelled ɔ stand all that time, only to find out, as we neared ıe end of our journey, that there were three Pull- ıan cars attached to the end of the train in which 'ere many vacant seats that might have been occu- ied had we been thoughtful enough to make inquiry t the station of embarkation. How much lack of omfort and inconvenience we might have missed ad we been thoughtful as to such possibilities.

Is it any wonder then that Peter bursts forth into veritable anthem of praise when he says, in I Peter :3, 4, "Blessed be the God and Father of our Lord esus Christ, which according to his abundant mercy, ath begotten us again unto a lively hope by the esurrection of Jesus Christ from the dead, and to n inheritance incorruptible, and undefiled, and that adeth not away, reserved in heaven for you." Here s a real Easter anthem for us all.

Speaking from Experience

Peter was speaking from experience. He was an ye-witness to both the pre- and post-resurrection cenes in the glorified life of our Lord. He saw Jesus lorified on the Mount of Transfiguration, and he aw Jesus after he had been crucified and laid in the ɔmb and finally after the resurrection proper. Some- ne has said, speaking of this passage, "It was as hough the apostle had said,I have this hope; I have ; new, and feel its enlivening, cheering, supporting ıfluence. It is the living, vital, life-giving hope of blessed immortality. Blessed be God, he has be- otten in me a lively hope by the resurrection of esus Christ from the dead."

It is this element in our own personal experience ıat goes so far in making this same resurrection a source of joy in this world. It is thus that the hope of eternal life is born within us. Christians are bound to feel the stirring of immortality within them. We may know—but we must also feel. We must *know* the truth of the resurrection, but we must also *feel* the truth of it. We know we live physically, because we breathe and move and think and speak. We know we will live hereafter, because He lives, and as the Word says, "Because he lives, we too shall live."

Speaking with Humility

The expressoin of Peter quoted above is not one of self-exaltation. Far from it. It is the language of humility. It rather is as if Peter spoke after this fashion: "Not that I am worthy of this hope. It is not that I have done aught to deserve it. However I have the hope and this causes me in deep humility to exclaim, 'Blessed be God who has given to me this hope through the resurrection of Jesus Christ from the dead.' "

So should each of us meet it. So should this great and undying hope lead us to a deeper humility in the presence of him who gave himself for us.

Speaking with Love and Praise

Who was to know more about the tender love of the master than Peter? Had he not sat at the feet of Jesus and heard him ask in tender tones, "Lovest thou me?" Had he not received deep forgiveness for a thoughtless and never-to-be-forgotten sin—the de- nial of the Master? How well and with what fervor could he say, "I love him because he first loved me."

What Peter felt each child of God can also truly feel. On the anniversary of his resurrection each one should carry in his heart a deeper feeling of rever- ence and love and praise than ever before. Yet each succeeding day that follows such anniversary should add to the thoughts of love and praise, not for one day only, but for all days.

Speaking with Devotion

Only those who have a devotion to the Master can say in reality, "Blessed be God." Devotion should find its outlet in living a life that is commensurate with the belief expressed. Our lives should carry at least a three-fold expression: 1. Walk as risen ones; 2. Talk as risen ones; and 3. Work as risen ones.

To realize what God has done for our salvation and to fill us with hope, makes us desire to conse- crate ourselves afresh to His service. Easter Day should witness a new enlistment of Christians in the service of God.

F. C. V.

With Jesus on the Day of Resurrection

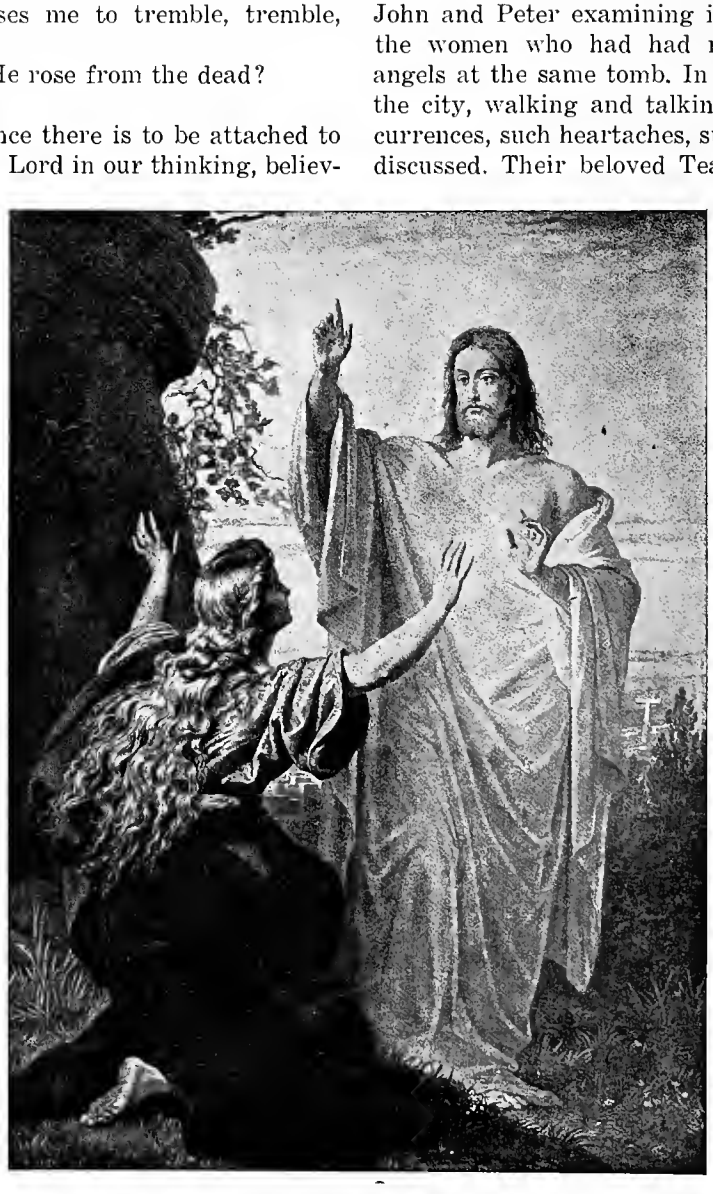
Rev. Delbert B. Flora

Fourth of Series

Luke 54:30-35

Were you there when He rose from the dead?
Were you there when He rose from the dead?
Oh! sometimes it causes me to tremble, tremble, tremble.
Were you there when He rose from the dead?

What grave importance there is to be attached to the Resurrection of our Lord in our thinking, believing and living! "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved." "If Christ be not raised, your faith is vain (empty, valueless); ye are yet in your sins." We should tremble. Too many people do not really believe in the Resurrection of Christ and the general resurrection of the dead which is to come, some to life everlasting and some to everlasting destruction. They make a show of believing it on Easter, but it goes little further than fine clothes and fashion parade or extra special church services and programs.



We must project our thinking and ourselves into that time long ago when the bonds of death were discovered inadequate to keep the crucified Lord of Glory in the tomb and the spirit world. We must go back and place ourselves where we can observe and feel.

Being with Jesus on the day of His Resurrection gives a glow to the heart.

That is the testimony of two of His disciples. Who they were we do not know. And they should know, they had a right to know, for as they walked from Jerusalem on a certain first day of the week to Emmaus, about seven miles distant, they had a most convincing and enlightening experience. Word had come that forenoon about the empty tomb, about John and Peter examining it, and about certain of the women who had had moving messages from angels at the same tomb. In the afternoon they left the city, walking and talking. Such unheard-of occurrences, such heartaches, such puzzlements as they discussed. Their beloved Teacher, arrested, beaten crucified. They had hoped that He was the Deliverer of Israel. And now His empty tomb! What could have happened Some said that He was alive again, others that the body had been stolen. With heavy hearts and slow, leaden feet they trudged along.

As they made their way a Stranger joined them, at some intersection, possibly He listened and questioned. Then — who was this Man?—He began to explain the Scriptures about the Messiah. This was no ordinary pilgrim come to Jerusalem for the festival This was a Master knowledge. The two were deeply drawn the Stranger. Their thoughts took a turn Courage and faith swept back into their despairing hearts like fire from above upon an abandoned altar. Hope, such a little time ago dead, now returned to swell their hearts and glow within their bosoms.

The world of today is hoping, hoping—. "Hope springs eternal in the human breast." But all hope is vain and misplaced if the risen Lord Jesus Christ is left out of the picture. His very presence emanates a vibrating hope, assured hope. It shines and flows from Him as strongly and inevitably as heat and

ight from the sun. He is the Sun of righteousness, iving, warm, real.

Being with Jesus on the day of His Resurrection pens the eyes of understanding and belief.

The day was far spent, evening was upon them as he two with the Stranger arrived at their stopping lace. They stopped, but He made as if to go on. But, o, He must remain. He consented. For some reason t did not seem strange that He took the head of the able when they prepared to eat. It may have been omewhat out of the ordinary when a Stranger icked up the bread, broke and blessed it, but not too nexpected in this case. But look at those mannerisms; listen to that voice, its cadences; and those words! Oh! Joy, joy, what joy! It is the Lord! He is risen indeed! But there, there—He is not there now. What matter, He is alive, risen!

Doubting Thomas saw Him, heard the invitation o feel the nail holes and the spear thrust, and could nly say, "My Lord and my God!" He no longer doubted. Everything was confirmed. "Simon, when hou art converted (turned again) strengthen thy rethren." "Yea, Lord; Thou knowest that I love Thee." Yes, having seen the risen Christ, He became he Rock. No more did he waver and vacillate. Why? Because he was with Jesus on the day of His resurrection.

If we do not know and believe that Jesus rose from he dead, all else of Christianity is more or less pointless and incomprehensible. But being with Him who vas dead and is alive for evermore, everything is in ts place for us. His birth? Certainly it was Virgin irth. Only one so born could rise as He did. The uture? "We shall be like Him; for we shall see Him s He is." My sin? All cared for, too, for He who ied and rose, died to bear my sin away and rose to onfirm everything and to give life to me. Only believe, and being with Him makes one believe.

Being with Jesus on His day of Resurrection speeds the feet with good news of life for a dying vorld.

Having recognized the Lord at the table, the two vithout delay started back over the hilly road to Jerusalem to tell the other disciples. Did they stop along the way to admire the starry sky or sniff the spring breezes? Did they think of their weariness rom the day just passed? No. One thing, only one hing could they give thought to. The Lord is alive and we must tell the others the wondrous glad news! Hungry? They had meat that the world knew nothng about. At last they entered the city, then hurried to that upper room where they expected to find some of the others. Yes, there they were, the door ocked for fear of the Jews. Our friends were admitted to the agitated circle. They were told and they old the good news. He is alive! An unbelievable hing, to be sure. But they had seen Him, had talked with Him, had seen Him break the bread as He always did.

Then Peter preached the Resurrection of Christ. John preached it. Mark wrote it. Luke and Matthew did likewise. Paul preached and wrote it, too. They preached it, suffered for it, died for it. The news and evidence of that Resurrection gave speed and determination to their footsteps. They preached the unsearchable riches of the Resurrected Christ. Because He lives, we shall live also.

A dead Christ might have been a teacher and wonderworker, and remembered and loved as such. But only a risen and living Christ could be the Savior, the Life, and the Life-Giver—and as such be preached to all men. This is the foundation of the Church, the inscription on her banner, the strength and comfort of every Christian heart, and the grand hope of humanity:

"The Lord is risen indeed."

—Elkhart, Indiana.

HUMPTY DUMPTY CHRISTIANS

"Humpty Dumpty sat on the wall,
Humpty Dumpty had a great fall."

According to the Mother Goose rhyme he was broken into so many pieces that all the king's horses and all the king's men could not put him together again.

I have never been able to understand what an egg like that was doing on a wall. But then, some Christians have tried to walk on the wall separating the Lord's pasture from the devil's back yard. Many of them, like Humpty Dumpty, have slipped and fallen and been dashed to pieces. But there is this difference between these Christians and the character of Mother Goose fame: The Christians can be put together again. But the way most churches and pastors neglect these Humpty Dumpties, one is almost compelled to believe that their restoration too is impossible. Sometimes it takes years of spiritual culture to get a soul into the church. If this person has an unfortunate slip or suffers a nasty fall, every effort should be made to bring him back into the stream of God's grace. It is easier to recover such a one for the Lord than to find a new convert to take his place.

Churches that neglect the Humpty Dumpty Christians may be wasting some of their greatest potential resources. Remember, Peter was a put-together Humpty Dumpty Christian.—J. S. R.

Peter was very different after Pentecost. No wonder Jesus insisted upon the disciples awaiting the outpouring of His Spirit. The same agency has changed many lives from ordinary to extraordinary. —The Free Methodist.



After Death, What?

An Easter Meditation

Dr. R. R. Teeter

When Job exclaimed from the depths of his suffering, "If a man die, shall he live again?" I will not endeavor to say whether he was giving expression to a doubt or to a hope. Suffice it to say it was a question in which he was vitally interested.

Centuries later, when the Greek philosopher, Socrates, was brought before his judges and condemned to drink the fatal hemlock, because his teaching did not conform to that of those who sat in the seat of the mighty, he comforted his friends with the words "Be of good cheer about death, and know as true this one thing: that to a good man, whether living or dead, no evil can happen; and that he and his are not overlooked by the gods. Neither has this that has happened to me come by chance. But this is clear to me, that to die now and to be released was better for me."

This statement from one who lived before the "Gospel of grace" was made known to mankind, was an expression of high hope entertained by one who had meditated long and who had given deep thought to the virtues of life as understood in the age in which he lived.

Again, centuries later, another philosopher spoke out of deep experience and much meditation when Paul wrote, "Christ Jesus, who has brought to naught death and has brought to light life and incorruptibility by means of the Gospel."

These three references are given to show that throughout the ages men, widely separated by time and circumstances, had their minds turned toward the question of my topic.

At the very time of the resurrection of our Lord there was but a meager understanding of this question. In relating the incidents of the morning of that "Glorious Day," the Gospel writer says, "For as yet they knew not the scripture, that he must rise again from the dead."

If this can be said of Peter and John, need we be surprised at the astonishment of Mary Magdalene and the other women when in their haste to administer the last sad rites, to the one they loved, postponed because of the near approach of the Sabbath and now, after regrettable delay they, even before the light of day, rush to the tomb, only to find it empty, and the object of their devotion nowhere in sight? But Mary, who loved much because she had been forgiven much, lingered around the empty tomb weeping. Her weeping and her humility, as she "stooped down" to look in to the place where her Lord had been laid, brought their reward in the vision of the two angels left to guard this hallowed place, and in their speaking to her. Then, with eyes blinded by tears, she turned, and without recognition faced her beloved Lord, becoming conscious of his personality only as in tenderest tones he spoke her name, Mary.

I am made to wonder if, when we are overcome with sorrow, we do not miss the comforting presence of our Lord because of our tears.

In many ages it has been said "The world has never faced such a time as this." And, I presume that statement has often been true. But whatever has been the situation in the past, it surely can be said today, that never before has the human family been brought face to face with such conditions as are now really "world wide." Just why, or how this unparalleled condition has been brought about, I will not endeavor to say; but surely as we think of the suffering and death of really millions of human beings in this tremendous struggle, there must be some source of comfort, some gleam of hope to give courage to those who die, but also to those who are left at home who wait and wait, and many times in vain for the return of loved ones.

No matter what our aims are for the building of a better world after this tremendous struggle has come to a close, yet, with Paul, we are compelled to say, "If only in this life we have hope, we are, of all men, most miserable." Let us then accept in its fullness the statement of Jesus, "I am the resurrection and the life; he that believeth on me, though he die yet shall he live; and whosoever liveth and believeth on me shall never die."

—Ashland, Ohio.

DR. W. I. DUKER, President
DR. L. E. LINDOWER, Treasurer
The National Sunday School Association of The Brethren Church
REV. E. L. MILLER, Vice President
REV. N. V. LEATHERMAN, General Secretary

Objectives And Organization

(The material for this column was selected by H. H. Rowsey, Administration Division Superintendent)

The purpose of this communication is not to discuss the subjects at the head of this column, but to share with you quotations that have been helpful to me and to other Sunday school administrators.

Each year we should give some serious consideration to the objectives of our Sunday Schools. As we think along this line, objectives as set forth by others may be helpful to us. With this in mind I share with you the seven objectives of Christian education, as formulated by the International Council of Christian Education representing forty-one denominations. They are as follows:

"1. To lead growing persons into a personal relation to God.

"2. To give growing persons an understanding and appreciation of the life and teachings of Jesus, lead them to accept Christ as Savior, Friend, Companion, and Lord and to lead them into loyalty to Christ and His cause.

"3. To develop in growing persons the ability and desire to identify themselves with and to participate in the life and work of the church including its world mission.

"4. To lead growing persons into a progressive and continuous development of Christlike character.

"5. To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a world order in which the Spirit of Jesus Christ will be manifest in all human relationships.

"6. To lead growing persons into a Christian interpretation of life and the universe, and to develop the ability to see therein God's purpose and plan.

"7. To develop in growing persons a knowledge, understanding, and appreciation of the Bible, and other records of the best religious experience of the race."

Dr. Albert H. Gage in his book "Increasing Church School Attendance" (Zondervan) has many splendid suggestions for Sunday School administrators. Some paragraphs entitled "Poor Organization" bring practical pointers on a problem that perplexes most Sunday School administrators and teachers. These paragraphs follow:

"A boy was once asked by his parents why he left a certain Sunday school. He replied, 'Aw, the fellows there are so noisy! The teacher lets them get away with too much.' That boy left the church of his parents, where he would naturally have attended, and went to another school where there were strict discipline, fine organization, and a reverent spirit. The strange thing about a boy is this: 'He does not like the person or the institution that does not make him mind.' This is true in the home, true in public school, true in the playground, and true in the church. Sometimes a teacher or an officer in a church or in a school gets the idea that if he insists upon order and reverence, the pupils will leave. The exact reverse, however, is true. They will leave unless the church maintains order and reverence. Of course a boy will 'crab' and try to get away with anything, but once he knows that the law of the school requires cooperation and reverence, he will fit in and will stay by that school far longer than if the school caters to him or tries to make it easy for him.

Boys and girls are trained in promptness and regularity of attendance and in prompt obedience in the public schools. The church school has no right to break down these fine principles. Rather it should build upon them and maintain as high a standard, or higher, than the public schools maintain.

To permit pupils to race about the corridors of the church school, to play tag in the sanctuary, or to be noisy or irreverent in their classrooms is not only bad manners but is also bad teaching and bad religion."

Goshen, Indiana.

The only way to meet the tragedy of this hour in the world is to decide to go through it and beyond it by planning a forward movement . . .

Christians are people who are at their best when things are worst. They have a way of rescuing victory out of the heart of tragedy. The people who could take the worst thing that could happen to them —the death of their Founder—and turn it into the best thing that could happen to the world, are not a people who are going easily to succumb in this crisis. We Christians were born out of the crisis of the Cross, and we do not intend to wilt under this crisis.

—Dr. E. Stanley Jones.



The Fourfold Church

II. The Church Militant

Rev. J. G. Dodds

The more the Church of Christ is persecuted, and the more it suffers by crucifixion, by bonds, by torments, by death from wild beasts, the more is the confession of Christ and faith in Christ made known; and so the more do men become faithful to the name of Jesus, and acknowledge His favor.

Our crucifying of the world does not require any secession from the world, nor a withdrawing of ourselves from the society of men, nor the casting away the property or possession of the necessaries which we possess. It is an easier thing to throw away our master's talents than faithfully to improve them.

The world punishes us for our refusal to conform to its customs and its laws—for our refusal to fall down and worship the golden image which its leaders have set up. The hatred of the world to the Church is an ever abiding hatred, and one which constantly breaks out in the persecution of Christian men. Loyalty to the claims of Jesus to guide the life by Christian morality, and to command the obedience of the intellect to the Christian faith, provokes hatred today as much as it ever did. See this spirit in the sustained persecution for the faith which the Christian is often called on to brave in the home, the shop, the office, or the school. God alone knows when this passion will become incapable of restraint, and when the Church shall need her martyrs again.

The Church of Christ enters into human history, and her annals are intertwined with those of the kingdoms of this world; more, they have been at times chequered with degradation and crime. She interpenetrates natural society; and she has relations to civil governments, which are matters of ordinary business and discussion. Her ministers are, like other men, in their individual capacity, liable to infirmities and error, and depending for their usefulness very largely upon their personal character and individual acquirements. Her doctrines are stated in human language—sometimes in the very language which more natural thought has employed in the service of human philosophy. Her scriptures, at first sight, are like any other book: they are history, ethics, correspondence. Ecclesiastical history may be divided into the history of the Church (strictly so called), history of prophecy, and history of Providence.

The first describes the times of the militant Church, whether it be fluctuant, as the Ark of Noah; or movable, as the ark in the wilderness; or at rest, as the ark in the temple. That is the state of the Church in persecution, in transition, and in peace.

The second, history of prophecy, consists of two parts: the prophecy and the fulfillment, and therefore the nature of such a work ought to be that every prophecy of the Scriptures be sorted with the event fulfilling the same, throughout the ages of the world.

The third, history of Providence, contains that Divine correspondence which is between God's revealed will and His secret will. It may be so obscure, that for the most part it is not legible for the natural man—no, nor many times to those that behold it from the tabernacle. Yet it pleased God for our better establishment, and confusing of those which are "without God in the world," to write it in such texts and capital letters, that, as the prophet said, "he that runneth by may read it." Such are the notable events and examples of God's judgments, chastisements, deliverances, and blessings.

The Church's history is as conspicuous as the sun in the midst of the heavens. As clearly as we can trace the day backwards to the dawn, can we trace the life of the Church back to the Christian era. In the 75th year of Rome she was not in existence. A hundred years later she not only existed, but had spread so widely from Palestine over the provinces of the Roman world, and had struck her roots so deeply into the hearts and consciences of mankind that the whole strength of the iron empire was inadequate to destroy her. In the 850th year of Rome the Church was already a power in the world, with a definite faith and a collection of sacred books, and an internal organization and an active missionary

agency. The links of her unbroken succession from that time to this are among the most indisputable facts of human history.

This is a day of widespread unrest in many fields. The political world is in turmoil. Nations are unsettled and restless. The business world is disturbed as it has not been for many years. There is widespread religious unrest. A spirit of pessimism and defeat has a grip on multitudes of people.

In these days we need to magnify the Church of Jesus Christ. We need to appreciate the meaning of church membership. Membership in the Church of our Lord carries with it certain responsibilities and obligations. We need to be giving emphasis to these things. We need to stress the fact that laxity on the part of members of the churches puts the cause of Christ to open shame.

We need to think of church membership in a universal sense. When we become a member of the Church, we become a member of the body of Christ. We need so to magnify the Church that members moving from one community to another will consider themselves a member of the Church in the community to which they have moved, without invitation or urging. We need to give serious consideration to the matter of stopping the great loss in membership through the removal of people from one community to another.

We need to continue to stress the preaching of the Gospel. I would not minimize anything else in the program of the Church, but I would magnify the preaching of the Word.

"Preach the Word." "Go into all the world and preach the Gospel." The preaching of the gospel of Jesus Christ is the supreme business of the Church, that through the preaching of the gospel men and women may be saved.

Let us continue the work that has been carried on until now. Let us go forward to greater things that are ahead. This day calls for great faith. It calls for consecrated lives. The fields are white unto the harvest. Let us pray the Lord of the harvest that he send forth laborers and then let us be ready when the call comes to us. The Church has always been a lily among the thorns, yet flourishes still. This bush is yet far from being consumed, although it has seldom or never been out of the fire.

Believe that how low soever the Church be plunged under the waters of adversity, it shall assuredly rise again. There is no fear of ruining that people that thrive by their losses, and multiply by being diminished. Be not too quick to bury the Church before she is dead—stay till Christ has tried His skill before you give up all for lost.

The Church's victory is not only a final one at the end of time; it is a progressive victory in every age. Herein consists the triumph of the Church in history; in virtue of the indwelling Spirit, she continually renews herself. After every interval of corruption and dissolution, when she lay in ruins, when faith seemed to be vanquished by the world, she has risen anew, like life from the dead. That vision of the prophet Ezekiel—wherein he saw the valley of dry bones, and behold, they were very dry, and the Spirit of the Lord came and breathed upon the slain, and they lived again, and the breath came into them. That vision is a parable of the Spiritual resurrection of the Church, repeated in her history from age to age. This fact that the Church has never wholly died out, but ever rises anew from the dead, is a pledge, a certain surety, of her future glory.

(To be continued)

Smithville, Ohio.

WHICH WOULD WE RATHER LOSE THE WAR OR BOOZE?

By Dr. J. Raymond Schmidt

Gen. Supt., National Civic League

Washington, D. C.—Is liquor an asset or a liability in time of war? This question is constantly recurring as the war increases in scope and intensity. Modern, motorized and mechanized warfare calls for soldiers whose brains have not been befuddled by drink. There are frequent admissions that the use of alcohol constitutes one of the main causes of military inefficiency.

Beer and liquor barons are said to be none too cheerful under the double barrage of charges that their traffic is interfering with military efficiency and industrial production. They are said to be assembling the strongest lobby ever known in Washington to influence Congress against the enactment of any legislation hostile to their predatory business. Apparently they are in the mood of preferring to lose the war rather than lose their legal right to exploit fellow American citizens for private gain. Any legislative interference with their present exploitation of men in uniform will be the signal for the brewers and distillers to get into battle formation.

Such legislation in the form of the so-called Sheppard bill is now before the 78th Congress. It was introduced on March 10 by Senator W. Lee O'Daniel of Texas. Fortunately it bears the same number (S. 860) by which it was known in the 77th Congress. The bill provides "for the common defense in relation to the sale of alcoholic liquors to the members of the land and naval forces of the United States" by banning beer and liquor sales at or within military and naval centers and conferring power upon the Secretary of War and the Secretary of the Navy to establish zones around said centers wherein the sale of alcoholic liquors "shall be unlawful." The bill was referred to the Senate Committee on Military Affairs.

Another approach to the same problem is contained in a bill (H.R.1548) introduced by Representative Sam M. Russell of Texas on January 27. This bill provides "for the common defense and for the protection of the health and morals of persons in the military and naval forces of the United States" by making it "unlawful to sell, trade, barter, transfer, ex-

change, or give any alcoholic beverage containing more than 1 per centum of alcohol by volume to any individual who is wearing a uniform of the military or naval forces of the United States." The terms of this bill are substantially the same as contained in the law governing sales of strong drink to service men during World War I. The Russell bill was referred to the Committee on Military Affairs of the House of Representatives.

Liquor Advertising Under Fire

Friends of temperance are indebted to Senator Arthur Capper of Kansas for again stressing the need of legislation "to prohibit the transportation in interstate commerce of advertisements of alcoholic beverages." A bill (S.569) for the above purpose was introduced on January 25 and referred to the Committee on Interstate Commerce.

Two bills aimed at prohibiting the advertising of alcoholic beverages over the radio have been dropped into the Congressional hopper: one in the Senate and one in the House. The Senate bill (S.682) was introduced by Senator Edwin C. Johnson of Colorado and referred to the Senate Committee on Interstate Commerce. The House bill (H.R.1924) was introduced by Representative Francis D. Culkin of New York and referred to the House Committee on Interstate and Foreign Commerce.

Washington Outdrinks the Nation

There is a feeling abroad in the land that the liquor problem is more acute in Washington than anywhere else in the nation. This feeling may be traced to figures recently published in The Pathfinder to the effect that Washington is drinking annually 5 gallons of hard liquor per man, woman, and child, four times the average national per capita consumption. In the face of this astonishing record two bills already pending in the 78th Congress should attract attention not only in Washington but the country at large.

One bill (S.790-H.R.1481) would amend the District of Columbia Alcoholic Beverage Control Act to prohibit the issuance of alcoholic beverage licenses, excluding hotels, "if such premises are within 600 feet of the nearest boundary of premises on which is located a school, church, playground, public library, eleemosynary institution providing housing for the indigent, soldiers home, Army post, Navy ward, or Marine barracks." Another feature of the bill prohibits licenseholders from advertising the price of alcoholic liquors on hand for sale.

Senate sponsor for the bill is Senator Pat McCarran of Nevada, chairman of the Senate Committee on the District of Columbia, to which the bill was referred. In the House the bill was introduced by Representative John L. McMillan of South Carolina and referred to the House Committee on the District of Columbia.

The bill really needed to solve the wartime liquor problem in the Nation's Capital was introduced on January 6 by Representative U. S. Guyer of Kansas. It bears the number of HR.350 and provides for outright prohibition of the liquor traffic in the District of Columbia. The Guyer bill was likewise referred to the Committee on the District of Columbia of the House of Representatives.

—O—O—

BEING TRUE

Are we Christians being true to our friends? Can we be true to them without making an effort to lead them to Jesus Christ? It is said of Dr. A. F. Schauffler, of New York, that when he was crossing the Atlantic years ago, he was sitting on deck not far away from a man who was reading from Ingersoll's "Mistakes of Moses." The man had a group of friends around him and they were having a merry time. After a little they began to sneer at Jesus Christ. Dr. Schauffler quietly arose and said: "Jesus Christ, of whom you are speaking, is my Friend. I owe everything I am to Him. If you must mock at His name, I wish you would go where I cannot hear you." Instantly a hush fell upon the group. One by one they walked away as if ashamed to have been there. Several days after, when the boat landed in New York, Dr. Schauffler was approached by a stranger, who said: "I wish to thank you for being true to your convictions the other day. I am a professing member of the Church, but I am afraid I have not been very true to what I profess." In being true to yourself, you were true to me. It is not necessary to have the strength of Sir Galahad, or the power of St. Francis, to be great. All we need is simply to be true.

NOTICE TO MEMBERS OF THE PENNSYLVANIA DISTRICT

The Pennsylvania District Conference will be held according to schedule, at the Vinco Church. The conference will be shortened one day—it will open on Monday evening, July 19th and conclude with the Wednesday evening, July 21st, session.

Those responsible for the various programs usually included in the printed program are urged to get their material to the conference secretary not later than June 1st.

Floyd S. Benshoff, Conference Secretary
148 Wilson Street,
Johnstown, Pa.

MAN'S LONG STEP

God spoke— and then the human race was born
When all was new and perfect on the earth;
And living things had potency in birth . . .
He made of light and darkness eve and morn.—
He placed Man in a garden to adorn
And culture it; to eat of it—no dearth
Was it to have—God watered it . . . With mirth
And smiles of love He kept away all scorn

Till Man deceived by one beneath his kind
Took orders, second-hand, and disobeyed . . .
Believing God had lied, he changed his mind
Concerning life—of death, seemed not afraid:
He thought he'd know as God, and, knowing, find
The way of life—but, blinded, was dismayed.

H. A. Gossard.

THE LIGHT OF EASTER

By The Rev. J. Harold Gwynne

In a world of death and sorrow,
And of ever deepening gloom;
We may hear the Angel's message
Of the Saviour's Empty Tomb.

When the Truth and Right seem buried,
Nevermore to come to light,
We can seek their resurrection
By the Risen Saviour's might!

When our pathway down the future
Is obscure and filled with dread;
Let us trust the God of Heaven
Who upraised Him from the dead!

With our hearts bereft and lonely
For our loved ones gone away;
Let us praise our living Master
For the light of Easter Day!

Give us faith, O blessed Saviour,
To be victors in the strife;
With the cross our badge of service,
And our Crown Eternal Life.

Martins Ferry, Ohio.

—o—o—

EASTER

By Robert Arthur Elwood

The shades of night have fallen
The curtain of dark is here,
The moon appears in glory,
The stars are bright and clear.
The snow-clad hills are sounding
Winter's last refrain,
Spring is in the offing,
The birds do sing again.

All nature tells the story
That Easter brings anew,
Death is a beaten enemy
Since Christ did life renew.
All hail the Victor, Jesus!
As He did, we will do.
We enter greater living—
This is His promise true.

The cross will bring its pain,
The grave will claim its own.
His Day is sure approaching.
He will claim His Throne.
Around that throne in glory
His loved ones will appear,
To share His triumphs glorious
'Mid everlasting cheer.

Absecon, New Jersey.

NOT HERE, BUT RISEN

By Fred Scott Shepard

"He is not here, for he has risen" (Matthew 28:6).

"He is not here!" The power of death
Could not the Prince of glory bind;
He victor is—seek not the Lord
With the darksome grave to find.

"He is not here!" The rock-hewn tomb
Could not the King immortal keep;
"O Grave, where is thy vict'ry now?"
Rejoice, sad hearts, no longer weep.

"He is not here!" For He hath risen
And sitteth now at God's right hand;
Why should we ever doubt or fear,
Since in His righteousness we stand.

Not in the tomb, but on the throne;
This gracious news to others tell;
In confidence to Him draw near,
For Jesus lives and all is well.

—o—o—

"'TIS FINISHED"

By Ruby G. Morton

The world grew quiet,
Solemn, still;
As darkness
Draped the spectral hill.
"'Tis finished!"
How the piercing cry
Cut through the gloom,
And echoed
To the farthest tomb!
That cry has sounded
Down the years.
It wounds the heart
It causes tears,
And yet—but for that cry
My soul would never know,
That saved from sin
Are such as we.
So might we die—
But for his love
"'Tis finished!"
Hear the cry!

—Michigan Advocate.

—o—o—

GOD'S WORK GOES ON

O. Ray Burgess

God's work must still go on
Although a war is raging
Between his creatures on
This suff'ring, changing earth;
Resounding from each house of God
Our pledge of true devotion
Then shall some day (I know not when)
Bring to our world, new birth.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

"Can the flag grow without water?"—Job 8:11.

The flag which the Bible speaks about is a sort of meadow grass which grows in swampy places or on the banks of a river or stream. In the rainy season it is green, but in the dry season it becomes dead and turns brown. It cannot live without water.

Grass and flowers do not grow in the desert. It is a dry stretch of sand. People cannot live there long unless they provide a supply of water. But do you know that the desert can be made into the most beautiful fields and farms? By irrigation, the driest land can become the finest garden spot. Water is brought from the distant mountains through ditches or pipes then allowed to run through many small ditches all over the sand, and it becomes fertile.

Some people's souls are dried up like the flag that has no water. They are selfish, disagreeable, and unhappy. We call them "Desert Souls." They need irrigation with the water of life. Jesus can give it to them if they will ask for it.

Flowers and trees cannot live without water, and neither can human beings. We can get along without food for a longer period of time than we can without water. We ought to drink a great deal of it, if we want to keep in good health.

God has been very good to us in giving us plenty of it. Two-thirds of the earth's surface is water, and we can get all we want if we know where to go for it. In some parts of the earth it is so scarce that it is sold by street vendors, and every drop is so precious that none of it is wasted.

You cannot drink ocean water, it is too salty, so when a vessel puts out to sea they take plenty of fresh water. A sailing vessel was bound for South America with several passengers aboard. For weeks there was no breeze and they drifted along. The drinking water gave out and the people suffered terribly. Their throats became dry and parched and their tongues were thick and swollen. The sun was very hot and many died from drinking ocean water. One day a man crazed by thirst let down a bucket, determined to drink even the briny water. Imagine the delight of all when he drew up fresh, pure water. All eagerly drank and were saved. They had entered the mouth of the Amazon River which empties into the ocean.

Isaiah said, "Ho, every one that thirsteth, come ye to the waters. Drink and your soul shall live." He meant to say that people couldn't live without God. We need God just as much as we need water.

When Jesus was upon earth, He sat down one day at Jacob's well. He was thirsty and asked a woman for a drink. He knew that there was something more important for people than water so He said to her, "He that drinketh of this water shall thirst again, but he that drinketh of the water that I shall give him shall never thirst." He was speaking of the water of life which He came to give us. If we believe on Jesus He will give us that water. If we drink it our souls shall live.

Ponce de Leon, the Spanish explorer, heard about a fountain of youth located somewhere in Florida. He wanted to drink of its water and live forever, always being young. He never found it, but we know where the real fountain of life is. Jesus has the water of life for us. He is ready and glad to give it to us. He said, "I will give unto him that is athirst of the fountain of the water of life freely." "Whosoever will let him take of the water of life freely."

With love, in Christ's Name,

Aunt Loretta.

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

1. When you are looking for certainties, turn to God.
2. We welcome you to our Services Today. Worship and Fellowship in the Spirit of Prayer.
3. Sunday is the Golden Clasp that binds together the volume of the week. Observe it! Keep it Holy!
4. So live that others shall say of you, There walks a true Christian.
5. How to approach God:
   B—lieving
   O—beying
   L—oving
   D—epending
   L—ooking
   Y—ielding

DO

Be prompt and accurate in matters that concern other people.

Organize your own work so as to accomplish as much as you can in the least possible time.

Find time to do something for someone else every day.

Make time to help in at least one phase of the work of the church.

Take time for prayer and meditation and see this crazy world from God's point of view.

DON'T

Expect as much of others as you expect of yourself.

Get so wrapped up in your own work that you cannot see the other person's point of view.

Rush so hard at your work at home, in the church, or in service organizations that you lose your poise.

Forget to put permanent values ahead of changing ones.

Train in the high chair to avoid the electric chair. —J. Edgar Hoover.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 9, 1943

"FAMILY ADVENTURES IN CHRISTIAN LIVING"

Ephesians 6:1-4

For The Leader

The family has always been the unit of social and religious life. When the family is kept intact, with parents in their rightful honor, and children in obedience, we have an organization which can face any tragedy or circumstance. Yet today in our country we see many things which prevail to upset this family unit. These things are not for the best.

We should strive to spend more time together as parents and children. From our parents we learn the wisdom and judgment of years. From us, they learn new ideas and methods. All in all, family life can be much fun, and more fun and joy if we center our family life in Christ. It is timely that we consider the things which combine to make our family life what it should be.

DISCUSSION

1. THE FAMILY ALTAR. Read back through the Old Testament history and see once again of Abraham, of Isaac, of Jacob, etc., and their family altar of worship. Then ask ourselves if we are better than they. If these men, and their families, living in the day of the unwritten word and of paganism, needed the family altar, how much more do we need it today. We may be enlightened, intellectually, knowing more about the world and the universe, but we are still a people that need to worship God constantly. All our increased knowledge has only served to draw us farther away from God, as a country.

The family altar is considered "old-fashioned" by many. Far too many people consider themselves too busy to take the time for it. It is a real problem in our complex society today, with school work, work at all hours, social engagements, etc., to find a time suitable for the whole family. Yet if we desire in our family to have the family altar, we shall find a time for it.

The family altar serves to unite the family. It is a wonderful and satisfying adventure in family living. Here we meet God, here we express the thoughts of our minds, here we receive vision and strength for the busy life of another day.

2. A GUARD AGAINST DELINQUENCY. Our daily papapers are full of alarming stories of the increase of immorality, crime and petty lawlessness on the part of teen age young people. As a bird cannot fly until a precise certain age, so neither can our young people be expected to cope with the problems of life until they have reached the top of the teen age. As the same birds need the help of a mother bird, so these same young people need the help of parents in their problems. Which all goes together to show that when parents are both at work, with young people on the loose, trouble is bound to follow.

God gave us parents to train us, instruct us in the ways of life, and to provide for our welfare until we have reached the age when our own wisdom and judgment permits us to go alone. God gave us parents to lead us to Christ. Unless our parents have done these things, they have failed somewhere along the line.

As young people, we are to respect and honor our parents. We are to follow their instructions. We are to help them and obey them. Unless we do this, we are not measuring up to what is expected of us. There is only one issue when we, as young people, can be justified in disobeying our parents. That one is on the matter of taking a stand for Christ. If our parents, perhaps unchristion, try to keep us from accepting Christ and coming into the Church, then we should pray to God for strength to take our stand for Christ alone.

If our family life were kept secure, with instructions by parents, and obedience by children, our juvenile problems would largely disappear. In spite of much belief to the contrary, it is still true, that "man by nature desires to sin and to go down into evil living. A person does not naturally "live better." Lack of proper supervision does not bring a finer life, but brings just the opposite. A fine family adventure is for parents to train up their children in the ways of the Lord, and for children to obey their parents. These young people shall be the upright Christian citizens of tomorrow.

3. LOVE, THE KEY TO FAMILY HAPPINESS. Harmony is necessary to the successful operation of any business, organization, or machine. A radio will not bring in the sound from the ether unless each tube and control within itself is in balance and harmony. It cannot bring in the music unless it is in harmony with the sending station miles away. When we turn the dial of our perfectly balanced radio we are harmonizing the vibration of the radio to that same vibration of the station we tune in. This is harmony.

Also, there must be a power which makes our radio work. When we come to family life it is just the same. Each member must be in harmony with other members of our family. There must be no jealousy, contention, abuse, misused authority, or disobedience of proper authority, All must work in harmony so that we can "tune in with the infinite." There is a reason for being tuned in harmony as a family, to God. For what we show forth from our family as such, will be the sweet heavenly music so much needed in the world today.

Christian love is the power which operates our family life so that this can be done. Love blots out the other's mistakes and helps us to overlook the misunderstandings. Love is the power which helps us to do things to aid the other members of the family. Let us keep the power of Christ's love pulsating through our family life. For it is the power which enables us to "harmonize" with God. In so doing, our life will radiate the salvation of Christ to others.

4. WHAT YOUNG PEOPLE CAN DO. When so many young people have literally taken the ruling hand in their families so that parents must bow to their every wish and whim, we young people should seek out the scriptural method so that we shall avoid the terrible fate in store for them. We are taught to obey our parents and respect them. We should aim to please them at all times. If they are unchristian, we should set Christian examples for them.

If we feel our parents are "unjust," and sad to say, some are, we should go to our Pastor and talk matters over with him. Many serious difficulties can be avoided in this way. This matter of family adventures in Christian living can be helpful for a lifetime for all. Families should attend church in a body. We young people can encourage this, and cooperate. Families can organize some form of Christian service for the church. We young people can suggest ways of doing this. Above all, we should cooperate to make our family life a blessed and happy experience. If Christ be the head of our own home, this will be the result.

QUESTIONS ON THE TOPIC

1. What things about our fathers do we consider as good qualities which help make for a happy Christian home? What things about them do we consider to be not so good in making a better home? Discuss. What can we do about it?

2. What things about our mothers do we consider as good qualities which help make for a happy Christian home? What things about them do we consider to be not so good in making a better home. What can we do about it?

3. How much are we ourselves to blame for any "hard" conditions in our own homes? How can we correct our mistakes? Discuss.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 22

Subject: Some Unchanging Things

Kingdoms are falling, one democracy after another is being wiped out; this old earth is shaking. In these awful times it brings peace and comfort to know that there are some things which are everlasting.

Everlasting God. Psalm 90:2; Isaiah 40:28

Everlasting salvation. Isaiah 45:17

Everlasting mercy. Psalms 103:17; Psalms 106:1

Everlasting love. Jeremiah 31:3

Everlasting Light. Isaiah 60:19, 20

Everlasting joy. Isaiah 35:10; Isaiah 51:11

Everlasting Covenant. Isaiah 55:3; 2 Samuel 23:5

Everlasting arms. Deuteronomy 33:27

Everlasting sign. Isaiah 55:13

Everlasting life. John 6:47

Everlasting word. Isaiah 40:8

Everlasting way. Psalm 139:24

Everlasting righteousness. Psalm 119:142

Everlasting strength. Isaiah 26:4

Everlasting consolation. 2 Thessalonians 2:16

Everlasting remembrance. Psalm 112:6

Everlasting testimonies. Psalms 119:144

Everlasting kindness. Isaiah 54:8

Everlasting kingdom. 2 Peter 1:11; Psalms 143:13.

For want of time the busy mother let the child's question go unanswered. Being cumbered with many things she spoke in haste and sharply to the unresponsive daughter. So a confidence was lost or a heart broken.

For want of time an overbusy father lost contact with a thoughtful son, found too late that the golden bowl of trust once placed in him was broken at the wheel of circumstance.

Ashland College NEWS

Contributed by Arthur Petit
Publicity Director of Ashland College

Ashland College is seething with activity at this season as plans are being completed for the annual May Day. After a number of years of cold dismal days the students and faculty are hoping that this year, the coronation and pageant can be held in Redwood Stadium on Saturday morning, May 15.

Miss Mary Bott, attractive brunette and member of the Ashland Brethren Church will reign over the festivities of the morning. She will be crowned by Miss June Kurtz of the Elkhart Brethren Church who was May Queen last year.

Not the least of the activities of the two day celebration this year will be the singing of "Johnny Appleseed" which is the latest composition from the pen of Eunice Kettering, head of the Ashland College Music Department. This is scheduled for two o'clock on the afternoon of Sunday, May 16. The Chapel Choir under the direction of Dorothy Brown Garrigus of the Music Faculty will perform this brilliant oratorio. Recently, they sang part of it before a music convention in Toledo.

Other events will include the usual Alumni Activities, a baseball game with Kenyon College and the dramatic production, "Arsenic and Old Lace." More will be said of these activities later.

To those close to Ashland, May Day will provide a peaceful and pleasant interlude in a time of turbulence.

A new picture booklet of the life on the campus has just been published. We shall be glad to send a copy to any reader who requests it. Address The Alumni Secretary in care of the College.

* * * * *

Parental Influence

Have your children seen Christ in you today?
Mother, look to your heart, I pray:
The little things you have done and said,
Did they accord with the way you prayed?
Have your thoughts been pure and your words kind?
Have you sought to have the Savior's mind?
Your child with a thoughtful, comparing view
Has watched: and did he see Christ in you?
Have your children seen Christ in you today?
Parents, look to yourselves, I pray:
Have your children been taught the story old
Of a Christ who died to save their soul?
Perhaps of the Savior their only view
May be what they see of Him in you.
Will they see enough to bring hope and cheer?
Look to your light! Does it shine out clear?

BIBLE READING

One of the great joys of the Christian life is the privilege we have of reading the Word of God. That is, to read the Bible. But this, like anything else, can become mechanical, and we have a tendency to read without understanding or without gaining spiritual light and understanding.

Christ told the Sadducees when they questioned Him concerning a certain law of Moses, "Ye do err, not knowing the scriptures, nor the power of God." (Matt. 22:29). How many professed Christians today are blind to the things of God because they know not the Holy Word, or the Scriptures.

There is no one who knows all he can know about the Bible. Every Christian should spend more time in Bible study, which means more than *just reading* a chapter or so a day. It means to read and study. And with that comes understanding. Better to read and understand three verses than to have "read" fifty chapters and know them not. It is what we retain in our hearts that really counts.

We should follow the example of the noble Berean Brethren mentioned by Luke in Acts 17:10-12, where he says of them that "They received the Word with all readiness of mind, AND SEARCHED THE SCRIPTURES DAILY, whether those things were so." They heard their preacher Paul, searched the Scriptures to see for themselves, and then, (v. 12) "many of them believed."

Reading reverently a portion of the Bible each day (not just to read, but to understand) will help us to live a more consecrated life for Christ. In so doing, we will be more firmly grounded in our Christian faith, so that when the storms come, our spiritual "house" will stand the test, for we shall be found established upon the rock. Matt. 7:24, 25.

"Thy word have I hid in mine heart, that I might not sin against thee." (WSB).

Milledgeville, Illinois, Bulletin.

———o—o———

WHY THEY DON'T GO TO CHURCH

Some stay at home because it's cold,
And some because it's hot;
And some because they're getting old,
And some because they're not.

Some stay at home to entertain
And some to cook the dinners;
And some because they're good enough,
And some because they're sinners.

Some stay away because their hat
The milliner's not finished;
And some because their liking
For the minister has diminished.

Some stay at home because their clothes
Are looking old and shabby;
And some because their special type
Of piety is "flabby."

Some stay at home because they have
A farm and lots of stock,
And therefore can not spare the time
To gather with God's flock.

Some stay away because their beaux
Care nothing for the church;
And some because a "special friend"
Has left them in the "lurch."

And some declare they don't enjoy
The singing of the choir;
And others 'cause their fellow saint
Aroused their wrathful ire.

Some stay at home because they say
The weather's cold or tough;
And some to vent a little spleen,
Because they've got a "huff."

Some stay away because they've long
In single harness tarried;
And some because, as they protest,
They're settled down and married.

Some keep from church because they find
The members "cold and funny,"
"Who never clasp them by the hand
Unless they're after money."

And some bewail, with pious face,
"The worldliness and sin,
That find lodgment in the church,"
So never enter in.

Alas! alas! excuses grow
To drive our thoughts from God,
And turn us from the house of prayer
The place our Saviour trod.

(Author Unknown.)

Out of eternity time is one minute,
God made the world and made all that is in it!
God blesses honor and God blesses duty
And in his heart of hearts God blesses beauty!
Beauty which says he forgives us and spares us,
Beauty which tells of the love that he bears us,
Beauty which tells of a day soon to be
When men, once again, will be happy and free,
When war will be gone like the wild winter weather,
When men in peace will be living together!

—Marie Medora, in Christian Advocate.



News From Our Churches

TRAVEL FLASHES

Grafting

It would not take much persuasion to get a good many people of this God-blessed land of ours to believe that grafting is a real part of the preacher's life. To some, he is a parasite of the first degree, having an easy time of it, generally, doing what he likes best and going around eating "chicken and pie" while others work hard to support him. Please be undeceived. No other profession spends more time in preparation which "like the woman's work is never done." A sermon is never 100% perfect, even to the preacher; his calling could always extend further and, always, there are those who would "shove off" their duties on him because he "can do it better" and is always too willing to do more than his part.

But this is no sermon. I had been grafting for several days on my brother's apple trees here, partly because he wanted it done, partly because I liked to do it and the remainder, because I needed some outdoor air and sunshine. All the time I was praying for the next meeting, to be held at Goshen, Indiana.

South Bend

The first item of this program was to meet my wife who came from Chicago to South Bend and I had not five minutes to wait for her train after traveling all day, none too sure she would come and how she did. It was at South Bend that our Fraternal Relations Committee of three of the Ten was to meet with three from the Church of the Brethren to carry out the recommendations of our last two Conferences. All six were present and a most happy and profitable session was enjoyed together which will doubtless have fruitful results in the days to come. It would be too bad if peoples so near together as we, could not begin to do more than meet, greet and scatter. We did do more. It is time for action and we planned it in the limits of our instructions, we believe. It became the most practical of all the meetings I have attended with the purpose of good fellowship in twenty-seven years.

Goshen

That finished in time for us all to get back to our Sunday tasks and wife and I motored to the home of Pastor Rowsey and family near Second and Clinton Streets, beside the big meeting house. Already, I had made myself at home and left much baggage the day before in their absence. And believe me it was home. It was about the most impressive demonstration of an old family trait at our home where the host put things on one's plate against protest I had seen in recent years. Talk about Southern hospitality—it has migrated! The Rowseys are a sample of the finest of families and when a church contracts a preacher with such a musical and otherwise faithful group of "momsie" and children, they surely should know that they get the full worth of the contract plus about several times as much. Children of a pastor who sing, play instruments, sit on the front seats, and lead in the young people's meeting as these do, are a mighty factor in a church's life.

Programs

Programs were very full. Miss Betty Brooks of the school system, a prize leader of contests was our song-leader and she provided a wide range of "specials," not forgetting the regular choir, led by Mrs. Rowsey. The fine attendance, during the house-cleaning, garden-making, lawn-caring season was a challenge and an inspiration to one and all who takes it all into account.

Spirit

The spirit of the meeting was assured from the start by the consecration, in the first meeting, of the entire membership on the first Sunday morning. If some of the programs would not have been so long and some of the sermons, too, the attendance might have been still better. But altogether, it was one of those meetings in these trying times (with the possible heart of it cut out by war) that brought inspiration and blessing to all who went to meet the Lord who never fails to come more than half way. Comparisons with former meetings are out of the question now for we have never had times of trial and the absence from our services of so many of our men and boys in the camps, wars, and industries as now. But who would say that we who remain do not need to be stirred and inspired to more than the business of war? It is difficult to rise above this carnal din of this business of the new. God grant us an early peace! Let us pray for the kingdom of our Lord to come in his own good time; but never neglect the source, the spiritual power we need for ourselves and our "boys" in a terrible business they nor we ever desired nor cherished.

Holy Week

For the celebration of the finished work of our Lord on the Cross, we go to the great city of Pittsburgh. May the Lord help us all better to appreciate the sacrifice of the cross and the glory of the resurrection, that we may "have a building of God, an house not made with hands" when HE COMES, "eternal in the heavens."

Charles A. Bame, Carey, Ohio.

LOST CREEK, KENTUCKY

For some years now there has been a demand for a Brethren work at Haddix, Kentucky, a village about two miles from Lost Creek. At first it seemed like an "impossible" undertaking, until about one year ago. At that time a Board of Trustees was organized, all Brethren folks; ground deeded to this Board, and the Brethren Church of Haddix, Kentucky, got under way.

And out of the "impossible" has come a two-story building, with two lower school rooms, and these rooms, also used for Sunday School work, and a chapel room—the building being twenty-eight feet by forty feet. The building is now roofed; windows all in, and a good oak floor in for the chapel room, we trust, ere you read this. Everything is paid for, with a small balance in the treasury.

The labor for this building is all donated. The people of Haddix have contributed money, and our Mission Board has given a nice gift, which is much appreciated. **We are sure the Lord will enable that it be completed without any debt whatever.**

Now the purpose of this letter is this. This is strictly a Brethren project, and to have it so and keep it so we must have Brethren workers for it, as being a Brethren mission church and school. You need not expect a salary as the world counts salaries. But if you will step out for God and this work, trust Him for your bread and butter, be assured you will be taken care of. Phil. 4:19. Haddix is a nice little village on the railroad. We can doubtless get nice good folks of other denominations, but how can we build in the Brethren Church with such? Are there not young or older folks in the Brethren Church who will step out on the promises of the Lord, and simply trust Him for their going? Folks of other denominations are doing it, and why not Brethren folks, too? Who will say, "Here am I, send me?" May we hear from two of you?

G. E. Drushal.

The Brethren Evangelist

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God could not be
everywhere,
so he made mothers.

Mothers' Day



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INTERESTING ITEMS

THE BULLETIN OF THE THIRD BRETHREN CHURCH of Johnstown, Pa., for April 25th, carries the following "Interesting Item." It is headed To Celebrate "Getting Out of Debt."

"After being in debt for about twenty-five years, due to the building of the Church and Parsonage, the Third Brethren Church is ready to liquidate the small balance. A service of rejoicing and celebration is being planned for Sunday morning, May 23rd. The Official Board, at the authorization of the Church Business Meeting, appointed the surviving members of the original committee here, to constitute a committee to plan for the celebration. They are: D. F. Benshoff, Chairman, C. L. Figart, H. W. Jones, Jonathan Kels, H. H. Link and H. N. Stiffler. The pastor, W. S. Crick and the Music Director were also made members of the committee."

PRE-EASTER WEEK SERVICES WERE HELD in the Smithville, Ohio, Brethren Church with the messages being brought by Dean W. E. Ronk. Brother Klingensmith spent the same period with the Louisville, Ohio, Brethren.

WE NOTE THAT THE OAKVILLE, INDIANA BRETHREN are still "beautying up" their beautiful church lawn. They are planting more roses on the premises and we are sure that the fine appearance of the church grounds adds much to the enjoyment of those who are in attendance from Sunday to Sunday. We doubt if there is a church lawn that can compare with that of Oakville, Indiana. We wish Brother Whetstone, that we could produce a likeness of it in color when it is in full bloom. But we will have to leave that to Brother Klingensmith with his color films, we guess.

THE EASTER SERVICES OF THE ASHLAND, OHIO, First Brethren Church, were of high order and of worth to be remembered for many a day. The services began at sunrise with a program planned and executed by the young people of the church. The morning Sunday School attendance was 215 and fully as many were in attendance at the morning worship service. The Easter Offering for Foreign Missions neared the $600.00 mark and the evening services were climaxed with a baptismal service when a father and mother made the good confession, were baptized and united with the church.

FROM VARIOUS BULLETINS WE GLEAN THE FOLLOWING COMMUNION ANNOUNCEMENTS:

Cerro Gordo, Illinois .....Sunday Evening, May 2nd.
Ashland, Ohio .....Sunday Evening, May 2nd.
Smithville, Ohio .....Sunday Evening, May 2nd.
Bryan, Ohio .....Sunday Evening, May 2nd.
Johnstown Third, Pa. .....Sunday Evening, May 9th.

No doubt there are others that are being held, but we have no way of finding out the dates.

HAVE YOU SENT IN YOUR ORDER FOR BROTHER ANKRUM'S NEW BOOK? It should be in every Brethren home. It gives an exhaustive study of the descendents of Alexander Mack and contains many interesting and rare cuts. Send your order to The Brethren Publishing Company and as soon as it is off the press you will receive your copy. The price is $2.75—cash with order—postpaid.



EDITORIALS

FORGOTTEN MOTHERS

Names mean little in this world. But deeds become living memorials to many a nameless individual. There were, of course, a few women of Biblical times, whose names flashed out prominently on the sacred page, but, for the most part, these women were named and deeds played upon, not for the purpose of emphasizing *their* lives, but to lend color to the picture they helped to paint concerning the leading men of the day.

For example, prominent as the name of Ruth becomes, through the book of her name, the most essential thing gleaned through it is that she was thus inserted into the ancestry of our Lord Jesus Christ. And the final thought of the close Bible student is not of her or her family and its wealth and prominence, but of the line of descent of the Savior of the world.

The widow of Nain flashes on the screen of human activity but for a moment. And to what purpose? In order that the power of Jesus as Lord might be manifest. We hear no more about her or her son, but the miracle of Jesus lives on and on in our hearts.

Not Even Mentioned

But I am thinking of one mother that was not even mentioned in the Word.

It must have been a bright sunny day, that day. And it must have been a thoughtful mother who had planned an "outing" for her "little lad," for she had risen early, perhaps before the dawn, and prepared five little loaves or "buns" and cooked two small fishes. I can see the lad eagerly waiting until she carefully packed the little lunch, babbling the while about what he was going to do on his exploring trip that day. Shyly he says, "Maybe I'll see and hear the Master and Teacher again. Won't that be grand? He is so kind to children."

And all the while this mother is listening, as mothers ought, for the first sound of a severance from parental authority. No doubt she has wondered where he planned to go, and how glad she must have been to know "where" her boy planned to go.

That mother is not even mentioned in the Word. But we know, by inference at least, that she was a good mother.

Think On These Things

We are hearing much these days about "Parental influence" or rather the lack of it. We are constantly hearing that parenthood is fast becoming a meaningless thing. That family ties are things of the past. That there is no such thing as family unity and love and purpose. The papers and magazines scream out with "glee" that the institution of the home is fast deteriorating. *True to a certain point.* Without a doubt there can be no other result from the present situation in which we find ourselves. For when children are left to "shift for themselves" day in and day out because both parents are engaged in industry; when mothers "cares" take the place of "care of the children"; when tired bodies and minds refuse to listen to childish plans and carelessly answer childish questions; when small children are exposed to the evil intents of more mature and cunning children, who are wise far beyond their years—what can we expect but to reap the harvest of sin, immorality and lack of discipline that is bound to come?

But there is a Bright Side

What we do not hear or read about is the other side of the picture. Not all mothers are thoughtless of their children. And not all children have gone or are going "to the dogs."

I have been trying to think over the homes of many of my acquaintances and associates. In find in those homes—fine Christian homes, by the way—good, upright, growing children, who, under fine motherly influence and guidance are growing up into splendid Christian characters. They are obedient, kind, courteous, helpful, honest and faithful to the church. They do not "run the streets," devoid of the finer sensibilities of life. They are not out at all hours of the night. Why? Because the parents, and especially the mother, has interest enough, Christian spirit enough, to care whether they are reared to be men and women of proper character.

After all, there are mothers who, though they never make the headlines of our papers, are far more to be remembered than some that do—for theirs is a real motherhood. All honor to them.

So as Mothers' Day is observed this year, may there be a new note found in it. A note of reverence for those who are more than merely the bearers of children—but for those who not only go down into the very valley of the shadow, but come up to again go down through the dread experience of rearing children in the midst of unseen and unpredictable temptations, and who are able through the grace of God to lead in the paths of truth and righteousness.

F. C. V.



Mothers' Day

Rev. H. Brownlee

In the flowery month of May, when so many beautiful things spring to life, it is especially fitting that Motherhood should be given signal honor.

Though the setting apart of a particular day to be known as "Mothers' Day" is of very recent origin, the custom of displaying respect dates back to ancient times. Authorities say that the earliest record of mother worship lies in the tales of the ceremonies by which Rhea, the great mother of the gods, was worshipped in Asia Minor.

Two hundred and fifty years before the birth of Christ, Greek influences introduced the worship of Rhea (Mother) to one of the famous cities of Rome. There worship was held in the month of March when the people came to present their gifts in the temple and to enjoy a period of social activity. It was known as the festival of Hilaria.

Christianity changed the mode of celebration, but retained the ancient custom. From the pagan rite in honor of Rhea, it developed into an observance in honor of the "Mother" Church.

Christians, on the Sabbath day, would visit the church in which they had been baptized, and lay some gift there upon the Altar.

It is thought that out of this worship of Mother Church the idea of a Sunday known in antiquity as the "Mothering Sunday" sprang up. Traces of this observance are found today in many outlying districts of European countries. Among the peasant folk, to go "A Mothering" is customary.

In the early centuries, when the principal work for young people was the landed estates, holidays were few. At mid-Lent the hearts of the employers became tender as they thought of the message of Easter. All of the employees were allowed to visit their homes on a particular Sunday. Little gifts were generally carried by these young people to the mother in the home.

Years passed on; motherhood became more precious. While Mothering Sunday fell into disuse, children were none the less appreciative of her goodness. It was the happy thought of Miss Anna Jarvis that led to the setting apart of a definite day to do her honor and to be known as "Mothers' Day." Realizing how much she owed to her own mother, she set aside a particular day in which her thoughts should be chiefly of her mother. Others were impressed with the observance and it eventually became, as it is today, a great national event.

The object of the day, according to official declaration, is "to honor the memory of mothers who have gone; to brighten the lives of those who remain; and to foster among men, women and children, the love of their homes and their parents." In this busy restless age it might pay all of us to make less of business and more of mother.

Some time ago a college professor selected twenty different groups of students, from pupils in an ungraded country school up to and including a senior class in college. Each person was asked to write, without consulting anybody else, what he considered the most beautiful word, both as to sound and sense, in the English language. Of the six hundred who answered the question four hundred and five wrote the word, "Mother." The next largest was eighty-two for the word, "Home." The latter eighty-two might well be added to the four hundred and five, for home is not home without a mother.

What tender memories cluster around that word. Oftentimes I find it difficult to recall the scenes of childhood as the greater part of my life has been spent in another land; amid far different surroundings. The low roofed thatched cottage has been replaced by a modern dwelling. Green fields abound instead of a bog. There is one picture, however, I shall never forget. Outside of the cottage the shadows of evening are falling; the wind sighs and moans as it tosses to and fro the hawthorn hedge and rose bushes. It was the time of day when "the glimmering landscape fades on the sight." Inside the cottage the fire of turf burns brightly on the open hearth. The older members of the family are reading or preparing their "Homework" for the village school. The sound of mother's voice can be heard from the adjoining room, singing a lullaby—

> "Hush, my dear, lie still and slumber;
> Holy angels guard thy bed."

More often it might be the words of an old hymn such as "Rock of Ages." In after years, the thought of these nightly visits to the little cot has often kept me safe in the hour of temptation.

Great statesmen have paid mothers the highest tribute. John Randolf said, "I should have been a

atheist if it had not been for one recollection and that was the memory of the time when my departed mother used to take my little hands in hers and cause me to say "Our Father, who art in heaven." Abraham Lincoln's tribute to his mother said, "All that I am and all that I hope to be I owe to my mother." And General Lew Wallace in "Ben Hur," says, "God could not be everywhere so he made mothers."

Poets, too, of the past centuries have done their part in seeking to honor one to whom great honor is due. In language that is most tender and beautiful they have described her qualities. Cowper, although his mother died when he was just six years old, remembers her well and speaks of the great loneliness that came into his life as he saw her remains carried from the home to the cemetery. Coleridge says, "A mother is a mother still the holiest thing alive." Among our modern poets the tribute of Kipling stands supreme:

"If I were hanged on the highest hill,
Mother o' mine, O mother o' mine,
I know whose love would follow me still,
Mother o' mine, O mother o' mine.
If I were drowned in the deepest sea,
I know whose tears would come down to me,
Mother o' mine, O mother o' mine.
If I were damned of body and soul,
I know whose prayers would make me whole,
Mother o' mine, O mother o' mine."

The creation of mother was the crown of God's creative genius. "God could not be everywhere, so he made mothers."

Our perception of the opportunity and responsibility is heightened when we contrast the mother in the home with other creatures, lower in the scale of life. The Moth and the Butterfly may never see their offspring. Even if they did they would not recognize them as fellow beings. The Bird is better than the Butterfly; it both sees its young when they are born and keeps them by its side for some time. The Beast is better than the Bird. It suckles its young and keeps them much longer in life.

God must have great things in mind for the mother and the child, for he appointed long periods of helpless dependence. "This slow process of development," says a writer, "is the handwriting of God upon the way, pointing to the limitless opportunity and responsibility of a mother in the home." How much a mother may learn of self-sacrifice, love and sympathy, in these years; and what qualities, such as courage and high idealism can be implanted in the plastic mind of the youth. Henry Grady, the brilliant orator and journalist, closed his desk one morning and without an explanation to his business associates hurried back to the little city of Athens where he was born. Swiftly he passed along the familiar lane to find his grey haired mother waiting for him at the door in her easy chair. He stooped for her kiss and said, "Mother, I have come to say again the simple prayer you taught me first—I have come once more to find the faith of a little boy." And the faith which he had lost he found at his mother's knee.

In a log cabin in Indiana a woman lay dying. "Abe," she said, "love everybody, hinder nobody, never lie, never drink, never steal, and some day the world will be glad that you have lived." Years later when Abraham Lincoln passed from the white cabin to "The White House" he said, "All that I am and all that I hope to be I owe to my mother."

Great are the opportunities of mothers and greater still her responsibilities. The responsibilities of the nation sink into insignificance beside the responsibilities of the mother in the home. They need our prayers that they may have strength for the task God has given to them.

To the mothers who are guests of honor on "Mothers' Day" I would say in all sincerity, "Look upon your children as God's gifts to you. Remember that 'what we put into the first of life we put into all of it'; that the impressions now made upon the plastic minds are the lasting impressions."

To the boys and girls, yea, men and women, I would say, "Make every day a mothers' day. Honor her by the life you live. Do something to show that you appreciate what she has done for you. Don't wait until it is too late before you offer those words that would help to brighten her days.

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CLEANSING OUR TEMPLES

By The Rev. Irwin E. Bradfield

Would He find hypocrites again
In bold authority,
Who mostly thought of selfish reign
Instead of sanctity?

Would He find factions, pride and strife,
And even enmity,
Among the folks who pledged their life
To Him in loyalty?

If Christ should come again to earth
And our own church should enter,
Would He find market cries and mirth
And beastly filth and litter?

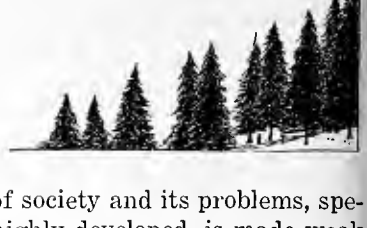
Would He find hearers, as of old,
Who would His Word believe,
And stop their quest of earthly gold,
And Grace from Him receive?

Our temples well may need the scourge
Of Christ, to bring the day
When all will feel the inner urge
To go to church to pray.

Waukesha, Wisconsin.



EDUCATION DAY



Dr. E. G. Mason

To Brethren people, Easter, along with its great significance as a memorial of the Savior's Resurrection and its subsequent promise of eternal hope to all men, is a reminder of our missionary responsibilities and presents an opportunity for us to give substantial support to our missionary position. A church without a missionary vision is a church without a future is a traditional truism. The Brethren Church has that vision and it does support its missionary program. But its missionary program is not confined solely to Home and Foreign Missions. It extends to the work of the Sunday School, Young People's summer camps, Christian Endeavor, Benevolences, our Publishing Company and to our College and Seminary. Each of these interests are missionary in character because each is devoted to spreading the Gospel in various ways.

The Sunday School reaches out from the Church as a center to all within the community. The summer camps are devoted to the deepening and strengthening of the spiritual lives of our own and other young people of our Church communities. The Christian Endeavor gives to all young people, who wish to participate, an opportunity for practical experience in the work of Christian growth and fellowship. Our Benevolences give aid in bodily comforts to the aged and especially to those who have given the best of their lives to the work of the Christian Ministry. The Publishing Company spreads the Gospel Message by means of the printed page. Finally, the College and Seminary offers the advantages of higher education and preparation for the Ministry to all who are prepared and willing to receive it.

Some may ask the following questions: Why a general college education in this day and age when specialization seems so important? Why support a denominational college when the same kind of general education can be obtained nearer home? Why support our own College when seventy-five percent of the students are non-Brethren? On the surface these questions may seem logical but underneath the surface they are fundamentally inconsistent.

We are learning now at tremendous cost that for men of all races and creeds to live together in mutual peace and harmony, they must understand each other and appreciate the differences that exist in manners, customs and conditions of life. It is the general or liberal arts education that gives men and women this basic understanding and appreciation. Specialized education is devoted wholly to the acquiring of skills and techniques in narrow fields. Without the basic understanding of society and its problems, specialization, however highly developed, is made weak in its general effectiveness. Physics and Chemistry, or Science in general, when devoted to the destruction of human life and property is diverted from its real purpose of devotion to the betterment and welfare of mankind. Specialized education to be of its greatest value must be motivated and accompanied by a basic understanding of the needs of men. It must be more intimately associated with the general welfare of mankind and the fundamental principle of Brethrenism, the Brotherhood of Man. The war now places a premium upon the destructive use of highly specialized skills and techniques but the post-war reconstruction period will most certainly require a broad and deep understanding of the emotional, social, economic and spiritual needs of all men. We must win the war but we must also win the safety and security of a just and permanent peace after the war is over. The war time specialists are not prepared, either by training or experience, to render this service.

Just any College or University can not provide the kind of education that is needed for the kind of service to which we have just referred. It is highly important that the best and the least restricted general education shall be given, but that at the same time it shall be given under the direction and in the atmosphere of Christian teaching. By Christian teching we mean the emphasis upon the basic principles and ideals of Christianity and the application of the Code of Christian Ethics set forth by Jesus Christ and the great religious leaders of the Old Testament. This is fostered and maintained by a fundamentally sound religious philosophy. The right solution of post-war problems requires this type of training and understanding. True, results now are not perfect and will never be perfect but the effort bears fruit far beyond the ability of our human senses to discern. Ashland College attempts conscientiously and courageously to supply this kind of an education.

It is regretted that only about twenty-five percent of our student body for the past fifteen or twenty years have come from Brethren homes. But if these ideals and sound purposes reach out beyond Brethren homes to the extent of seventy-five percent of the contacts, it is distinctly a missionary service. Is it worth the effort and the cost? The reader's good judgment will give an affirmative answer.

The answer to the question of what returns from this procedure finally get back to each Brethren

Church is found in the extent to which our own Brethren educational institutions have been allowed to touch that Church through its ministerial and lay services. The College and Seminary stands ready now, as it always has, to render as great a service as possible to each and every Church in the Brotherhood. The better the College and Seminary is made, the greater is the service it can render. It can be made better and more serviceable by your friendly cooperation, your prayers, your young men and women and your money. The College and Seminary authorities will be most highly pleased to see a worthy young man or woman sent to the institution by any congregation and credit that congregation with the financial support it gives to its chosen student. The pleasure of the authorities is of little value, the *value* to the congregation itself, to the Church at large and to the cause of Christianity is *infinitely greater.*

Now, the College and Seminary with its plant and equipment practically free of indebtedness, and with a safely invested endowment is not self-supporting. Its income dwindles when students are drawn away into the armed services and war work. It dwindles further when interest rates fall and still further when increasing tax burdens decrease the ability of givers to give. All educational institutions have suffered these losses through the depression and the war period and now are facing grave problems. Liberal Arts education must be kept alive and if it can weather the storm of the present and near future years, it will be ready to care for the influx of students from the armed services that will follow at the close of this war. Now is the time when we must keep alive the tradition and the value of a broad and understanding general education. True, we must re-examine and revise our curricula and offerings to meet new conditions but the spirit and purpose must be maintained if we hope to keep Christianity and Democracy alive in this crisis.

This is why we want to preserve our only educational institution in the Brethren Church. By saving our educational institutions and keeping them functioning through the critical period we are now in, we will be in position to go ahead anew when the war is over. It is predicted that many education institutions will be forced to close their doors perhaps never to open them again for educational purposes. The Brethren surely do not want this to happen to their only institution. It can be kept functioning through the crisis if the Brethren people get behind it and support it.

To offset the crisis that was seen coming two years ago, your Board of Trustees approved the launching of a financial campaign for an Operating Reserve Fund of $150,000.00. This campaign was to run for two years. The partial results now realized indicate that the goal can not be reached in two years and that it will take longer. If this amount is raised each church or congregation will multiply its membership by 10, the quota can thus be computed in dollars. Then, if each congregation will determine and set out to raise its quota in the next few years, say five, we will reach our goal and give our institution the stability and security it needs. But meeting this goal alone will not do it. Each year an Educational Day Offering equivalent to $1.00 per member will be necessary to offset other possible losses in gifts from outside sources and enable us to hold an excellent and devoted staff together without lowering either standards or standing. This material support plus your prayers, cooperation, constructive suggestions, and Brethren young people as students will carry us through. This appeal is direct and the need is real. It is neither padded nor imaginary. The sincerity and devotion of the Brethren people will be shown by your response. The immediate phase of your support is your response to the Educational Day Offering set for Sunday, May 16. This date is set so that a considerable portion of the offering may be reported before June 1 when our fiscal year ends. Won't you do your best to make as complete a report as possible by that time? Now of all times in the name of Christian Education won't you make your offering $1.00 per member? It may be easier to do it this year than it has been in the past. *This is not your contribution to the Operating Reserve Fund.* It is entirely separate from that Fund. This offering is the regular annual Educational Day Offering. Above all else, lift your offering at the time most convenient and send it directly to A. Glenn Carpenter, Business Manager or to President E. G. Mason or simply address your report to Ashland College, Ashland, Ohio.

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THE PARSON'S PRAYER

By Bishop Ralph S. Cushman

I do not ask
That crowds may throng the temple,
That standing room be priced:
I only ask that as I voice the message
They may see Christ!

I do not ask
For churchly pomp or pageant
Or music such as wealth alone can buy:
I only ask that as I voice the message
He may be nigh!

I do not ask
That men may sound my praises,
Or headlines spread my name abroad:
I only pray that as I voice my message
Hearts may find God!

I do not ask
For earthly place or laurel,
Or of this world's distinction any part:
I only ask, when I have voiced the message,
My Saviour's heart! —Exchange.



Editorial Comment



The Fourfold Church

(Continued)

Rev. J. G. Dodds

II. THE CHURCH VISIBLE

The true Church, as existing on earth, is always visible—As it consists of men and women, in distinction from disembodied spirits or angels. Its members are not impalpable and unseen, as those ministering spirits who are unrevealed in our senses. "Surely," exclaimed one of the church fathers, "the Church does not consist of ghosts!"

The Church is visible because its members manifest their faith by their works. The fact that they are members of Christ's body becomes notorious. Goodness is an inward quality, and yet it is outwardly manifested, so that the good are known and recognized as such, with sufficient clearness to determine all questions of duty respecting them, believers being known as a tree is known by its fruit.

The Church is visible, because believers are, by their effectual calling, separated from the world. In it they are visible, as a pure river is often seen flowing unmingled through the turbid waters of a broader stream. When the Holy Spirit enters into the heart, renewing it after the image of God, uniting the soul to Christ as a living member of His body, the man becomes a new creature. All men take knowledge of him. They see that he is a Christian. The Church is a city set on a hill. She is the light of the world. She is conspicuous in the beauty of holiness.

The true Church is visible in the external church, just as the soul is visible in the body. That is, as by means of the body we know that the soul is there, so by means of the external church we know where the true Church is. The external church, as embracing all who profess the true religion—with their various organizations, their confessions of the truth, their temples, and their Christian worship—make it apparent that the true Church, the body of Christ, exists, and where it is. These are not the Church any more than the body is the soul; but they are its manifestations and its residence.

III. THE CHURCH INVISIBLE

We say there is a visible and an invisible church, not meaning to make two distinct Churches, as our adversaries falsely and maliciously charge us. The form of words may serve to insinuate some such thing, but this is used only to distinguish the divers considerations of the same Church. Though it be visible in respect of the profession of supernatural truths revealed in Christ, the use of holy sacraments, the order of ministry and due obedience, and also as to those who do fellowship therein; yet, in respect of those most precious effects and happy benefits of saving grace, wherein only the elect do fellowship, it is invisible. They who have this happy, gracious, and desirable communion among themselves, are not discernible from others to whom this fellowship is denied, but are known only to God.

The Church is invisible in so far as it is the fellowship of the saints. The fellowship is not merely of known but of true believers scattered among all nations, in all ages, and all conditions and positions. However separated by time and space, nevertheless they constitute one spiritual mystical body. The Church is invisible in so far as it is the kingdom of invisible powers and gracious activities which constitute its organism, and bring it to the fulness of Christ, who filleth all in all. The Church is invisible in so far as Christ its Head is invisible. But the Church is visible in so far as its invisible spirit witnesses for itself, and makes itself recognizable in the world. The Church appears in power—by the historical revelations of Christ, in the workings of grace appointed by Christ and by the Word and Sacraments. Therefore, on the one hand, it holds good of the true Church that we cannot say of her, "Lo here! or lo there!" On the other hand, it is equally true concerning her, that she is "a city set on a hill which cannot be hid."

The Church is the people of God throughout all nations, all saints being joined, and thereunto numbered, who lived in this world, even before His coming, so believing that He would come, even as we believe that He has come. The invisible Church is made up of the faithful who are dead as far as this life is concerned, but who are alive as to the world to come. "For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with Him in glory."

Col. 3:3, 4. "It is a faithful saying: For if we be dead with him, we shall also live with him." 2 Tim. 2:11.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance; But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, 'Be ye holy for I am holy.'" . . . "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corrupjtible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." (1 Pet. 1:3ff). "Wherefore laying aside all malice, and all guile and hypocrisies, and envies, and all evil speakings. As newborn babes, desire the sincere milk of the Word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious." 1 Pet. 2:1-3.

(To be continued)

Smithville, Ohio.

DR. W. I. DUKER
President

DR. L. E. LINDOWER
Treasurer

The National Sunday School Association
of The Brethren Church

REV. E. L. MILLER
Vice President

REV. N. V. LEATHERMAN
General Secretary

ARE THE CHILDREN IN?

A Meditation for Sunday School Workers

Last week, Brother Delbert B. Flora, who was to have furnished the material for the Sunday School page of The Evangelist this month, wrote the editor that because of circumstances over which he had no control, he would not be able to furnish the material. And because Brother Flora has been so faithful in writing each time we have asked him, and especially since his concluding article of a series is in our hands, we felt that we must excuse him so accordingly wrote him that we would supply one or two articles in his stead.

While we are sorry that he could not write at this time, we feel that the supplied article may, in a manner at least, take a partial place and give you some food for thought.

The following article, appearing in "The Expositor" a number of years ago should be as effective for today as it was when it was published. Therefore it should be read with the thought of applying it to our present world situation as well as to past times. The author is Hilda Richmond.

In nearly every congregation assembled for worship on Sunday morning or evening it is impossible not to notice the almost entire absence of young married people between the ages of twenty-five and forty. There will be a small showing of unmarried young folks, serious minded college and high school students, business people getting a foothold, rosy cheeked school girls and boys, a very few little children and the rest middle-aged or gray-haired people. Young folks are marrying later in life than their grandparents did, and it is not unusual to see young men and women of thirty-five or older with their first baby, so that family cares weigh upon them more heavily than on the light hearted boy of twenty-one and the girl of eighteen who marry without waiting until they can begin where their parents left off. But whatever may be the cause it is certain that the fallow ground of the average church lies in this unworked field of the young married folks.

About twenty-five years or so ago Christian parents began to say that their children were too nervous to sit through two long church services on Sunday, and the youngsters were allowed to begin the pernicious habit of rushing home after Sunday School. Or, if the Sunday School followed the preaching hour they were allowed to remain at home until the first, and most important service, was ended, coming only in time for the later service. About the same time people began to talk before their children about the freedom of choice and to discuss learnedly, as they imagined, the perils of forcing religion upon the children. "Let them choose for themselves and when they come to the years of maturity they will enjoy the services enough to go without compulsion." Many good people were caught in that current of opinion and said before their children that the Sunday of their youth was a nightmare because they had to go to church every Sunday morning. Now we are reaping the effect of that teaching in the almost entire absence of the young family seated together in the pew.

But without lamenting over the past it is time to begin work for the future. A generation must be raised up somehow who will value the church services and find in the inspiring, helpful, joyous music, sermon and routine of worship Sunday after Sunday a source of help and comfort even in youth. People

are beginning to know the value of talking health to and before their boys and girls, so that nerves are not so much as mentioned in many up-to-date families either in connection with adults or children. It is fashionable to be healthy and to conceal minor aches and pains, and a blessed good fashion it is from every standpoint. And while we are talking health and encouraging the boys and girls to value good red blood and strong bodies physically, let us carry the lesson into the spiritual life and help them to see that attendance on the appointed means of grace is as necessary as food and rest and exercise in the physical life.

But how shall these fallow fields be broken up that are the result of false teaching in the past? Only by the most persistent effort, by prayer, by education and by faith can anything be accomplished. First of all the weeds and refuse and accumulation of years of neglect must be cleared away and then the plow must turn the rich soil for cultivation, for it is a rich field in spite of the discouraging aspect it presents now.

Many of these young married people are allied actively or passively with some organized Sunday School class, and it is there that the effective work must be done since the sermon is powerless to reach them. The pastor should covet the invitation to "make a short talk" at the social session of the class and should carefully and hopefully, without a hint of scolding, bring to the young fathers and mothers a message of usefulness and duty to their children that will stay by them and quicken their sluggish consciences. In burning words and with sympathetic feeling he should remind them of the precious children entrusted to their care and give them to understand that the church of the living God is the only institution that is looking to the salvation of the boys and girls.

By making a careful and systematic campaign quietly and effectively one pastor brought into the Sunday morning service an entire class of young married folks and their children. The missionary society, the three minute talk in the Sunday School, the prayer meeting, the social session of the class, the visit in the home and every other agency that could be brought to bear on the situation emphasized the importance of church attendance and church work. Volunteers were called for to do tasks entirely within the scope of busy fathers and mothers, duties were pressed upon them, latent talent brought to the surface and in every way the young folks who had complacently strolled homeward after Sunday School with their little ones were made to feel that the pastor, the church and the congregation needed their presence. Church letters were routed out and brought to the pastor, and dozens of live, active, talented young men and women salvaged for the kingdom and best of all the children were kept for the morning service. Once more a young man at one end of the pew, a young woman at the other and several bobbing heads in between, cheered the hearts of the elderly people who knew that their days of usefulness were numbered, and the church took on new life and devotion.

One of the most pathetic things in hospital life is the groping mentality of the mothers coming back to normal life after operations and struggling with that wandering that is the result of the taking of an anesthetic. "Are all the children in?" they say anxiously to the nurse, thinking they are at home in the darkness and somehow something is wrong, but not knowing what. To their bewildered minds it seems that the children, the first thought of a good mother, are not in the fold and they want them brought in at once. How that should be the cry of every congregation that is alive to the perils and temptations of the time and the danger to our national life if the children are not gathered into the fold of righteousness. Too long have we been sleeping under the influence of carelessness, false doctrine, the wiles of the devil, and it is time to waken out of sleep. The church is the great hospital for sin-stricken souls and sin lies at the root of a fallow field. "Are all the children in?" If not, the careless fathers and mothers must be reached or the generation from which thoughtful people hope so much will be lost to Christ's kingdom and to the building of a Christian nation. "Break up the fallow soil!" is the injunction of the Bible and surely if there are to be any middle aged men and women, to say nothing of elderly ones, a few years hence in the churches, that injunction will have to be followed quickly.

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The "ship of state" may encounter many perils when she sails out too far into untried international waters but the "ship of Zion" has a definite commission from the Ruler of all oceans to "put out into the deep." The mysteries of the depths are known to the all-seeing One Who directs the church into a world-encircling course, into the very depths of heathenism, that there the gospel nets may be "let down" among the teeming millions for their gathering into God's ship. The fishermen of the Kingdom can do no less than their utmost duty in the missionary enterprise.

"Evil events from evil causes spring."—*Aristophanes.*

"The Bible—Yet It Lives"

Generations follow generations,
Nations rise and fall,
Kings, dictators, presidents come and go.
Yet it lives.

Washington, D. C. Does It

Joins Ranks of 100 Per Centers

The following letter was received by the Editor just after we went to press last week. It speaks for itself. Read it carefully.

4238 Suitland Road
Anacostia, D. C.
April 19, 1943

The Brethren Publishing Co.
College Avenue,
Ashland, Ohio.

Dear Brother Vanator:

At the regular meeting of the Washington Brethren Church last Wednesday evening it was decided to send the Brethren Evangelist to every member family of our church. In a few days you will receive a list of our brethren who do not now receive our church paper along with a check to cover the price of the subscriptions. This will make our church a hundred percent church in the matter of Evangelist subscriptions.

Sincerely yours,
Rev. Clarence Fairbanks.

This makes the Washington Church register as No. 9 in the list of 100% churches. We are now looking for No. 10. In fact it will not be surprising to see several churches come along now any day. Just what are you doing in your church to get it in on this 100% list?

THE ROLL OF HONOR NOW STANDS

No. 1. Vinco, Pa. (Second Year)..Rev. C. Y. Gilmer, pastor
No. 2. New Lebanon, Ohio Rev. Clayton Berkshire, pastor
No. 3. North Manchester, Indiana Rev. J. R. Schutz, pastor
No. 4. Ashland, Ohio .....Rev. L. V. King, pastor
No. 5. Johnstown, Pa. (Third) ....Rev. W. S. Crick, pastor
No. 6. Louisville, Ohio .....Rev. E. M. Riddle, pastor
No. 7. Waynesboro, Pa. (Loyal) ..Rev. D. C. White, pastor
No. 8. Lanark, Ill .....Rev. E. D. Burnworth, pastor
No. 9. Washington, D. C. Rev. Clarence Fairbanks, pastor
No. 10. ..... ? ? ? ?

COMMUNION ANNOUNCEMENT

The Masontown, Pennsylvania, Brethren Church will observe its Spring Communion service on Sunday night, May 9th, beginning the service at 7:30 o'clock. All of like faith are invited to share in this service with us.

Freeman Ankrum.

ABSENTEEISM AND DRINK

By Dr. Raymond Schmidt, Gen. Supt., National Civic League

Captain Eddie Rickenbacker has certainly "set off the fire works" with his addresses condemning absenteeism in war plants. For several days no subject has precipitated more heated comment on Capitol Hill.

Absenteeism was dubbed the nation's No. 1 industrial disease before the Senate Military Affairs Committee by Grenville Clark, New York attorney, who helped draft the original Selective Service Act. He told the committee that American liquor consumption last year was greater than "in any country in modern time" and was responsible for a large share of absenteeism now threatening arms production.

"Everybody knows it to be true, despite the hush-hush attitude about it," declared Mr. Clark, who emphasized his point, by asking: "What else is morning sickness but an alcoholic hangover?"

A new bill (H.R. 2082) dealing with absenteeism is before Congress. It was introduced by Representative Joseph R. Bryson of South Carolina and provides for outlawing the manufacture, sale and transportation of liquor in the United States and its possessions "until the conclusion of the present war and thereafter until the termination of mobilization" as determined by the President. Bryson explained that he introduced the bill because of "growing concern among Congressmen over the problem of absenteeism." The bill was referred to the House Judiciary Committee of which the author is a member.

Raising the issue of absenteeism has focused attention upon alcohol's sabotage of manpower. Addressing the House of Representatives on this subject, Representative Clare E. Hoffman of Michigan, declared: "If the gentlemen will refer to the United States News of last week he will find that they sent a reporter around the country, and he learned that the boys were getting so much money that, as long as they could not spend it for food or gas or tires and go somewhere, they had to frequent places where there was dancing and where liquor was sold, and on Monday morning they could not work. That accounts for the absenteeism."

Asserting absenteeism to be "on the increase in our war industries" from 5 to 10 per cent, Representative Edward H. Rees of Kansas, went on to say: "It is observed that a great percentage of absenteeism occurs during the first part of the week and this is attributed to a great extent, to 'hangovers' on the part of employees.

"I call your attention to an article on this subject in the magazine Fortune, of March of this year. That article, among other things, says that younger men who go on a 'binge' suffer '24-hour pneumonia' after pay day.

"It is not claimed that excessive drinking is the primary cause of absenteeism among the big majority of workers. As a matter of fact, absenteeism does not occur among most of them. It is done by a minority. But absenteeism caused by excessive drinking should not be tolerated.

"The prevention of the sale and use of liquor in and around places where people are employed in war work ought to at least be regulated, and excessive drinking by people engaged in such important work should be stopped."

Liquor is under attack on Capital Hill from still another angle. Senator W. Lee O'Daniel of Texas has reintroduced the Sheppard bill (S. 860) to ban beer and liquor sales within military and naval centers, and confer power upon the War and Navy Departments to establish dry zones around said centers. Beer and liquor barons are said to be none too cheerful in face of repeated charges that their traffic is interfering with military efficiency and industrial production.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

When Jesus appeared in the upper room, one of the disciples was not with the others. That one was Thomas. Even when the others told him that they had seen the Lord, Thomas said, "Unless I see the print of the nails, and put my finger into the nail holes, and thrust my hand into the wound in his side, I will not believe."

After eight days, it happened that the disciples were together again in the same room, with the doors shut. This time Thomas was with them. Again Jesus stood in the midst of them and said gently, "Peace be unto you."

Turning to Thomas, Jesus said, "Reach out your finger, and put it into the nail holes in my hand. Reach out your hand, and thrust it into my side, and believe."

Thomas could doubt no longer. He said, "My Lord, and my God."

Jesus said to him, Thomas, you have believed because you have seen me. Blessed are those who have not seen, and yet have believed."

But even though the disciples believed Jesus was living, they did not always recognize him when he came to them, until he let them see who he was. The very next time he appeared to them they did not know him.

It happened this way. The disciples had gone back to the Sea of Galilee, where they had lived before Jesus had called them. Simon Peter was a fisherman. With some of the other disciples, he took nets and rowed out into the lake to fish.

All night they fished, without success. In the morning, when they came near the shore, Jesus was standing on the beach, although they did know it was he.

He said to them, "Children, have you anything to eat?"

They answered, "Nothing."

He said, "Cast your net on the right side of the boat, and you will catch some fish."

They cast their net as he told them. Now their net was so full of fish they could not pull it up.

John, who was fishing with Peter, knew it was a miracle that there were so many fish, where there had been none before. He said to Peter, "It is the Lord."

Peter could not wait to see Jesus. He jumped out of the boat into the water, leaving the other disciples to drag the net to land.

When the disciples reached the shore, they saw a fire on which some fish were being cooked, and some bread. Jesus said, "Bring some of the fish you have caught." After the fish had been brought, Jesus said, "Come and eat." None of the disciples dared to ask, "Who are you?" for they knew it was the Lord.

After they had finished eating, Jesus said to Peter, "Peter, do you love me?"

Peter answered, "Lord you know that I love you?"

"Feed my lambs," said Jesus. Then he asked again, "Peter, do you love me?"

Peter said, "Yes, Lord, you know that I love you."

Again Jesus said, "Feed my sheep."

Then a third time Jesus said, "Peter, do you love me?"

Peter felt very bad that Jesus should ask that question three times. He knew that Jesus was thinking of the three times that Peter had denied him on the night of the trial. He answered, "Lord you know all things; you know that I love you."

Jesus did know that Peter loved him. He answered, "Feed my sheep."

Jesus had a work for Peter to do and Jesus has a work for each of us to do.

With love, in Christ's Name,

Aunt Loretta.

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

1. Light for the eyes; love for the heart; life for the soul.
2. Evidence of belief is worship.
3. Jesus bridges the gulf between races.
4. "True Bread" is that which feeds the soul to keep it alive forever.
5. Our Lord has written the promise of the resurrection in every leaf of springtime.
6. Spiritual blessings are lasting; worldly pleasures are fleeting.
7. Make your religion ring true and God will take care of you.
8. The Christian life looks impossible until it is lived.
9. We face the tasks of tomorrow with hope only as we recognize God's will.

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A HYMN OF PERSONAL CHRISTIAN DEDICATION

By A. T. Nash

The winds of doubt and unbelief,
  Sweeping the world today,
Are blowing out the light of God
  And there'll be death to pay.
This blight of mind and curse of man
  Is sapping all our strength.
Now, we must stop it while we can,
  Or we'll be lost at length.

We'll turn our faces to the Light
  And humbly plead, "Forgive,
O God; impart to us thy might
  That we may nobly live.
Through us may healing grace from thee
  Restore the way of love,
That all who live with us may see
  And know the life Above."

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 16, 1943

"THE CASE FOR MISSIONS"

Matt. 28:16-20

For The Leader

Every Church member who has any interest at all in his Church has heard of Missions. At various times throughout the year his church puts out an appeal for mission offerings. The response is more or less. Once in a great while a missionary appears in the church pulpit, or a young person of the church goes away to prepare for missionary work.

What is it all about? Perhaps we find it hard to understand that there are multitudes of people just like us who do not know of Christ. Perhaps we find it difficult to understand that without Christ they face an eternal death. We have missionaries and mission offerings so that the glorious and saving gospel of Jesus Christ can be given to those who are yet lost in sin. It is the primary work of the Church and should engage the full interest and support of every Church member. Tonight we want to discuss some of the things about missions which prove to us that this work is essential in the Church.

QUESTIONS ON THE TOPIC

1. Who was the greatest foreign missionary who ever lived? Give reasons for your answer.

2. Does Matthew 28:19, where it says, "Go ye therefore," mean that we personally are to go as foreign missionaries? Why?

3. How should the size of our missionary budget of the church compare with that size of the budget for local expenses? Should it be larger, smaller, or the same? Give reasons for your answer.

4. Some one has said that a Church which is not missionary in spirit and in deed will be a dead Church in fifty years. If in your opinion this is true, explain just why it happens.

5. Are there opportunities for mission work in our own community? Discuss some work which Christian Endeavorers could do at home.

DISCUSSION

1. CHRIST BACK OF MISSIONS. It was Christ who said, "All power is given unto me in heaven and in earth." He also said, "Go ye therefore"—Here He gives the source of power of the missionary movement, and He officially brought the missionary movement into being. The Holy Spirit, resident in the Church, gives the force back of all true missionary enterprises. "Christ loved the Church and gave Himself for it." This Church to which He refers is the body of born-again believers of all nations, races, and tongues. Christ bought the Church with His own blood. So, this Church of Christ is the result of His power and His love.

As this Church goes forth in answer to the command of "Go Ye Therefore," it does so, with Christ behind it in power. Missionaries who go forth in the name of Christ to win others to Him are filled with the strength from above. Whether it be to foreign lands, or just next door, it is all in the name of Christ. We young people can engage in this work by prayer, financial support, or life dedication. This is the one business in the world which will never go out of business because the Eternal Christ is back of it.

2. WE ARE FOREIGN MISSIONARY CONVERTS. The strongest argument for foreign missionary support is the fact that we are foreign missionary converts ourselves. Jesus gave to His disciples the admonition to go into all the world, but they understood their world to include only the Jews. It took many a rude awakening to bring the disciples to the place where they could understand that the great love of Christ included the peoples of the Gentile nations. But when they did learn this, they went forth with zeal to preach Christ to the unsaved.

Peter spoke to Cornelius; Paul went into Macedonia. And while the center of the missionary effort is now with the Gentiles it is true that we have it because of foreign missionary work in the past.

We dare not belittle this fact. Had there been indifference years ago in foreign work, we would still be in darkness and sin. What do we think of the multitudes of other lands who are today without Christ? If we want to practice our Christianity let us join forces with the great missionary workers with our talents and resources.

3. IT CAN BE DONE. The cry of the average Church member is that it is so hard to get funds and workers to support missionary fields, both at home and foreign. We have accustomed ourselves to a few thousands of dollars and a hand full of workers as our missionary limits. With their limited funds and workers it is truly amazing how much is being done in mission points. Truly it shows that the Lord blesses the efforts of those who truly love Him and serve Him.

But perhaps these very things have given us an excuse for not doing more for Missions. Our government has shown what can be done in reaching the uttermost parts of the earth. Man and supplies by ship load to Iceland, Tunisia, the Solomons; yes, almost every conceivable outpost of civilization has been touched by our troops. Many of these places we considered unreachable as mission points. Had the wealth of Christians been consecrated to mission work, along with a host of consecrated workers, we could have gone to these "uttermost parts of the earth" with the gospel of peace instead of the god of war.

4. MISSIONS AND YOUNG PEOPLE. Regardless of the outcome of the present conflict, or the length of it, the Church will need new missionaries to fill the ranks of those who have served for so many years. Always there must be new workers in our pulpits, Sunday Schools, mission points and mission fields. These new workers must come from us as young people. A consecrated, zealous life will be used of God to serve the Church. We should begin now by striving to live as we are to live under Christ, to give to missions as we are blessed, and pray that God will lead us unto His chosen field for us. God has a way of directing us if we but submit our will to His. Missionaries, ministers, and teachers are made out of material just like us. Today is the day for us to consecrate ourselves to great and eternal work.

5. THE PLACE OF SERVICE. Mission fields have always held a place of high regard in the minds of many young people. There have been those who were physically unfit to go, who desired to serve. Others, because of temperament, lack of training, etc., were unsuitable. These had a desire, but their eyes were cast too far off. A certain preacher in England had a desire to do missionary work and wanted to set sail for a far distant point. A friend told him that if he wanted to save souls to look around him at the poor and needy of his own community. It is up to God to find the place of service. We may be called to serve elsewhere or we may be led to serve at home. Which ever it is, we should say, "God's way is the best way. The main thing is to be sure that we are in His service, for "He that winneth souls is wise."

Let Us Have a Revival Within Our Churches

Ralph M. Singer, Pastor First Brethren Church

Mt. Pleasant, Pennsylvania

When we think of a revival we sometimes think of it in the terms of numbers. But the revival of which I speak is a revival of the ones in our churches who have grown cold or self-satisfied.

We might ask, "What is a revival?" And to put it in the most simple possible way—it is the quickening or revival of life. It means a fuller, freer life in Christ Jesus on the part of those already possessing it. A revival of Christianity can only come from Him who alone is the Author and finisher of our course.

Then, again, we must remember that a revival does not just "happen." And when we, as human beings, try and use the plans of man, we see failure on every hand. God has a plan. Let us look at this plan God has for us—then use it. "If my people who are called by my name shall humble ourselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land." II Chronicles 7:14.

Humility. If my people who are called by my name shall humble themselves! How utterly unlike the modern methods. We are apt to use the modern methods of saying how many churches are going together. How big a tabernacle can we build or how much money can we raise? That is not the way of God. But God's way is just the reverse. We need to cry, "O Lord, revive thy work in our midst." We need to pray and seek God's face, and humble ourselves in God's sight.

One of the greatest obstacles in our way today is self-sufficiency, which keeps us from doing the things God would have us to do. We, as pastors, sometimes become self-satisfied with ourselves and sit and twiddle our thumbs, while our churches go down in attendance and in the things which are spiritual. We need to remember that "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Romans 14:17.

God said, "When my people who are called by my name." There are a great number of people who have made the good profession who have not forsaken the things of the world. They need to be revived and their lives quickened in the spiritual things, so first we need a great revival within our churches. Then we will be able to go out and win souls for Christ. You may not agree with me, but you cannot disagree with the Word of God.—II Chronicles 7:14. We realize it is not an easy task for any pastor to ask of his congregation.

If we were to pass in review our home life, our church life, our social life, our business life, many heads would be bowed in shame. But God will not revive any wicked heart that will not forsake its wicked ways. He will hear from heaven and heal our land. He said he would heal their land. Their land was sick—so is ours. There are a great many Quack Doctors or false teachers today who try to give every remedy other than that offered by God. But again God has said if my people will pray and seek my face. Are we as God's children, praying? Are we as God's children, seeking His face? I believe we can find the answer to this question by looking at our mid-week prayer services. Are there as many of God's professed followers in their place of worship as there are in the movies, the Bingo games and other worldly places? God says when they turn from their wicked ways!

It is time that we, as pastors of the various churches, face the facts because the facts face us and we need to preach non-conformity now as never before, and, as shepherds of the flocks lead our followers in the right direction. Preach the whole Gospel without fear or favor of man, for we, as pastors of our various Brethren Churches should realize that we should teach our brethren the whole Bible nothing more, nothing less. And if we do this we will have no apology to offer to anyone. Those things through which we have passed should teach us not to rest on our oars and drift with the tide. So let us start a rivival within and we are sure to have one without and many souls will be won for Christ. For as we look about we are reminded that "when these things begin to come to pass then look up and lift up your heads for your redemption draweth nigh," and certainly there are a lot of things coming to pass to remind us that we should awake to our responsibilities as preachers and teachers and say with Paul, "I am not ashamed of the Gospel of Jesus Christ."

Mt. Pleasant, Penn.

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The Fraternal Relations Committee Makes Report

In line with the desire of the "Steering Committee" of the General Conference, and at the request of the Moderator of the conference, the following report is presented by the Fraternal Relations Committee:

The joint Executive Committee of Fraternal Relations between the Church of the Brethren and the Brethren Church met at South Bend, Indiana, on March 27, 1943. All of the members of both committees were present and a tentative program suggesting friendly relations and Christian fellowship between our two churches was discussed. Some sug-

gestions which may be carried out in District Conferences have been relayed already through the program committee of the Conferences.

It was a delightful day spent in genuine Christian friendship and understanding. In the language of the Secretary of the day, "The spirit of the meeting was excellent. Some of the delightful experiences of the day can not be recorded for they were only felt.

J. Ray Klingensmith.



News From Our Churches

VINCO TO CELEBRATE ANNIVERSARY

The Vinco Brethren Church will celebrate the first anniversary of the dedication of their new stone edifice on May 23. Rev. Willis E. Ronk, Dean of Ashland Theological Seminary, will be the speaker for the day. A full day's schedule is planned with services in the forenoon, afternoon and evening. The principal service will be in the afternoon. On that day the Vinco Brethren expect to clear the remaining church building indebtedness, which is fifteen hundred dollars. Friends and neighboring Brethren are invited to attend any and all services of the day.

Our Young People's Choir and Orchestra, composed of twenty-seven young people, presented a sacred concert on Palm Sunday evening to a full house. One feature of the program was the dedication of our Service Roll, which lists twenty-one names at this time. The Sunday School attained an average of 160 during the month of March. There were fifty-four additions to our church membership during the past statistical year. Twenty-four of these came by letter, twenty by baptism, and ten by re-uniting with the church. We now have a total of 185 members on the active membership list.

Clarence Y. Gilmer, pastor.

A DELIGHTFUL DAY AT MT. PLEASANT, PA.

Mrs. Gilmer, Mary Elizabeth, our daughter, and I spent Sunday, April 11th, with Brother Ralph M. Singer and family, and the Mt. Pleasant Brethren Church. We were pleased to see the Brethren at Mt. Pleasant still going forward with 74 in attendance at Sunday School, and an appreciative audience in morning worship.

In the afternoon the writer baptized six persons, two of whom were heads of families. These, together with those we baptized on January 24th, make a total of twenty-one whom we have baptized for Brother Singer, the lay pastor in charge. Certainly we should glean as well as sow, and should expect visible results of our efforts as Christian workers. There never was a more urgent and propitious time for personal work and the winning of souls than this hour. That this good work may continue at Mt. Pleasant is our prayer. Let us toil on, watch and pray, and labor till the Master comes.

Clarence Y. Gilmer, Conemaugh, Pa., R. 1.

COLUMBUS, OHIO, CO-OPERATIVE BRETHREN CHURCH

The following Pre-Easter Revival Program was carried out in the Columbus, Ohio, Co-operative Brethren Church, of which Brother R. D. Murray is the pastor.

The services were conducted each evening, except Saturday, at 7:30, from April 18th to 25th.

The program follows:

Palm Sunday, April 18

Morning

Sermon by the pastor, "The Message of the Palms."

Evening

Stereopticon Lecture by the Pastor

Salvation Talks by Mrs. Emma Essick, Eugene Davis and Rev. Arthur Cupp.

Special Music by Mr. Ren Mummaw, all of Circleville, Ohio.

Monday, April 19

Service in charge of Soul's Harbor staff

Sermon by Rev. H. Max Good, Director of Soul's Harbor.

Special Music by Rev. Lee H. Baum, Minister of Music of Soul's Harbor

Tuesday, April 20

Sermon by Rev. William E. Ashbrook, Pastor of Calvary Bible Church.

Wednesday, April 21

Sermon by Captain Fred Crossley of the Salvation Army.

Thursday, April 22

Sermon by the Pastor—"Thirty Pieces of Silver."

Music by Michigan Ave. Mothersingers.

Friday, April 23

Dedicatory Service for the Lighted Cross—"The Message of the Cross."

Sermon by the Pastor—"The Vision of the Cross."

Easter Sunday, April 25

Morning

Sunrise Service at 7:30 A. M.—Music and Devotions by Robert P. Miller

Solo—"Sunrise Tomorrow."

Fellowship Breakfast at the Church.

Children's Easter Program at 9 A. M.

Sunday School—Ben Starkey, Supt., Lesson, "The Risen Lord."

Easter Sermon by the Pastor—"The First Easter Message."

Evening

Baptismal Services.

Reception of New Church Members.

The Communion Service is announced to be observed on Sunday evening, May 2nd, at 7:30 o'clock.

MEETINGS AT NEW LEBANON

Just recently we assisted pastor W. Clayton Berkshire in a series of meetings in his church at New Lebanon, Ohio. To say that the evangelist enjoyed the two weeks' stay with that fine pastor and his good people would surely be gross understatement. In every way excepting perhaps additions to the church, everything went off nicely. We did have a revival and that was what was desired in the main. The folks turned out real well and expressions of appreciation and satisfaction with what the preacher attempted to do made him feel that his efforts were not by any means in vain.

The Glenn Murr home was the evangelist's home while on that field of service, and what a home it was! That good brother and sister did all in their power to make one feel at home and the entertainment like the home, was "super." Such treatment tends to embarrass one when he tries to show or declare his appreciation of it. But we do hope that Brother and Sister Murr know we felt at home and appreciated all their kind offices.

The folks of the church gave us fine reception in their homes and the pastor and evangelist were led up to the table loaded with good things to eat so regularly that the pastor finally admitted that he was just about "fed up," and we don't mean it in the slang manner either. Brother Berkshire is a good trencherman and we enjoyed seeing him stow away the good eats while the rest of us just ate too.

The music of the meeting was in charge of the pastor and he had something good each evening. The choir was loyal and specials of every kind abounded. Then the Bear Creek Church of the Brethren choir came over on the closing evening and they sang several numbers in a most excellent and effective manner. The writer hardly ever met up with a church group that could register in the musical way like this New Lebanon group.

Then one other thing helped bring interest to us. A new singer, alto or soprano, arrived at the pastor's home just a few weeks before the meetings and she captivated us. Yes, she did sing some and the new daddy didn't know just what to do on such occasions. But the evangelist being daddy and granddaddy too, told him to just let the animated juke box alone and it would run down all of itself. He did and she did. Sharon Lee is a nice dainty miss and even though her coming just when she did kept mamma away from most of the meetings, yet everybody showed their love for the tot and left the mother know that they would do their best to carry on during her absence.

During the meetings Brethren Vernon Grisso, Virgil Myers and Eugene Beekley came in several times. We appreciated their presence and also that of many of their members, especially that large group that came from Gratis.

All in all a good time was had by everyone and we feel the church was left in a fine spirit of happiness and good cheer. They have a nice church house, located in a good place in a fine community. And they have the whole place to themselves, for there are no other churches in the village.

We had the privilege of teaching the Men's Bible class the first Sunday of our stay and the combined men's and Women's Bible classes the second Sunday. These men and women, upwards of a half hundred of them, seemed to appreciate our effort and we hope again it was all taken as meant, for good only.

Before we get too far along in this we must remember to say a word for Prof. Clayton and his good wife. He is superintendent of the local schools and also superintendent of the Sunday school, while the good lady directs the choir and does a good job of it too. And along with these we say greetings to all the group and pray more power for them in their great work. And also again, thanks for the farewell expression of appreciation. But we appreciate the givers more than the gift. May God bless and prosper that good New Lebanon pastor and his fine people.

E. L. Miller.

CARLETON, NEBRASKA

Just a few lines concerning the work at Carleton. We have passed through a very severe winter, not so much in extreme cold but in its length and continuous changes. Friday storms became a byword here as it seemed a storm would blow forth each Friday and continue until the first of the week. This had a very bad effect upon church services but we survived and are continuing on.

Our Evangelistic meetings were held in February. During the entire two weeks not one single unsaved person was in attendance. During the second week Rev. Cecil Johnson of Falls City was with us and spoke three evenings and assisted in the song service. He was well received by the people here and will receive a ready welcome at any time he may return. While we can report no confessions I believe the church was strengthened and good accomplished.

In November of 1942 a working agreement was entered into with the Bethel Church of the Brethren, located five miles from Carleton, in which I now serve as pastor of both churches. This agreement calls for no curtailment of the services at Carleton but means an increased amount of work for the pastor. This agreement has worked out very nicely to date.

In March of this year our church entertained the Thayer County Sunday School Convention. This was the largest convention held for several years, having an enrollment of 233 who registered. A very well planned program was presented. Mrs. Lauren Lietsch, our Sunday School Superintendent, is the County president. She was reelected for another year.

At the Sunday School Convention our newly organized orchestra made its first appearance. We are greatly indebted to Mr. and Mrs. C. E. Faubel, newcomers to our community, for their interest in and organization of the orchestra and to Mrs. Dale Miller for her interest and untiring work with the choir. These two groups comprising some twenty-five members are mostly of high school age. Yesterday, Palm Sunday, was their big day as they had the greater part of the morning service. The choir appeared in their new robes, white trimmed in gold and the orchestra in their uniforms with white capes trimmed in gold. In the evening they presented their program at the Church of the Brethren service. Many richly deserved compliments were heard in both churches. One man, a stranger, visiting with us for the day, came to me and said: "I live in a city of 25,000 and attend the various services of the city as well as attend services regularly while traveling and I want to compliment you for having the finest thing I have seen in all my travels."

The W. M. S. attended the rally held in the Falls City church. This rally was scheduled to be held in Carleton this year but owing to conditions there was a movement on the part of some to call the meeting off. Rather than see this done the Carleton women surrendered their rights and drove the 128 miles to Falls City. A splendid rally was held.

The work in this field is hard, with many trying situations, some of which should not be, but God is still on His Throne and we continue to look to Him for guidance and help. May we solicit an interest in the prayers of the brotherhood.

C. E. Johnson, pastor.











The Brethren Evangelist

Official Organ of The Brethren Church

Vol. LXV, No. 19 May 8, 1943

Educational Day Number

Make Your Offering For

Ashland College

and

Seminary

On Educational Sunday

May 16th

St. Clair Bensnoff 1-1-45
Milledgeville, Illinois 1-1-44

The Brethren Evangelist

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INTERESTING ITEMS

A CARD FROM BROTHER W. R. DEETER, pastor of the Burlington-Cambria circuit, says, "We had a fine Easter Service at the morning service, as well as a Sunrise service. This is the first sunrise service that we have had here at Burlington for years."

ENCLOSED WITH THE CHRISTIAN ENDEAVOR TOPIC COPY, which Brother St. Clair Benshoff sends us so promptly and regularly, was a fine eight-page bulletin of their Easter Services. The bulletin carried the full program for the Easter Cantata, "The Lightin the Window," together with several pages of fine Easter thoughts and meditations. The Milledgeville Church is to be congratulated on their forward progress.

WE NOTE ALSO FROM THE GOSHEN, INDIANA, bulletin that The Women's Chorus of the Church presented a Cantata, "Easter Angels." Also in the "Palm Sunday" bulletin we note that Brother Rowsey, who knows how to use the present situations for publicity, has a very unique back page on that bulletin. He uses the idea of the ever-present "ration book" and gives each person an opportunity to check up on himself or herself for Sunday School, Morning Worship, Evening Worship and Prayer Meeting. One point is credited for each service attended. Places for credit are on the page and the time runs through the week of June 13th.

It is a good thing to check up on ourselves through these weeks that are ahead of us.

WHICH LEADS US TO THIS REMARK FOR THE BENEFIT of the Ohio District Churches. It will soon be time to check up on your attainments for the first year of the Ohio Five Year Forward Program. How many points of the 1,000 possible points can your church attain? You are to be the sole judge as to whether you have attained them or not.

AND BY THE WAY. Ohio Pastors should not forget the Ohio District Ministerium which is to be held in Ashland on Friday afternoon, May 14, at the Park Street Church, with the evening get-together at the Myers Memorial Home. Then there will be a breakfast on Saturday morning with a short program following this breakfast. Pastors from other Districts who expect to attend the May Day celebration at Ashland College, which is scheduled for May 15th, are cordially invited to the Ministerium.

WE NOTE THAT EVANGELISTIC SERVICES were conducted at the North Liberty, Indiana, Brethren Church by the pastor, Rev. George Pontius. Rev. Harry Gilbert was the song director for the meeting. We trust that we will receive a full report of this meeting.

WE GLEAN THE FOLLOWING FROM ELKHART'S "Paper and Ink," their monthly paper, with reference to their Brotherhood: "Our regular March meeting was held on the night of the 23rd, with 12 members in attendance. Following the picnic supper, other members joined us in a colorful and delightful trip with Mr. Ned Davis through Brookfield Zoo, along the shores of Lake Michigan, through Yellowstone Park, Glacier Park, around Lake Louise, through the Bad Lands of South Dakota and his own back yard. Ben Zimmerman was appointed treasurer to succeed Jon Lape, who resigned. We hope for a good attendance at our April meeting, for we wish to come to a definite decision concerning our District meeting in June, which is to be held at the Elkhart Church.



EDITORIALS

THE NEED OF CHRISTIAN EDUCATION

A few weeks ago an article appeared in one of our Exchange magazines, entitled, "What's Right With Christian Education?" by Vere H. Rodgers. In this article Mr. Rodgers gives three reasons why Christian Education is right. May we give them to you in outline:

I. The motive which prompts Christian Education is sound.
   1. It is Evangelistic.
      "Jesus came to seek and to save the lost."
   2. It is commissioned.
      Jesus said, "Make disciples."

II. The methods employed by Christian Education are the best.
   1. It is life centered.
      Jesus taught *people*, not subject matter.
   2. It is life long.
      As long as there is life, there is opportunity for, and need of, guidance and growth in Christian living.
   3. It is life-consuming.
      It is well attested that ninety per cent of teaching is the teacher.

III. The materials provided for Christian Education are excellent.
   1. They are New Testament-centered.
   2. They are adapted to age-levels.
   3. They are planned and produced cooperatively.
   4. They are constantly being improved.

Now that does not tell the whole story by any means, but it becomes the basis for much thought.

Christian institutions of higher learning are essential today, even more essential than ever before, because of the present emphasis that is being placed on material education. The present age, especially this war age, is placing the emphasis on "things" and not on "thoughtful consideration of the soul." The average mind is so taken today with the "manufacture of materials" that it sets aside as unessential the "making of men."

Education for the mere sake of material knowledge may too many times become a liability rather

(Continued on page 5)

CHRISTIAN EDUCATION OBJECTIVES

* * *

1. *Christian education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.*
2. *Christian education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Savior and Lord, loyalty to him and his cause, and will manifest itself in daily life and conduct.*
3. *Christian education seeks to foster in growing persons a progressive and continuous development of Christlike character.*
4. *Christian education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.*
5. *Christian education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians—the Church.*
6. *Christian education seeks to develop in growing persons an appreciation of the meaning and importance of the Christian family and the ability and disposition to participate in and contribute constructively to the life of this primary social group.*
7. *Christian Education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.*
8. *Christian education seeks to effect in growing persons the assimilation of the best religious experience of the race, preeminently that recorded in the Bible, as an effective guidance to present experience.*

—The Christian Evangelist.

We are always complaining that our days are few, and acting as though there would be no end of them. —Seneca.



Why Educational Day Is Important

Dr. E. G. Mason

The date set for the annual Educational day offering is Sunday, May 16. It is set on this date in order to have as much of the offering as possible count upon the income for the current year. Since the closing date of College comes a week earlier, both last year and this, our books are closed June 1, a week earlier than formerly. We trust that as many congregations as possible will make a special effort to get their offerings in early.

With Easter so late this year, the Foreign Missionary offering and the Educational offering come only three weeks apart. This should make no difference if the Brethren people have planned for it, and we believe they have.

We want to emphasize now the importance of keeping our Church, with all of its auxiliary enterprises operating at full strength. Perhaps the world has never needed the Church and its auxiliaries more than it does now when all efforts are directed toward bringing this terrible war to a close. Whether we like it or not, we must face the hard cold facts and continue to sacrifice and to hope. We are forced to do it for the government and we will be foolish if we fail to do it for the Church.

It seems paradoxical that such a war should occur within the height of civilization of which we have long boasted. Ten years ago we would have declared that it could not happen. But it has happened and all of us are affected in every phase of our lives. The cause of this war may be attributed to many things but the most plausible one is that national leaders have forgotten, neglected, or ignored the principles of Christianity and the Code of Christian Ethics. If this is true, and we firmly believe it is, Christian people everywhere must strive more determinedly than ever to keep Christianity alive and functioning more effectively than ever before.

The Church faces not only a responsibility in these days, but an unusual opportunity to make its influence felt. But it must do this through its effective organizations and particularly through its educational institutions.

In recent years, the educational trend has been distinctly toward specialization without the basic and important understanding of social, economic, political and religious problems that Society must face. Liberal Arts Education has no quarrel with highly specialized training, but to be effective, it must be based upon the broad foundations in general education provided by the Liberal Arts College. It seems quite logical to some careful thinkers at least, that highly specialized training without the basic understanding that general education supplies is partially responsible for the events that have led to this terrible war.

The above constitute some of the reasons why it is more important this year than ever before to support Ashland College and Seminary. To supplement those given, we must include one more. It is greatly needed because of decreased income from student sources. Regardless drastic cuts in expenses, we face a deficit unless the offering is better than it has ever been before. Our goal and hope is $1.00 per member.

The North Manchester Church at North Manchester, Indiana has found the way to reach this goal without depending upon free will offerings, follow

WHERE THE MONEY GOES

Did you ever hear the complaint "The churches are too expensive"? "Thrift," the American bankers' magazine, has something interesting to say about that. Their table shows that 24½ cents of every American dollar spent, goes for cost of living; 22 cents for luxuries; 14 cents for waste; 9 cents for crime; and ¾ of a cent out of the dollar goes to the churches.

Six billion dollars, they say, goes for the movies, and a little over half a billion goes for churches. If you ask, "What goes with money in America?" you have the answer. We didn't give it for the Kingdom of God. Now we give it for war. If what we spend for war in one year now, we had spent a fifth for spreading the Gospel in Europe and Japan we would have prevented what now spreads its curse over the world. Some of us preached that in this country following the other war, but did not get very far with it. Oh, if our foresights had been as good as our hindsights. —Baptist Record.

ing only occasional announcements from the pulpit. The pastor, Dr. J. Raymond Schutz, told the writer last fall that the North Manchester Church had placed the College and Seminary upon the Church budget for $1.00 per member. The check for $300.00 has already been received. We wish to thank this Church again, publicly, for its effort in this direction. When all other Churches in the Brotherhood do the same thing, we shall reach the goal that will keep the College and Seminary functioning.

The goal can be reached this year and we trust that each pastor and each member of his congregation will feel the responsibility and take advantage of the opportunity to support the one, our own Ashland College and Seminary, out of the several hundred colleges of our land which will devote their full time and efforts to civilian instruction and endeavor to keep alive the traditional Liberal Arts education under Christian influences. The kind of an education that merges the ideals and principles of Christianity with a broad understanding of Science, Mathematics, History, Sociology, Philosophy, Psychology, Education, English and the Foreign and Classical Languages.

The difficulties we face may be shown by the fact as this article goes to press, the Army has called fourteen more men into active duty, to report May 11th. Of course we can not help it, but it shows something of the problems faced.

Ashland, Ohio.

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THE NEED OF CHRISTIAN EDUCATION

(Continued from page 3)

than an asset. Witness the fact that some of the best educated men of today are in Germany and Japan and they have turned their knowledge to the destruction of the world rather than its uplift. The fact that this education has lacked the Christian content may not nor dare not be overlooked.

In another article on the Christian College, which came to our attention, written by Gould Wickey, Executive Secretary of the U. L. C. A.'s Board of Education, we find this comment: "The Christian College need not defend its existence. So long as its program is distinctive and its product outstanding, its perpetuity is assured. But there comes times when the people, even church people, need to awaken to dangers which beset the most valuable institutions. In times of materialism and secularism, the things of the spirit are destroyed or cast aside."

Mr. Wickey then goes on to say, "The Church College has maintained the true purpose of education . . . The Church-regulated College has conserved the values of religion in education . . . The Church-related College has produced effective educational leadership . . . The Church-related College is the bulwark of American democracy . . . The Church-related College is the one American Educational institution which professes and aims to be a transforming force in the lives of the students . . . These Colleges build personalities who resist efforts to break down the fundamental principles of social living and endeavor to construct a more definitely Christian civilization."

Ashland College and Seminary is one of these spirit-life-preserving institutions. To "let it down" now in this day when it faces the greatest of crises, would be little short of criminal. That it is our only College and Seminary makes the need of support even greater. That its influence is felt to a far greater degree than we realize is saying far too little.

So when May 16th comes, every Brethren should do his or her best and make this Educational Day Offering the best ever.

F. C. V.

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IT IS TRUE

By The Rev. Chester M. Davis

My soul feels more than I can tell
  In ten life-times or more.
Must I my cherished pen lay down
  When Death comes to my door?

My love goes deeper, deeper far
  Than four score years and ten.
It reaches on beyond the grave;
  Beyond the Where and When.

Neither my work, nor love, nor hope,
  Will God cut off, I know,
For Jesus said, "Were it not true
  I would have told yon so."

A PRAYER FOR YOUTH

By Elizabeth C. Guthrie

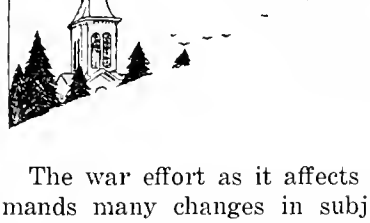
God, give me EYES
  To see with joy today
Some glad surprise
  In beauty on my way.

God, help my MIND
  To be alert each hour
Some truth to find
  In song, or book, or flower.

God, let my HEART
  Be conscious of Thy love,
Till I impart
  Warm glow from Thee Above

God, may my LIFE
  Each day be Thine to guide
Calm inner strife,
  And lead in service wide.

Graceville, Minnesota.



A Statement of the War Time Policy of Ashland College

The war effort as it affects higher education demands many changes in subject-matter, curricula and procedures. These changes may be either permanent or temporary, depending upon the results that a careful study of curricular content and needs may reveal in the light of present and future war and post-war conditions. The changes are more pronounced when so many military units are now located on the college and university campuses. Whether present adjustments will be sufficient to meet future needs is an unsettled question.

However, the long established curricula of the traditional Liberal Arts College with its record of contributions to society in general in all fields of service should not, and can not be lightly set aside. The backgrounds of broad understanding obtained in the Liberal Arts program has been proven valuable, both in the past and in the present, in the solution of social, economic and political problems. That it needs to be re-evaluated and re-examined there is no question, but the extent of change that may result is highly problematical. At least, the spirit and purpose of liberal education, however much it may be revised, must be kept alive when major attention is being given to an intensified and highly specialized education.

The task of keeping the spirit and the purpose of a broad and general education alive today rests heavily upon those institutions of higher education that have not been selected by the War Man Power Commission for specialized military training.

Ashland College was not approved for that type of training, due largely, we believe, to the lack of housing and feeding facilities on the campus. Therefore, the Liberal Arts program with emphasis upon the Educational, Pre-professional and Scientific fields will prevail uninterrupted by far-reaching curricular and social adjustments necessitated by the presence on the campus of specialized training for military purposes. There is no doubt that colleges and universities with the specialized training will be able to make proper and sufficient adjustments to the Liberal Arts program, but the institutions without military groups will certainly have much less interruption of their regular offerings.

Doubtless many parents will prefer that their daughters and sons shall attend a college without military connections. It is to this and other groups that Ashland College makes its appeal and is now ready to state its program for the war period.

Ashland College therefore offers—1. The broad liberal arts program particularly valuable as a stable foundation for specialization in any professional field. 2. Special training for teaching in the elementary, secondary, public school music and physical education fields. 3. One to four years of pre-professional education in medicine, law, engineering and dentistry. 4. Special and private instruction in Music, Speech and Art. 5. Refresher courses for professional men and women. 6. Special evening courses for adults.

The Ashland Plan with its special effort to adjust the individual abilities and aptitudes of the student to the type of work for which each is best fitted is the special feature of the educational program and students, especially girls, are urged to enroll. The demand is great for those who are prepared in all the fields mentioned above. Foresight prompts us to prepare for the future, even though less permanent positions offer unusual attractions.

E. G. Mason.

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THE SAVIOUR'S FACE

By Ivy Heilman Harmon

Sad, set and scarred—the Saviour's face
Looks down upon this world of ours,
So fraught with grim uncertainties,
So filled with terrifying powers.

Sad—at the sinfulness of those
Who "stoned the prophets" sent to save,
And would not heed His loving call
Although His life He freely gave.

Set—yes, He set His face to go
Unto His death for you and me;
That face, so gentle, yet so strong
Draws souls from sin and misery.

Scarred—not alone by those of old
Whose wickedness "His visage marred";
By selfishness, by greed and lust
That peaceful face today is scarred.

Then let us all with one accord
Unto His face lift up our eyes—
That calm and sympathetic face,
Not hidden by the darkest skies.

Rural Valley, Pa.

Editorial Comment

The Fourfold Church

(Continued)

Rev. J. G. Dodds

IV—THE CHURCH TRIUMPHANT

The Church Triumphant is defined as the whole body of saints at home in heaven—victorious and secure forever.

One of the last things Jesus did before His death was to turn the thoughts of His disciples toward eternal things. His two great interests were righteousness and eternal life. For three years he had talked of righteousness. Now he directed the thought of his friends to eternal life. Many people learn the one, but never quite realize the other. Our Father's house has many mansions, and our Saviour has gone to prepare for us a house not made with hands.

What a surprise it will be to awake from the sleep of death and find ourselves in a world free from sorrow, danger, pain, and death; in a world where the sun never goes down, yet we are never weary; where we are never ignorant, yet always learning; where we are always young, yet growing old; where we never want, yet are ever satisfied; where we are always active, but never tired; where we are perfectly free to act, to think, and believe, yet never in anybody's way and never misunderstood; where we shall have no petty jealousies, mean rivalries, wicked slanderings, bitter animosities, hateful suspicions, and distrustful feelings. To be in a different earth —one in which there are no graveyards; one not subject to storms, tornadoes, earthquakes, cold and heat; one in which there are no chilling winds, no poisonous vapours, no foul marshes, no pestilences coming up from beneath or pressing down from above; one that will not endanger life by bad drainage or electric currents; one that will not cause suffering by its failure of a harvest, nor tempt man to be mean and sordid by its disclosure of hidden riches; one that will not give encouragement to oppression or bring daily recurring disappointments; one whose fashion never changes, whose life is never wearisome, whose grades of society will make no distinctions between men. Indeed, it will be a new heaven and earth to the poor man, who has enough and to spare; to the rich man who has all things, yet is unselfish; to the old man who has forgotten all his aches and pains; to the orphan who has found its father and mother; to the bereaved one, who has regained a lost child and companion.

Heaven is a prepared place for a prepared people. "Blessed are they that do his commandments, that they may enter in through the gates into the city" (Rev. 22:14). "Holiness, without which no man shall see the Lord" (Heb. 12:14). Therefore, if we are to reach there, we must be prepared for it here.

"Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." "Let not your heart be troubled." 'Tis but a little while. Men may weep, but angels smile; earth has said, "He is gone!"—Heaven shall say, "He has come!" Even so, come, Lord Jesus, and coming we shall find our true selves. Yes, come, and coming, we shall find those Angel faces that we have loved and lost awhile. Yes, come, and coming, above all we shall find Him who has been throughout our earthly pilgrimage our Redeemer, our Life, our Strength, our Hope, and who will be, throughout the long ages of eternity, our exceeding great reward.

Pliny A. Wiley, in his poem, THE SANCTUARY, proclaims:

> "It stands; a sermon wrought in stone,
> To men proclaiming night and day
> A love supreme that will atone
> And reconcile to Heaven's sway.
>
> "It stands; a citadel of peace,
> Untroubled by the world's alarms.
> It calls to the souls who seek release.
> It calls to prayer—but not to arms.
>
> "It stands; its Cross upreaching high,
> Declares the way that Jesus trod.
> Though sun or star reign o'er the sky,
> It points men ever up to God."

As we close this series of meditations upon The Fourfold Church let us use, as a prayer, the ancient words of Antoinette Bourignon, translated by John Wesley:

> "Come, Saviour, Jesus, from above!
> Assist me with Thy heavenly grace;

Empty my heart of earthly love,
And for Thyself prepare a place.

"O let Thy sacred presence fill,
And set my longing spirit free!
Which pants to have no other will,
But day and night to feast on Thee.

"Henceforth may no profane delight
Divide this consecrated soul;
Possess it, Thou Who hast the right,
As *Lord and Master* of the whole."

—Smithville, Ohio.

—o—o—

WHY I BELIEVE

In Missions

Rev. H. A. Gossard

God is a missionary; and the Bible, for the most part, is His discourse on the theme. Missions surge through it. I fear no contentious reaction to this statement. Were I to rename the Bible, I would caption it "Missions," or "God searching for man that He might save him."

Christ was and is the first and greatest foreign missionary; and in all things pertaining thereto is our perfect leader and example. I firmly believe that had His example and His commission been taken seriously as He intended it to be taken by His "then" and "now" followers—and I mean the ministry and the laymen—boys and girls, men and women, that many of the world's past sinful conflicts and all of the present brutality would have been avoided, and the nations, living peaceably together, would be waiting His triumphant return.

God created man, and His chief concern is to bless him and make him a blessing; and, being that blessing, he must bless others. God's unbounded love to man is shown in his redemption from the fall and in his pre-arranged perpetuation after the flood.

Abraham and Moses—were they not God-prepared and God-appointed missionaries? All along the line of sacred conquest He ordained Prophets, Judges, Kings, Disciples, Apostles and "Us" as missionaries.

In God's "Eternal Purpose" missions reached their height and depth—but not their breadth—in Christ. They reach their breadth through us in Him. "Go ye . . . !"—"Uttermost parts . . . !" But let this be known—"no neglected home-base is capable of foreign success." Christ, "going about doing good" trained others for both the local and the foreign field; and departing transmitted His commission to them. "Ambassadors in His stead." Returning to His and our Father, He intercedes for them and us. In this I note the continuation of His mission.

Scripture teaches that God-inspired folk have been and should be deeply concerned for humanity. Appreciation for one's redemption is thus best shown. An unsympathetic attitude toward the sinner and the fallen, and an outright disregard for holy things and sacred duty—in pulpit and in pew—constitutes the most helpful contribution the devil might wish for to retard Christ's kingdom and to advance his own. Yet, unbelievable as it may seem, there are those who say, Cain-like, "I'm responsible for no one but myself." There is not a shadow of truth or logic or humaneness in that claim; and no release from individual or personal responsibility: *we are our brother's keeper!* None live nor die to themselves. "OTHERS" is the Christian's watchword. It might seem harsh, yet just for God to say to those who stand aloof and indifferent for the soul-safety of the unsaved:—

Go, thou hardhearted being—be thy name
The demons' watchword and the mark of shame!
Be every sinner's present state thine own
Till human feelings melt thy heart of stone.

The name Disciple is significant of obligation, the performance of which only can make us worthy of it. The prerequisite of missions, primarily and fundamentally, is not material means only—Oh, no! Were that the case and were that the bed-rock of hope in saving the world, Christianity would not have been born, or, born, would long ago have died. "First they gave themselves . . . " II Cor. 8:5. To a missionary endeavor worthy of the name God furnishes the means and takes care of His own business. And (I should say) He'll take care of those to whom He commits a task if they perform it; and those to whom a task is committed should they not perform it? Loyalty and persistence are Christ-like virtues in missionaries. Do birds and ants labor and lilies bloom in vain? The most outstanding and successful missionaries, past and present, were and are those whose persistence characterized the faith they had and have in the cause represented. "The trial of our faith worketh patience"; then, "Let patience have her perfect work."

A sparrow once builded its nest in a very difficult place, and its choice was as objectionable to me; so I repeatedly tore it down, oft as it rebuilded until I had done so a dozen or more times. Then taking the lesson, in shame, I said—"Great Teacher, build on!"

Lanark, Illinois.

It is always more difficult to quarrel with a person after you have prayed with him. . . .—Christian Advocate.

Our opportunities sometimes lie in the silences of God.—S. M. Brown.

Drinking Conditions Around Army Camps

Dr. Edward B. Dunford, Attorney, Anti-Saloon League of America

The office of War Information recently released to the American people a report of a coast-to-coast survey of drinking conditions in and around Army camps, in which it announced the following conclusions:

"1. There is not excessive drinking among troops, and drinking does not constitute a serious problem.

"2. The sale of 3.2 beer in the post exchanges in training camps is a positive factor in Army sobriety.

"3. No American army in all history has been so orderly."

Few Americans will dispute that the present American Army is the most intelligent and the best trained in our national history, and we trust will be the most successful. This is as it should be, since science and education have made many advances since the First World War. The men in the present Army are more carefully selected, better fed, better trained, and are provided with more adequate recreational facilities than in the past.

We do not believe that we have a drunken Army. However, the suggestion that drinking is no longer a serious problem, coupled with the implication that this is a better behaved army than that of 1917 because liquor is available in the vicinity of the military establishments and 3.2 beer is sold in post exchanges, will tax the credulity of many citizens.

The report, however, raises a more fundamental issue than the mere question of percentage. It is: What should be the attitude of the government toward alcoholic beverages—encouraging or discouraging their sale and use?

The report states that the approach of the military authorities to this problem is not prohibition but control. If it adhered to this and did no more than set forth the position of the government with the statistics showing results, it would be less subject to criticism, but its phraseology comes dangerously close to implying that the use of liquor is a positive benefit to the good behavior and morale of the Army. Even those who oppose prohibition rarely contend that drinking is conducive to good behavior.

The report contains laudatory expressions for the liquor trade, condemns local option and prohibition as harmful, and contains no statement showing that the government is doing anything to discourage the men in the armed services from using alcoholic beverages.

This is the more challenging as we have already witnessed the spectacle of the United States Senate refusing to include a provision against the sale and possession of alcoholic beverages in the camps at a time when teen-age draftees are being inducted into the service, although the law of every state in the Union prohibits the sale of liquor to minors. This is especially true in view of the brewers' publicity, who, at least, recognized an opportunity to encourage drinking, even if the government does not. In an editorial in the Brewers' Digest it was said:

"One of the finest things that could have happened to the Brewing Industry was the insistence by high ranking Army officers to make beer available at Army Camps . . .

"Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."

"The trouble about whisky," said the politician, "is that there isn't anything that you can say in favor of it in a stump speech."—The Voice.

Whatever the past year may have meant to you, make it dead history. Let the New Year be a living issue. With a big, fresh sponge, dripping with the clear water of forgiveness, wipe clean the slate of your old heart. . . Make the New Year a happy one in your home; carry your cares with a light heart.—Ladies Home Journal.

More than fame and more than money is the comment kind and sunny,
If with pleasure you are viewing any work a man is doing,
If you like him or you love him, tell him now;
Don't withhold your approbation 'till the parson makes oration
As he lies with snowy lilies o'er his brow;
For no matter how you shout it, he won't really care about it
He won't know how many teardrops you have shed;
If you think some praise is due him; now's the time to give it to him,
For he cannot read his tombstone when's he's dead!

More than fame and more than money is the comment kind and sunny
And the warm approval of a friend;
For it gives to life a savor, and it makes you stronger, braver,
And it gives you heart and spirit to the end
If he earns your praise, bestow it; if you like him, let him know it;
Let the words of true encouragement be said;
Do not wait till life is over and he's underneath the clover,
For he cannot read his tombstone when he's dead!

—Author Unknown.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

"But Daniel purposed in his heart that he would not defile himself."—Daniel 1:8.

When Daniel was still a boy, King Nebuchadnezzar came with his army and captured Jerusalem. When he returned to Babylon he took several Jewish boys with him, as captives. Among them was Daniel. The King noticed that he was an intelligent lad and decided to have him educated. So he was placed under the care of Melzar.

Daniel had been raised in a godly family and found life at the palace entirely different from that in Jerusalem. He was asked to do a great many things which he had been taught were not right, so he firmly refused. Some of the boys did not object. They were afraid that they might displease the king if they did and lose the chance of advancement. Daniel stood for the right, even though he was far away from home. He trusted in God, and "purposed in his heart that he would not defile himself."



He practiced self-control. He had learned to say "No" to the wrong. He stood up for the right and, because he did, God was with him.

He took care of his body. Melzar wanted him to eat the rich foods and to drink the wine which the king drank. Daniel was not used to eating rich foods and he didn't believe in drinking wine so he asked permission to eat plain food and to drink water. At first, Melzar was reluctant, but finally consented to let him try it for ten days. At the end of the time, he was in better health than those who had eaten the dainties.

We ought to be careful as to what we eat and drink. We should never abuse our bodies because they are the temples of the Holy Spirit. We should control our appetites.

Daniel also took care of his mind. He stored it with good things, and it paid because when he was brought up for examination the king found him ten times wiser than the other boys. He applied himself and didn't spend his time in playing and loafing around the court.

It is very important how we treat our minds. By reading good books, seeing good pictures, and listening to good conversation we can train our minds to become strong, pure, and active. We should control our thoughts.

Daniel also took care of his soul. We read about him that he prayed three times a day. Even when nobody else prayed he did because he knew it was the right thing to do. If you want to keep your soul healthy you must pray regularly every day. So many of us pray only when it is convenient for us to do. Daniel prayed in order that he might keep his soul in first class shape. We should do the same.

Daniel had a great many temptations. He didn't yield to them because he "Purposed in his heart not to defile himself." God helped him to keep that purpose and taught him self-control. God will do that for us also, if we will ask Him.

With love, in Christ's name,

Aunt Loretta.

"I's"

By Chester E. Shuler

There is a man in our town,
  And he's so wondrous wise
He never gives himself a push,
  Nor overworks his "I's."
A very modest man is he—
  In fact, he's quite a prize—
And though he often speaks to me,
  He fails to use his "I's."

Another man lives in our town
  Who really cannot see,
He hasn't any eyes at all,
  Is blind as he can be.
But though with eyes he cannot see,
  He uses "I's" galore:
It matters not what others do,
  He's done it all—and more!

Now "I" is just a tiny word,
  Which teams with "want" and "will,"
But if misused in certain ways,
  It brings about much ill.
A lot of folks don't like this "I"
  When "I" refers to "me"—
Though when the "I" refers to "them,"
  It's quite all right, you see!

Winter Park, Fla.

I WOULD BE THINE!

By B. F. M. Sours

I would be thine! O Saviour, lo, I come!
  Be thou for me!
I have no other hope, no other way,
  No other plea.
Fill me with purity, and peace, and song,
  That from above
My happy, happy heart shall quaff and fill
  With love! With love!

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 23, 1943

"CLOSED FRONTIERS AND OPEN DOORS"

Acts 16:6-10; Rev. 3:8

For The Leader

Missionary work has always advanced through what we call "open doors." That is, places and fields which have been opened through the power of the Holy Spirit for Missionary work. The Spirit in His infinite wisdom and judgment is able to see where such endeavors will do the most good. Thus through the age of grace He has directed the advance of the Gospel to the unsaved of all nations.

Individual workers for Christ have their "open doors." Ministers, Sunday School Teachers, writers, and lay Christians can work in some fields while in others they cannot work. Oftentimes a closed door to a desired field means an open door of service to a more blessed place.

To be certain that we are serving Christ in our particular "open door" we must feel the leading of His will. This He does through circumstances, closing some doors and opening others. If we are fully resigned to His will, He will see that we have a place of service.

QUESTIONS ON THE TOPIC

1. Was it by accident that Paul was led into Macedonia to preach, or do you think there was a definite leading of the Spirit? Explain.

2. What great field of Christian Evangelization was opened up when Paul entered Macedonia? How are we reaping the benefits of His work today?

3. Are there any foreign lands today that offer as much possibility for the salvation of souls as did Macedonia in the days of Paul? If so, name such places.

4. How can we be certain that we are following the leading of the Spirit in our missionary endeavors?

5. What is our responsibility towards an open door of service which God gives to us? What happens if we shirk our duty in this respect?

DISCUSSION

THE HOLY SPIRIT GUIDES AND LEADS. In the great book of Acts we have very carefully described instances which show that the extension of Christ's work was directed by Christ Himself through the operation of the Spirit. Philip was commanded to join himself to the chariot for missionary work. Peter was commanded to leave the housetop and go to the Gentile named Cornelius. And now, Paul is directed by the Spirit to go over into Macedonia. As we view the progress of the Gospel we come to the conclusion that Christ, who gave His life for the Church, is directing its affairs on earth. Thus He, through the operative power of the Spirit of God, opens fields of labor and closes them. A minister, teacher or missionary, or even a lay worker, who attempts to work in a church or field of service without first submitting himself to the will and the leading of the Spirit is doomed to see his work become nothing but chatter and show. Likewise, Christian servants who strive daily to be in the center of His will, shall have victory in his endeavors. If present doors are closed, it is only that other fields of service can be seen. The Spirit needs workers today, and the true worker for Christ will always have a job to do, providing he trusts in the Lord for direction and strength.

2. THE SPIRIT'S WAYS ARE DEFINITE. It may be at times that we may not agree with the leading of the Spirit. Our short, finite, vision compels us to view things as they are right now, not as God sees them. Paul was that way in Asia Minor. He desired to visit the churches of that country, even to going to Ephesus. But what happened? At every turn of the way he was hindered. Perhaps he began to wonder at so many closed doors. Yet it was not for long. The night of the vision was outstanding. So great was it in fact that Paul called a conference of his helpers to reason with the vision. Their conclusion was that they had been called to take the Gospel across the straits to Macedonia. They followed the only open road left to them and it led straight to Europe.

As we might look at it, we might think it was a shame that Paul was hindered from preaching to so many churches. But as God looked at it, He wanted Paul for another work. We might call it mysterious, but the Spirit was definite.

In our lives today we, who are yielded to Christ, can expect to be used in most any place. Ministers, missionaries, leading laymen, and teachers are made from material just like us. We must not fight the leading of the Spirit, for He leads us, perhaps slowly, but yet definitely. We should go ahead on faith; faith in God, and in Christ as the leader of our lives.

3. THE OPEN DOORS TODAY. Every Christian has a job to do. Whether it be exciting and outstanding, or the valuable "behind the scenes" tasks in the Church, it is nevertheless, a job. And one which is a position of honor and trust. New fields of missionary endeavor are opening up. South America, Latin America, China, Alaska, etc. These places will need trained Christian workers. Our Churches need ministers, and ministers' wives. Our Sunday Schools need trained teachers and superintendents. Our home mission fields need consecrated and trained workers. Another open door for both young men and young women of Christian character and convictions, is that of public school teaching. All too much today we are seeing the effects of careless, low-moraled teachers on our boys, girls, and young people.

We should think definitely of our desired field of service, prepare in that general direction, and seek the Spirit's leading for guidance into the particular field of service in which we can work out best.

4. TAKING ADVANTAGE OF THE OPEN DOORS. To a certain Church in Asia Minor the Spirit wrote, "I have set before thee an open door, and no man can shut it." It is the door of Christian service. The particular tasks awaiting us are especially fitted for our talents, temperament and training. This particular door was opened to this Church because the Spirit knew that it had a "little strength" and had kept the true faith. God does not want men and women of "great strength" but those of a little strength and a lot of trusting and seeking. God moves slowly but definitely. Let us visualize an open door into Christian service, seeking the leading of the Spirit, striving to serve Christ with all that we have, our life, our talents, our money, our work. This is the victorious life, this is the kind of life that makes Church history, or rather Christian history, for it is the life used by the Spirit of God.

BIBLE QUIZ ON THE TOPIC

1. How does God call men to leadership, that is to enter certain open doors of service? Genesis 12:1; Exodus 3:10; Judges 6:14; I Kings 19:19; Isaiah 6:8; Acts 26:16.

2. What are some of the requirements for Christian service? Luke 12:48; Acts 20:18, 19; Mark 1:18; Luke 16:13.

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

1. Sound faith is the basis of courage in a day of danger.
2. Do your best; leave to God the rest.
3. Little things in one's life often prove a true index of character.
4. Appetite is one of Satan's greatest allies.
5. Christian service calls for a maximum of 365 days a year —not 52.
6. Whatever dethrones reason dethrones morals and would dethrone God.
7. If you are alive, you will live on—if you believe.
8. Heaven—a prepared place for a prepared people.
9. Prayer is the connecting link between this life and that which is soon to be.
10. The great teacher knows what to omit.

I HAVE KNOWN LOVELINESS

I have known loveliness;
The chirp of sparrow, the robins' song;
Spring's opening buds, and summer's full-blown rose.
I've listened to the rustling leaves in early fall,
An organ's dying note—the lilting melody of steeple bells;
And to a singing wind through winter's barren trees.
I've watched the glow of sunset, and then the evening star,
And firelight shadows playing on a parlor wall;
A child's happy glee over a Christmas tree
And I have marveled at the kindly light in my father's deep blue eyes.
I have known winding trails through the mountain's blue haze,
And the understanding pressure of the handclasp of a friend.

—Hulda Horst, in "The Singing Quill."

Laid to Rest

SCHRANTZ—Mrs. Katherine Schrantz departed to be with the Lord, Monday, April 26, after an illness of several years, having suffered several strokes of paralysis. She was nearly eighty-five years old. She had been a member of the Canton Brethren Church since October, 1920, having been received into the Church by Baptism during the ministry of Brother F. C. Vanator. At the time of her death she was making her home with her oldest daughter, Mrs. LeBeau, and granddaughter, Mrs. Ralph Snyder, in North Canton. The pastor of this family, Rev. Beck of the Zion Evangelical-Reformed Church, was very faithful in calling and leading her in devotions. Since her pastor is also her grandson, Rev. Beck had charge of the funeral service, in the above-mentioned Church. Burial was in Zion cemetery by the side of her husband, who preceded her in death about fifteen years ago. She was strong in her faith, and had looked forward for a long time to being taken home to her Savior, with her loved ones who had passed on before.

L. E. Lindower, Pastor.

KEIM—Mrs. Emma Keim, a charter member of the Louisville, Ohio, Brethren Church, died on February 11, 1943, at Aultman Hospital in Canton.

She was a faithful member of the church. However, for the past several years she has been able to get to church only occasionally.

She leaves one daughter, five grandchildren and sixteen great-grandchildren. Funeral services were conducted at the church by the pastor.

E. M. Riddle, pastor.

BRANT—Mrs. John Brant of Canton, Ohio, and a member of the Brethren Church of Canton for many years, was called from her serious affliction by the hand of death on March 2, 1943.

She leaves her husband, John N. Brant, five sons, Robert, Oscar, and Bowser, of Canton; Harry of Akron, Ohio, and Edgar of Kent, Ohio; and three daughters, Mrs. Q. A. Phillips, Mrs. Walter Fessler and Mrs. Ralph Hill, all of Canton.

Funeral services were conducted at Canton by the undersigned, in the absence of L. E. Lindower, the pastor.

E. M. Riddle.

SCHWAB—Mrs. Anna E. Schwab died in Canton at the home of her daughter, on March 29, 1943, at the age of 84 years. Sister Schwab was born in Switzerland. However, since her girlhood she had lived in the community near Louisville, Ohio.

She became a Christian early in life, and then, while during the writers' former pastorate here, this sister was baptized and received into the Brethren Church, where she remained as a faithful, loving member of the church until death. Everybody loved her. She had many friends in and out of the church. No pastor could ever have had a truer, more appreciative friend than was this dear sister in the faith.

Surviving are: her daughters, Mrs. Helen Saunier of Canton; Mrs. Rosa Workman of Coldwater, Michigan; Mrs. Louisa Blasier of Louisville, Ohio and Mrs. Hilda Wilson of Paris, Ohio; three sons, Albert E. and John of Louisville, and Harry of Canton. There were also two step-daughters, Mrs. Alice Murray, Seattle, Washington, and Mrs. Emma DeHaven of Canton.

Due to the decorating of the church at that time, the funeral services were conducted at the U. B. Church in Louisville, by the undersigned, with Rev. Paul Frees, assisting.

E. M. Riddle, pastor.

DEATHS IN THE HAGERSTOWN CONGREGATION

Deaths in the Hagerstown Congregation since January 1st, 1943 are as follows:

Mrs. Mary A. Moser—January 2, 1943.
Miss Virginia I. Snider—January 25, 1943.
Miss Adaline Wingert—April 18, 1943.
Mrs. Ethel May Kephart—April 20, 1943.

The above members were all long time members of the Hagerstown Congregation and all knew much of severe suffering for several years before they were called to "the rest" prepared for the children of God. We can testify—from our visits with each of them in their long illnesses—that they faced the conclusion of their lives with Christian faith and fortitude, and the God of the Blessed will know adequately how to care for them in the ages of eternity. It is our prayer that God may bless and strengthen all of us in such a way that no matter what tests we are called to meet we may be

able to rise above the bitterness of engulfing circumstances and gloriously triumph through our faith in Him.

Edwin Boardman, Jr.



News From Our Churches

BRYAN, OHIO

We want to tell you about our Easter services. We had a record day in our church on Easter. At the 6:30 hour, at the Sunrise Service, we had almost 100. We served a breakfast in the basement for the Christian Endeavorers.

Then we had a record of 346 in Sunday School, but there were far more than that because they kept coming in even after the records were turned in. For the morning service we had a packed house with chairs in the aisles. When the invitation was given I had the privilege of receiving into the church four families of three each; one old lady; four mothers; one young man and a little girl—making a total of 19. They were all adults except the one little girl. There were five first-time confessions and the rest were from The Church of the Brethren. They have been attending our church for some time.

Our Missionary Offering was the largest in the history of our Bryan Church. The amount received at the morning service was $221.00, and more came in at the evening service. Since we voted $50.00 out of our regular treasury, I am sure that it will go over $300.00.

At the evening hour a Cantata-Pageant was given to a full house. It was the best ever presented. All in all we feel that we had a great day.

C. A. Stewart, pastor.

ARDMORE, INDIANA

Easter Sunday was a great day in the Ardmore, Indiana, Brethren Church. It began with a Sunrise Service at 6:30 o'clock when the following program was given:

Organ Prelude—"Easter Melodies" .....Lois Ewers
Song—"He Lives" .....Congregation
Scripture—John 20:1-19 .....Paul Basham
Prayer .....The Pastor
Violin and Piano Duet—"A Lullaby"
.....Lloyd and Juanita Chamberlain
Song—"Christ Arose" .....Congregation
Message—"The Day's Glory Dawning" .....The Pastor
Vocal Duet—"Prayer Perfect.'
.....Edna Mae Finney and Lois Bunch
Song—"My Jesus I Love Thee" .....Congregation
Benediteion.

This program was followed by a breakfast in the basement of the Church. There were 60 in attendance at the Sunrise service.

The Sunday School attendance was 180. This is almost double the attendance of a year and a half ago, when the present pastor took charge. The morning worship service was fully as large as that of the Sunday School.

The Sunday School attendance on Palm Sunday was 150. We feel that the church at Ardmore is making progress and we solicit the prayers of the brotherhood in our behalf.

A. E. Whitted, pastor.

CANTON MEETINGS

For one week, April 12 to 18, the Canton Brethren Church had the great privilege of having Brother John F. Locke for a series of special services of devotion and inspiration. Brother Locke showed us his fine pictures of Palestine, and preached a very helpful sermon each evening. The interest in the meetings was proven by the fact that the audiences of Canton people increased each night until the close. When visitors began coming they were there the rest of the meetings. The Louisville Brethren were also very helpful in their attendance, having as many as twenty on one occasion. Brother Riddle, their pastor, came with them several times.

These services gave the Canton Brethren just the spiritual uplift they needed. We need some special encouragement periodically because we have only a temporary meeting place in the Central Y. M. C. A. Brother Locke is not only an excellent lecturer, but also an outstanding preacher and evangelist. His services are of the highest order.

It was necessary for the two preachers to drive to and fro from Ashland each day, because of College classes, so Brother Locke made his home with the L. V. King family. The pastor had the great enjoyment and refreshing time of fellowship with him in all this travelling. We were very well provided for in our evening meals and Sunday, in the homes of several of the Canton families. The fellowship of this week will not be forgotten, and the fruits will continue. We will look forward to any other time in the future when Brother Locke can again be with us.

On Palm Sunday morning, Mrs. Pauline Decker was received into the membership of the Church. We hope that we may be used of the Lord, continually, for His glory.

L. E. Lindower, Pastor,
Ashland Theological Seminary.

PREACHING MISSIONS

Elkhart, Indiana

The last week of February, which is so long ago, the writer is ashamed of himself for not reporting sooner, a great spiritual experience was enjoyed with the Elkhart Brethren and the Pastor Brother Delbert Flora, and his family. It was a great privilege to bring a week of doctrinal studies to such good listeners and interested students of the Word. It was enlightening to become acquainted with this fine working Church, and not only see their spiritual faithfulness, but also their efficient business organization and their very generous giving, which is rapidly dissolving their financial obligation for the completed building which they have so recently acquired.

The visiting preacher appreciates very much the fine hospitality and fellowship of the Pastor's home, which he enjoyed during the week. The fact that Brother Flora has had medical attention since this visit, does not sound good, but we hope he is recovered by this time. For the fellowship, the too generous offering of the Church, and everything, we again say, "Thank you." May the Lord continue to richly bless this Church.

Berlin, Pennsylvania

A quick trip into the Pennsylvania hills brought us to Berlin where we were privileged to preach three Pre-Easter messages, and enjoy the very enjoyable treatment of Brother

N. V. Leatherman's home. This is one of our largest and strongest congregations in this District at the present time. It was the first time the writer had preached from this pulpit, although he had been in the Church before. In spite of the fact that everyone was very busy taking advantage of some of the first good weather, the interest and attendance at the meetings was very fine and gratifying.

Brother Leatherman's faithful pastoral work showed up on the very first night, when a teen-age girl responded to the invitation and accepted Christ as her Savior. She had been prepared through the Pastor's Young Church Member's Class, as was the boy who made his public confession of Christ on the third evening.

It was a spiritual treat to have this short time of fellowship in God's Word, even though both coming and going was a rush, because the preacher had to complete preparations for his own services on Easter Sunday. Thanks to the Leatherman's for the entertainment of their home, and to the Berlin Brethren for their interest and generous offering.

L. E. Lindower,
Ashland Theological Seminary.

TRAVEL FLASHES

Enroute

Leaving Goshen rather reluctantly we did a short run-around to Plymouth to call overnight on the sister of my traveling companion on this trip, Mrs. Bame; then the next day, to Carey, Ohio. Here a brother of mine S. R. Bame, M.D., lives. Here I can get some real exercise of almost any degree or amount. He has a small acreage with flowers, orchard trees, shrubbery and a large garden. Many places to paint and repair and a busy doctor these days, finds plenty of such work for one who loves to do it and in some small way, recompense another friend for many favors. This accounts too, for the new address I am using. From there, we came to Cleveland to visit with our son and here where the "boss" remained while I went on for Holy Week services with

The Brethren at Pittsburgh, Pa.

Five weeks before, I had been here as a "supply" over a week-end, preaching and visiting the sick. Of the sick they have had a large share, recently. It affects a church materially, to lose six prominent people in so short a time as three months and it seems to go right on, I having attended the funeral of Mother Rau whose large "Franchauf" now makes a large group in this church. One of her sons is a deacon and assistant Moderator.

It was a rainy week in that city and moreover, moving time. It affected the attendance adversely to go against such odds with the other more telling one—the absence of twenty-five of their young men in the war and camps and more being called continually. Here also, is one of the most strategic of all our defense cities and some had to "lay-off" even to attend the communion, held the last night of the week which came co-incidentally with Easter this year.

It was a very interesting week to me. Holy Week in a great city of so many churches offered opportunities to hear several of the most prominent preachers of our country at different churches. Each noon, it was my privilege to hear one and on Good Friday, several.

Our evening meetings gave me an opportunity to know better and evaluate more fully, the opportunity for our church there. I am still more convinced that there are very much greater possibilities for our church than they are using. In the midst of a city of great preachers and several Seminaries and Bible Schools, they deserve, and the outlook demands, the very best preacher they can have for a "break" with other churches that have great memberships and endowments. It is a real competition they face and only real zeal and sacrifice can match it. I am persuaded that they can exercise more in each of these graces. United, they must win.

Although they ensconced me in a hotel and no one could spare the time nor find the gas coupons to drive me around among the members, I did greatly enjoy and appreciate the gracious hospitality and generosity in doing everything one expects in such circumstances and limitations enforced by the necessities of a nation at war. The attendance increased splendidly. The interest was never meager and we closed with a spiritual Love Feast that was a pleasure and a blessing. Brother Chester F. Zimmerman and his wife came from New Kensington to assist and encourage in this service. With all its Universities, Seminaries, Bible Schools and its concentration of wealth resulting in endowments, this city presents a challenge and a demand for sacrificial giving and consecration on the part of our people. We pray that a leadership that will help them to regain lost ground will soon be found and that this church may find its rightful place and power in a city of great challenges, demands and opportunities.

We are writing this in Cleveland and tomorrow, will be starting toward Huntington, Indiana, to another difficult field where we are praying that we shall be remembered at a Throne of Grace for help in time of need.

Charles A. Bame.

BRUSH VALLEY, PA.

The Easter Services of the Brush Valley Brethren Church rated a high attendance. Following Sunday School a special program was held in dedication of this "Holy Day" and those who participated were as follows: Joanne Hooks, Berdella Bowser, Gladys Leslie, Goldie Crissman, Thelma Johns, Robert Johns, Donald Wolfe, Nancy Ellen French, Marjorie Marie French, Esther Crissman and Wade Crissman.

Church services were held by our pastor, Rev. Chester Zimmerman, who spoke on the theme, "The Resurrection of Christ." New Kensington's Louella Bair sang two suitable selections during the services. Louella has been at Brush Valley on several occasions and each time the attendants look forward enthusiastically to her next visit.

I must not fail to mention our appreciation to those who have contributed to the Easter Offering for Foreign Missions. Our goal is 10% over last year's offering, or a total of $50.77. We have exceeded that amount greatly and there are expectations of doubling last year's offering. That would be $92.30 to be sent away for the aid of Foreign Missions. Keep up the good work.

Robert Leslie, member of Brush Valley.

DAYTON, OHIO

We had a beautiful Easter Day in Dayton this year. It started with an Easter Dawn Devotional Service, held in our Sanctuary. This was followed by an Easter breakfast in the Fellowship Room. The Chancel, a large cross on the Chancel and the balcony railing were all decorated beautifully with Southern Mountain Laurel.

Three hundred and fifty people attended our morning worship service. We saw eleven people come to the front on Easter morning, which follows ten that came during the week from Palm Sunday on. This makes an exact total of fifty additions since our Dedication Day last January, with only

one Sunday since then without at least one confession.

Our second baptismal service in the new church will be on Sunday, May 2nd, with twenty-nine applicants. We seek the prayers of all.

Vernon Grisso, pastor.

HAGERSTOWN, MD.

In the weeks since last we wrote news of the work in Hagerstown the Lord has been pleased to "bare His holy arm" and do a great work among us. Easter time was approaching and the pastor—by personal contact, and by departmental teaching in the Young People's Department, aided by the splendid work of the leaders of the Junior Church, prepared for "Decision Day" on Palm Sunday. At the Sunday School hour the Junior, Intermediate, Senior and Young Peoples' group met in a joint meeting which the pastor taught, and then the invitation was given for those who would surrender their lives to the Lord. When the meeting had ended 20 fine young people between the ages of 10 years and 20 years had decided for Christ and the Church. Later in the day five others decided and before the Easter week services were ended seven others had made the good decision. On Good Friday afternoon and evening twenty-seven were baptized in the church, and five others are awaiting the sacrament of baptism.

It was a grand sight to see twenty-four young people standing at the front of the church auditorium to be received into the fellowship of the church by the "laying on of hands" and we are sure that the reaction on the whole group of worshippers on Easter Sunday was altogether blessed. Three more were received into membership at the evening service, and the others will be received within the next two weeks.

The two communion services on Easter Sunday—3:00 P. M. and 7:00 P. M.—were the best attended in the past few years, 230 communing.

On Sunday evening, April 4th, a "Service Roll" plaque was dedicated in the presence of a congregation which filled the church. Thirty-six young people have answered the special call of their country and they were fittingly remembered in this service. A truly attractive and beautiful plaque was presented by members of the Junior Church through the Superintendent—Mrs. Francis M. Heck—and was gladly received in the name of the church by the pastor. Other names are still to be added. Our contention here is—"that we hate war and bloodshed, but we hate some other things worse than war." Hence our young people are doing their expected part in this present terrible conflict.

May the Heavenly Father bless all the Brotherhood in the hard but challenging days that are ahead.

Edwin Boardman, Jr., Pastor.

ELKHART, INDIANA

Reports at a recent business meeting showed each organization is functioning and getting excellent results—definite goals are being attained.

The Bible School officers, Harold Plank, Superintendent, with Harold Whybrew, assistant, were re-elected for another year.

Brother Flora gave a report of his work—sermons preached, baptisms, weddings, funerals, plus detailed work that can never be itemized. This report represents his work only in a very small way. It is a good thing for a church to know at least in part, the extent of their pastor's work, and time spent in their service.

April 22nd we held our Spring Communion. The tables were filled—a spiritual service. Brother Flora conducts these services with little or no confusion—insists on quiet meditation. God's ways are always orderly.

Easter Day was another mile stone passed in the history of the Elkhart Church—a large Bible School; a filled auditorium for the church services. The altar was beautifuly decorated with flowers. In the evening a Cantata, "Victory," was sung by the choir of the Central Christian and First Brethren Churches. At the close of this service baptism was administered.

Our special Cash Offering went over the top, $4,109.03—the largest offering ever made. It represents the Missionary and Building Fund. Instead of applause we sang "Praise God from Whom All Blessings Flow."

Thus passed another Easter with the realization that even amid chaos, God does bless His people.

Edna Nicholas.

CERRO GORDO, ILLINOIS

The following program was presented at a Joint Sunrise Easter Service, sponsored by the following churches in Cerro Gordo: Oakley Church of the Brethren, The First Brethren Church, The Church of the Brethren and the First Methodist Church. The order of service follows:

Invocation .....Rev. Royal W. Ennis
Hymn, "When I Survey the Wondrous Cross"..Congregation
Prayer .....Rev. W. T. Heckman
Special Music .....The Methodist Church
Address: "The Death and Burial of Jesus" Rev. C. H. Essman
Hymn, "Christ Arose" .....Congregation
Address: "If He Had Not Risen" .....Rev. Harlan Smith
Special Music .....Church of the Brethren
Address: "Christ Arose" .....Rev. L. O. McCartneysmith
Hymn, "Christ The Lord Is Risen Today" .....Congregation
Benediction .....Rev. I. D. Heckman

We presented this program and feel gratified with the response we have received from the above churches, as this is the first Sunrise Service here. Pray for our work here and for us.

The McCartneysmiths.

LANARK, ILLINOIS

A series of Pre-Easter Bible Lectures was given at the First Brethren Church off Lanark by Prof. M. A. Stuckey of Ashland College and Seminary.

Brother Stuckey spoke upon the following subjects:

April 18—When He Saw the Wagons
April 18—Brethren History in Picture and in Story*
April 19—April 20—The First Fruits of the Kingdom*
April 21—He Came, He Saw. He Conquered*
April 22—Jesus, Thy Dying Love*
April 23—The Resurrection of Jesus Christ, the Gibralter of Christianity
April 25—Jesus of Nazareth, the Prince of Life

*Illustrated Stereopticon lectures, mainly with colored slides.

The services were well attended and the subjects well handled.

E. D. Burnworth, pastor.

EDUCATIONAL DAY
SUNDAY, MAY 16, 1943



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What have YOU done to keep it going on with the task?

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The Brethren Evangelist



Last Minute News

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Christianity Versus the "Isms"

Soul Winning

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HOW ARE THE EASTER OFFERINGS COMING?

We have received a number of inquiries as to how the Easter Offerings are coming in. While it is altogether too early to know the whole picture, the offerings already received indicate that we will have a wonderful response from our Brethren. Nearly every offering now in is larger than last Easter's offering. Some of the high marks already registered will be the Ashland church which has so far turned in $659.33, New Paris with $514.45 and North Manchester's $401. Personal gifts from isolated members have also been larger than last year's.

In view of the success of our South American work, we believe that God will provide means for larger service there through this Easter Offering. Join us in your prayers not merely for money but also for workers and for guidance of the Lord in that work. The biggest offering any church could send us now would be a young man or several young men to prepare for leadership there. Now we believe that God will also provide these.

Great News

We have just received word from several of our churches that great success was attained during the Easter season in soul winnings and confessions. This is great news. From South Bend, Indiana, where Brother Claud Studebaker is pastor, and Hagerstown, where Brother Edwin Boardman is pastor, we have heard wonderful reports of success. May God multiply this one hundred times in our churches.

Meeting in Warsaw

After an intervening period of ten years, we returned to Warsaw, Indiana, for another evangelistic effort. Dr. Porte had planned for such a meeting and his plans were not in vain. The spirit of the meeting was excellent and the results were gratifying. The attendance was good for these days, although special meetings are not as easy now as they once were. However, we had splendid attendance. Delegations of good friends from Elkhart came several nights. Dr. J. Raymond Schutz brought a delegation from North Manchester one night. Reverend Epply, from Winona, brought a fine delegation from Dutchtown and supported the meetings every night himself, with his wife and daughter.

Naturally ten years makes a great difference in the membership of a congregation. Old ones we used to know are gone and new ones have come. So it is with Warsaw, too.

Vernon Miller assisted us in leading the singing. From near-by Winona several of the students attended our services. Some of them we had preached to years before and taught in Sunday School classes, so we were not surprised at their hunger for the old and Brethren emphasis. Sometimes it takes new "truths" years to fit; and the older ones are easier to wear, especially after one has become accustomed to them.

May God bless and use our Warsaw congregation and pastor. It was a real joy to return to their church again for an effort.

Louisville, Ohio

The Louisville congregation had invited us to return this Easter in a similar effort to the one a year

ago. And gladly we promised when the last effort was concluded to do so.

The Riddles and the Louisville church have a great testimony in that community. Perhaps you have often heard it said while the pictures of Louisville were being shown in your church that there was one of God's lovely congregations. They are. They were faithful, enthusiastic, responsive and thoroughly enjoyable. However, only one week could be given to them this year, and the effort was over too soon. We pray God's blessings upon the Riddles and the Louisville church. It was a joy to see them again. On Easter morning we were thrilled to speak to a group of men from three Protestant churches of Louisville. What a lovely Sunrise service! Our message had to do with the great business to which Jesus gave himself—soul-winning. He arose to authenticate Himself as the Saviour of men. Now men must be saved.

Elkhart, Indiana

Inasmuch as the Elkhart church is contributing largely to Dr. Yoder's support, they were desirous of seeing the pictures of the work in South America. Before going to open the Warsaw meeting, it was our good fortune to be able to pay a visit to Elkhart and show the pictures there. A splendid congregation was present and a very generous offering was given by the church. Naturally it was a joy to renew friendships in one's former pastorate. Approximately 150 people were present that Friday night. We were thus very happy.

Be Sure To—

We hope you will read the article on "The Brethren Church and Missions." We are glad to note that many laymen and ministers are not abandoning God's program in these last days. Read the article.

Editorials - - - By J. Ray Klingensmith

ARE WE LOSING OUR FAITH IN FAITH

"Lord I believe; help thou my UNBELIEF."

One gains a different understanding of church life in war time America when he lives and preaches in many churches from month to month and year to year. The casual reading of reports from the fields informs one, and reasonably so, of the successes and recent attempts of the local church; but it could scarcely inform the reader of the problems confronting the pastors, individuals and organizations within those local churches.

Likewise, the purpose of one's visit to a church conditions his findings. If the visit is made merely for the purpose of getting money or for the preaching of a sermon or two one can probably realize his objective without facing the vital problems that exist there.

It becomes a different experience, however, when the visitor comes for the purpose of enlisting a congregation in the Christian business of soul-winning for the Master, or to awaken them to the spiritual ministry of prayer or personal Bible study. He then becomes aware of the fact that his own course is far easier if he preaches, visits the members, and goes home. Yet if this is all he actually accomplishes, he has probably left the soul of the church untouched and little moved.

Is it true that nothing more can be done? If it is true, it is because we are losing our faith in Faith as the believer's most powerful instrument with which to move men. This is not the first war the church has weathered. Neither is it the first instance of challenge to organized Christianity. And yet, in the spirit of the world we blame the war for every failure, from moral delinquency to spiritual lethargy. In reality the crisis the world is facing should quicken the spiritual life of the Christian, not deaden it. If in these days a believer who is reading his New Testament cannot be moved by the Spirit of God into Christian interests, it is doubtful that he would be moved in peacetime. And the evidence that something can be done and is being done is given in almost every city as well as in places where lonely and death-surrounded men call upon the name of the Lord in faith. Independent movements of the Christian faith have sprung up almost to monopolize the radio and to arouse large hearings on Sunday nights in the very places where established churches for years have maintained that it could not be done. To criticize the method, message or even the constituency of these movements is beside the point. We also have a Bible and a Message and a Christ who satisfies and saves sinners. We also possess hymn books and buildings and mouths and feet. To sit idly by with critical attitudes and doubt the permanent value of the movements that are gaining momentum will scarcely correct our own losses. Neither is it necessary for us to condone some of their methods where they proselyte and undermine other churches. Yet we

can, if we are humble enough, take a lesson from their fervor and activity.

What Do They Have That We Do Not Have?

Sometimes almost in ignorance, and often in brazen boldness these new and independent movements accomplish what we called the impossible. With little else than a Bible and a zeal, devoted to childlike belief in God's answers to prayer they soon acquire large audiences, permanent buildings, and then a congregation. They are usually in our estimation too excitable and too prejudiced and too radical; but they succeed in changing lives. They "sell" the program which we judge as too emotional. Our unfounded criticism too often is that they are working with an unstable class of people. And often it is said that if we were working with that class of adherents we could do the same thing. But it is becoming more evident that we cannot work with that measure of apparent success with our own class of people. And why? Surely if our own people are more intelligent and more stable and a better class for Christianity, we should be working a more successful program. We would hardly advocate that our message and people, if superior, accomplish less because they are superior or more yielded to the Lord. And if we have limited our appeal to only the "superior," people, we have greatly reduced the business that Jesus left us. The people of the early centuries also marked the Christians as inferior and unlearned and ignorant. The message of Jesus has always distinguished itself in its ability to change people. That is its business. Do these independent workers have something that we do not have? We have Bibles; we believe in regeneration, in forgiveness of sin, in answer to prayer, in the Coming of our Lord, in fellowship with Jesus Christ, in Bible study, in missions, in the separated life even as they do. Perhaps our failure is in our use of them or lack of it.

Money is not all

Naturally with denominations having become centered with boards and institutions the appeal is often made for the local church to reveal its spiritual powers by its financial contributions to the denomination's boards, which in turn are supposed to carry on its evangelism, missions, education and publications. However, it is this very mistaken appeal when it is the only appeal which has deformed Christian power to nothing but financial offerings. These offerings are necessary, God knows, but more important even is our appeal to young lives for full time service, our insistence upon daily fellowship with Jesus Christ, our burden in soul winning, our exercise of faith in prayer, our anticipation of our Lord's coming, our battle against personal sin, our application of our faith to daily life. Once these things are accomplished the denomination's interests are guaranteed as well as the program of the local church.

Our Faith in Faith Itself

It is this problem that calls for dynamic in the preacher and Sunday School teacher. To inspire Christian faith is first to possess a great Christian faith and to exercise it. Hundreds of agencies collect money without that. From the first humanitarian agency to the last money can be collected without inspiring faith in Jesus. But to cause men to know Jesus Christ in faith and fellowship is quite a different assignment. And it *IS* the church's business to do that. The writer once asked a minister if he ever became burdened about his failing church program to the extent that he brooded alone and sought God in prayer for an answer and for help. He said he never did. That fact was evident. What was his business then or justification as a minister of the Gospel? Was he only a moral agent in the community. So are the school teachers and Boy Scouts. But the church and the minister is more.

What shall we preach?

There is a great hunger today for Bible study. It should be taught wholly and without the departmentation so often used. In the early centuries and during the Reformation, men preached the great truths and doctrines without the Filing Cabinet method. Today many of the once untainted doctrines have degenerated into departments known as Calvinism, Arminienism, Scofield Bible truths or Bible Institute Statements of Faith. Can we no longer preach the whole Word without feeling that these leaders have monopolized their particular doctrines and we must not use them? Men used to preach regeneration and baptism without pausing to explain that the baptism wasn't really necessary. And men once preached Christian assurance without selling out the rest of the Bible in favor of Eternal Security. And men used to preach the coming of the Lord without ear-tabbing the dictators as the antichrist. And men used to preach faith in Jesus without extracting only a few precious doctrines that the believer must accept to the exclusion of all else in the Bible. And men once preached the New Testament as the Word of God to a sinner without sub-dividing the Gospels and the Epistles into channels directed to only a few and not to all. Can we not preach those great things which have always captured humanity for God today? They *WILL* produce results. They *WILL* change hearts. They *WILL* do for our work more than a partial message will do for independent movements if accompanied with the same amount of faith and zeal and hard work.

WHAT IS HAPPENING TO MISSIONS

The International Christian Press and Information Service in Geneva, Switzerland, gave out the statement that 42% of the foreign mission field, and 57% of the missionaries have been disrupted by the

war. The *World Council Courier* says that this is not an adequate appraisal of the situation. Funds totaling $2,000,000 have been raised by the International Missionary Council and sent to stranded groups, to provide for minimum needs, and to maintain life and work, so that it may be resumed in full as soon as peace returns. The National Christian Council of China reports in regard to eighteen of the principal missionary societies at work there, of all nationalities, that, as compared with 1937, 68% of all the men and 56% of all the women are still at work in both Free and Occupied China; and that 186 North American Protestant missionaries have remained in North China, and 82 in South China.

THE BRETHREN CHURCH AND MISSIONS

Many of our own Laymen and Ministers are discussing a current theme now being considered by every Evangelical body in America, "What about our own mission program?" Usually the discussion divides itself into two parts: home missions and foreign missions.

A great body of Laymen of another denomination recently met to study and consider whether Foreign Missions as a project were not now too great a burden to the home church in the light of developments around the world. They considered the recent events in the Far East, the shortage of manpower, the financial "drain" on the home church, and after unbiased study gave out a conclusion which ought to stimulate every Christian. In the first place, they refuted the idea that because for the present moment certain countries are closed to missions that this should thwart the missionary program. In fact, if Protestant Faith is temporarily barred from certain countries NOW it is the more certain that in the light of Jesus' Great Commission we should prepare to evangelize those very countries after the bars are removed. The very situations existing in those countries now augers for the saving message of Jesus Christ, which is the only hope of the world tomorrow.

The second reversal of much current thought that these Laymen brought back from their conference was a refutation of the idea that Foreign Missions is a drain on the home church's finance. The facts were proven that Foreign Missions create not only financial power but also spiritual power in the home church. Local churches and denominations that are weakest in Foreign Missions are also the weakest in everything else. Local churches and denominations that are strongest in Foreign Missions are also strongest in everything else. The very presence of foreign missionaries visiting the churches at home with burning challenges for lives and money is in itself one of the most powerful stimulants to Christian living and sacrifice known. To maintain spiritual fervor and consecration to God's Will and burden after extracting this great practice of two thousand years of Christianity is almost impossible. Therefore, Foreign Missions are not a liability to the home denomination but are rather an asset.

Brethren Missions

The writer had the privilege and long yearned for realization of speaking to 110 young people who were Brethren. What was the appeal he made? For ministers and missionaries, of course.

At Vinco the Cambria County Christian Endeavor Societies held a great meeting. It was spiritual. It was urgent. It was purposeful. An appealing playlet on "The Quiet Hour" was presented. Great music was on the program. Then the appeal was made to our young people for life time and definite service for Jesus Christ. If you want to know the future of Brethren Missions or in fact of the Brethren denomination you must find your answer in groups of young people like these. On the back page of this issue we have entered a challenge to you and to your young people. Herein is the answer to Home and Foreign Missions and also to our future ministry and leadership. Every church should take up this intercession.

AN OFFER TO OUR YOUNG PEOPLE

ALL YOUNG PEOPLE'S ORGANIZATIONS THAT ARE INTERESTED: Attention!

If you will arrange for a meeting of several near-by Brethren Christian Endeavor or Young People's groups and will supply good spiritual music and other such worthwhile items, the Missionary Board will send you a speaker to present a great challenge to your societies. Let us start NOW to arrange for powerful and wide awake meetings among our young people. You CAN have a great Society if you want it. Telephone or write your neighbor Societies and plan a Sunday night or week-night gathering. We will show you Foreign Mission pictures, Home Mission pictures, Ashland College pictures, and many things your own Society can be working at. We will set aside every other plan of the future to make this worthwhile for you. START NOW!

—J. Ray Klingensmith.

A Letter from Oak Hill, West Virginia

The time is here that we send another brief message to the readers of our church paper, especially those who have invested their money in our work here at Oak Hill. Your consideration of us from the financial point of view has made many things possible and given the church here an outlook of the future that has not been possible since its erection. We, like Brethren everywhere, are having difficulty in keeping our normal attendance up to the average of only a few years past on account of our young men and women being called to the defense of our country. Yet we have not suffered here as some of the larger churches of the town. It is very encouraging to receive some of the fine letters from our boys and the financial aid with which some of them are remembering their church at home.

The church life and society are becoming more unified and taking a common view of the purpose of the church as one purpose that belongs to all. Two young peoples groups have recently come into existence in the person of the Junior and Senior Sisterhoods of Mary and Martha. These girls, although unskilled and untrained, are taking their work seriously and with enthusiasm and interest.

From the consideration of the business side of the church all debts are paid and the finances continue to improve. We have recently removed another $500 from our building indebtedness which has been a burden to the church, often threatening its very existence. Some of us are trying to make a picture in our minds of a likeness of the Oak Hill church out of debt. Only a few more years and it will be a reality instead of a picture. Then we can look forward to greater accomplishments in advancements and progress. Our present aim is to take off another slice of $500 by the time of National Conference in August. This will be $1,000 for the year. It is necessary to make some needed repairs which must be taken care of before cold weather. It is neglect that has brought conditions to the place of necessity; our furnace must be taken care of before cold weather.

We are looking forward through the year to the coming of greater prospects for the church. Oak Hill is a field that is in great need of higher standards of Christian living, Christian consecration, and Christian devotion to a definite service aimed at fruitfulness for the kingdom. The church, here, as in most places, needs more Christian, consecrated workers to advance the cause of the Kingdom in these perilous times.

We ask an interest in the prayers of the church for the cause of the Kingdom here.

L. A. Myers.

Beatitudes for Mission Churches

Blessed is the mission congregation whose pastor serves his mission parish with vision and gladness, for abundant success shall attend his labors.

Blessed is the mission congregation whose literature in home and church and Sunday School is Brethren, for its members shall know the doctrines of the Church.

Blessed is the mission congregation which cooperates in the full program of the Brethren Church, for it shall experience the joy of fellowship in service.

Blessed is the mission congregation which carries the Gospel into the whole community, for it shall have the gratitude of many homes.

Blessed is the mission congregation whose edifice speaks of things Unseen, for it shall draw many people to the House of Prayer.

Blessed is the mission congregation which preserves the beauty of the Sanctuary, for its people shall be aware of the beauty of holiness.

Blessed is the mission congregation which provides an adequate salary for its pastor, for its spirit of liberality shall be reflected in his service for others.

Blessed is the mission congregation which raises its offerings for all denominational offerings each year, for it shall have the rewards of loyalty.

Blessed is the mission congregation which trains its members for service in the Kingdom, for it shall not lack leadership in the years to come.

Blessed is the mission congregation which spares its pastor for his sacred duties, for the people shall be fed with the Bread of Life.

Blessed is the mission congregation which keeps its supreme emphasis upon spiritual things, for it shall have great power in drawing men to God.

Blessed is the mission congregation which finds the mid-week prayer service a means of grace and a source of spiritual life and power, for it shall not be overwhelmed by the evil forces of the world.—(Selected from **The Evangelical Messenger.**)

An Explanation

By Claud Studebaker,
President of The Missionary Board
of The Brethren Church

Since the disposal of the residue of the estate of Wilhelm Johansson by the Circuit Court at LaGrange, Indiana, has aroused considerable interest, a brief statement of the facts involved and the questions decided seems expedient.

Wilhelm Johansson made his Will on March 8th, 1938. He died September 26th, 1941.

For many years he and his wife were members of the First Brethren Church of South Bend, Indiana. On their return to Indiana in 1935 from a period of residence in Ohio, they became and henceforth remained members of the New Paris Brethren Church, of which Dr. G. W. Rench was pastor. In 1937. Wilhelm Johansson was elected, and thereafter, until his death, remained a member of the Board of Trustees of the Indiana Conference of Brethren Churches. During the same period he was custodian of the buildings and grounds of the Brethren Retreat at Shipshewana Lake, Indiana, which was conducted by the Indiana Conference.

He was for many years deeply interested in Foreign Missions and gave generously of his means for the support of such missions. Both before and after March 8, 1938, he annually made contributions to the work conducted by the Foreign Missionary Society of the Brethren Church, a private corporation organized in 1913 under the laws of Ohio. This corporation for many years before August, 1940, was the only agency or instrumentality through which the Brethren Church operated its Foreign Missions. By action of the General Conference of the Brethren Church in August, 1940, and by amendment of the articles of incorporation and by-laws of the Society in 1940, all connection between the Society and the Brethren Church was severed, and from and after that month the only agency charged with responsibility by the Brethren Church for the conduct of its Foreign Missions has been and now is The Missionary Board of the Brethren Church. This Board was organized in 1892 under the laws of Illinois, and at all times has had ample power to conduct missionary activities in foreign fields as well as in the United States. The members of its Board of Directors are elected annually at the General Conference of the Brethren Church.

It will thus be seen that at the time Wilhelm Johansson made his Will on March 8, 1938, the sole agency of the Brethren Church for the operation of its Foreign Missions was the Foreign Missionary Society, and that at the time of his death, September 26, 1941, the sole agency of the Brethren Church for operation of its Foreign Missions was the Missionary Board of the Brethren Church. The residue of the estate of Wilhelm Johansson was disposed of by a provision in his Will giving the same to "The Board of Foreign Missions of the Brethren Church."

The officer charged with responsibility for the payment of such residue was unwilling to assume the responsibility of deciding personally to whom the residue should be delivered. Being uncertain as to the intent and purpose of Wilhelm Johansson and of the identity of the persons or organization falling within the quoted language, such officer submitted the matter to the LaGrange Circuit Court and gave proper notice to all persons who might be interested in any such residue. Claims were accordingly presented by the Foreign Missionary Society and by the Missionary Board.

In filing its claims the Missionary Board acted on the opinion of trustworthy counsel. The position of the Board in support of its claim of right to receive the residue may be summarized as follows:

Wilhelm Johansson, although a member of the Society and thoroughly familiar with its name, deliberately chose not to use such name. He did not intend to benefit any particular corporation. It was his dominant and controlling purpose to make provision for the carrying on of particular Foreign Missions; namely, those of the Brethren Church and none other. He knew that the Brethren Church, acting through its General Conference, had the power to select, change, or dismiss any particular agency in respect to the conduct of Foreign Missions. He knew that his Will would speak and be effective as of the date of his death rather than the date of its making. He, therefore, intended to give the residue to that agency or instrumentality which at the time of his death was charged by the Brethren Church with responsibility for the conduct of its Foreign Missions. The Board was such agency and was entitled to the residue.

The Board further pressed upon the court the point that since the agency was the servant and the Brethren Church was the master or lord, the court ought to apply to the case that fundamental principle that the servant is not greater than his lord.

The Society, on the other hand, took two independent positions in support of its claim. In the first place, it contended that it was commonly known by the name of "The Board of Foreign Missions of the Brethren Church." The court determined otherwise. In the second place, the Society contended that, inasmuch as at the time of the making of the Will it was the only agency charged with the operation of the Foreign Missions of the Brethren Church, it was the recipient of the residue, notwithstanding the events of 1940 which utterly detached it from the Brethren Church.

After long and careful consideration, the court finally adopted the second of the two contentions of the Society and determined that the controlling purpose of Wilhelm Johansson was not to further the Foreign Missions of the Brethren Church but to give the residue to that particular corporation known as the Foreign Missionary Society, regardless of what use it might see fit to make of the funds.

At the time of rendering judgment the court orally indicated that it was unnecessary to go further and decide who would be entitled to the residue had the bequest been made to or for the purposes of the Foreign Missions of the Brethren Church. However, he further orally stated that the Indiana Conference and the General Conference were the true representatives of the Brethren Church and that those who had withdrawn from fellowship of such Conferences were dissidents. Although such oral statements cannot be considered any part of the judgment of the court, they indicate what evidence before the court tended to prove. Although under the blessings of religious freedom any person may withdraw from membership in the Brethren Church, there can be only one Brethren Church. It seems reasonable, therefore, to assume that the view orally expressed by the court will find binding expression in some decision necessarily involving the question of the identity of the Brethren Church.

Whether the Missionary Board should exercise the right or privilege of appeal as did St. Paul is now being carefully considered by the members of the Board.

Christianity Versus The "Isms"

"ISM" is no word at all, only three letters—neither verb, noun, adjective nor adverb—just a suffix, and yet a good dictionary has trouble enough telling what it does to the words to which it is added. It changes an act to a process, a condition to a theory, a quality to a peculiarity, the specific to the general and a principle or a program to a state of mind. Finally we make a poor, indefinite kind of noun out of it and write or talk about "isms," usually to condemn them, unless they happen to be our favorite "isms." There can never have been more of this than just now. One has only to begin to make a list of the "ism" words in current use to find that out. The list would include politics, economics, sociology, religion, the whole field of contemporaneous thought and action, and before one finished it there would be a new one. The list itself would represent the confusions and the quests of a confused and questing time—our present general state of mind.

Christianity is caught in it all, unescapably. Christianity has always had enough "isms" of its own. It still has many of the old ones and many disturbing new ones, or else the old have simply changed their clothes. It is also involved in the social, political and economic confusions as never before. Some deny it (a stronger word is really needed), some use it, a few are trying to capture it. What can it do? What ought it to do? No one can answer those questions finally at present, least of all in the limits of a brief article.

I. Christianity must, I think, keep above and apart from any of them. It is more than any one of them; it is more than all of them together—even when they are friendly and offer themselves as fulfillments of the Christian way and spirit. *It has a nature and authority above the changing tides.* Any historian would say that Christianity has been an outstanding aspect of Western civilization. The Christian historian maintains that it has been the pulsing heart force of Western civilization. *It is the judgment bar of civilization and the final control.* It is not history speaking to God. It is God through His revelation in Jesus Christ speaking to history.

It is easy to make all this too remote and theological, but the practical bearing is plain. Unless there is something detached from our confusions, perplexities, even our most promising programs, we are simply lost in our own fog. There is all about us an entangling play of interests, each one of which wants to use everything else for its own ends, no one of which is ample enough or final enough for the meanings and destiny of life. The Church reflects this. It has shaped so much of its life to fit the patterns of this or that order. *An entangled Church cannot speak to a world of hates and fears and hopes as it ought. But Jesus Christ can.* For the sake of what is timeless and divine Christianity must not be captured by lesser interests, used for "ism" ends.

Its supreme service is to approach life from the outside and from above. And for the sake of our human interests, it must not permit itself to be confined by any social, political or economic pattern. Its mission has always been to save them from themselves. There are ways of living and working together through which the essential spirit of Christ can express itself better than others. No doubt of that. It cannot, we are beginning to see, be true to itself in many aspects of what we now call capitalism. Some would go much farther. That soulless system, they say, is alien and hostile to the corporate expression of the Christian spirit. Militant nationalism is even more profoundly impossible for a real Christianity, miltarism is utterly un-Christian. But Christianity is more than the putting an end to any or all of these.

There are defensible ideals of a Christian social order which have much in common with Socialism, even with the wide and fraternal sharing of resource and production, which lies behind Communism—if the word could be disinfected. But for Christianity to identify itself with these or any form of them is for it to surrender its missions and cease to be itself.

II. Christianity has the secret of the inner unity which is the condition of escape from any confusion, deliverance from any "ism." Actually they are all marginal. Some of them in the general field of Western religion are a ravelling out of Christianity itself. They take marginal aspects of it and make them central (plenty of illustrations). They make a new patchwork fabric of its loose threads. Others are this or that half-truth. Some of them oppose interest to interest, class to class, nation to nation. And most disastrously of all they get into our own inside lives of faith and motivation and divide us ourselves into warring camps.

Then in thought and deeds and words we project this inner confusion into all our human order. Here more than anywhere else is the secret of all our confusion. *The real point of departure for any deliv-*

erance must be from within the soul. Here Christianity meets all the "isms." They are sectarian; it is catholic. They are divisive; it should unite. They are marginal; it is central. They work in from the outside; Christianity works from the soul out. This involves unity in Christ, beginning with the divided soul and ending with a world seamed and broken like a lava field after an earthquake.

III. Christianity supplies the correction of the partial; half-truths—or less; half faiths—or worse; half-deliverances—or no deliverances at all. That centrally is the weakness of every "ism," it is never enough. It makes one program, one understanding of life and God the whole thing. And it asks us to take all our noble capacity for loyalty and devote it to—just itself. Nationalism does that everywhere. Communism does it, Socialism would like to do it. Like Isaiah's image-maker, any "ism" boils the pot with one end of its idol-stuff and makes a god of the other. There is no denying the intensity of devotion which may thus be secured, but its very intensity burns it out and in the end defeats the very object of it.

One cannot even criticize justly, creatively, the twisting, turning, questing movements of a time like ours unless he has a sovereign control from which and by which to criticize them. Some of the most brilliant of our critics are like people who would criticize a merry-go-round while riding its wooden horses. They do no more than change their mount and criticize the horse they were just riding, from the next one in front of it or behind it. No wonder we keep going around in a circle. I know this is a loose statement but I know equally that it has in it a fact which to our peril we neglect; that *Christianity has in it the whole truth and the whole authority without which we cannot see how partial everything else is and without which we have no place to stand if we seek no more than to see our world steadily, to see it whole and to see it against the background of God.*

IV. Above all we need power, constant, sustaining and enough. I would not thresh old straw; but suppose we got what the most humanely generous, wise and far-seeing of our social programs are after. What will sustain them beneath the enormous weight of our sins and our stupidities, the inertias of our habits and self-interest and, above all, the resurgence of what in us is unsocial and hungry for power? Can we do it by the laws we ourselves pass? Can we use our own authority against ourselves? Well, maybe, to a degree, but there is no guarantee in that, nor in our unregenerated human nature.

This is not begging a disputed question with an evangelical phrase or offering one solution for all our problems. It goes deeper. When everything is said and so many futile things done, *ONLY CHANGED MEN CAN CHANGE THE WORLD.* They may and do need to change the machinery through which they work. They need to find channels proper to the flow of their work. They need to find channels proper to the flow of their regenerate spirits. But they need power to go on, to bear, to believe, to hope. They need motivations which reach beyond the present to deal with the present. They need something beyond themselves even to be themselves.

If there is any empowerment outside Christianity to do all this, those who know where and what it is must make their case. They have history against them. It may be said, must be said, that *Christianity has never found or even sought a full channel for its power, used it partially and through its partial use of its divine enduement left a place for the "isms."* But *it has the Power—and it is nowhere else.* When we have seen the Cross for all it is and means and does, the Power is there.

* * *

These points are general but they are capable of precise, definite application to every aspect of what the "isms"—any "ism"—of our ever "ismed" world detached from them. It approaches them with the —stand for. Christianity has an office above them, authority of its revelations of God in Jesus Christ. And without that we are lost in our own confusions.

He and He alone can supply the inner unity which will save us from our divided selves and their issue in a divided world order. Christianity opposes the complete to the partial, and alone has the authority of correction.

Christ can supply the power without which even what is wisest and most promising cannot maintain itself. In the Realm of God we find the Divine Order, transcending any human order, the only revelation which lends object and meaning to the brief stages of our pilgrimages here-and-now.

By Rev. Gaius Glenn Atkins, D.D.

(Printed by permission of the Missionary Review of the World, an interdenominational review of world-wide Christian progress.)

DOES THIS INSPIRE Y O U ?

From Mulvane, Kansas comes a great Easter Offering of $311.10. This is an increase of $251.15 over last year! We are thankful to God and to Mulvane for this great advance.

And from Mathias Brethren church and Kimsy Run Brethren Church in West Virginia comes an offering of $120! This is greatly appreciated inasmuch as it is the first offerings either of these churches have sent us. May the Lord bless these Brethren for this fine help.

THE JOY OF SOUL-WINNING

Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner; for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever so rejoiced over her first-born child, no warrior was so exultant over a hard-won victory. I am afraid there are some ministers who hardly think that the Gospel is intended to come personally home to the people. They talk, as I read of one the other day, who said that when he preached to sinners he did not like to look the congregation in the face, for fear they would think he meant to be personal; so he looked up at the ventilator, because there was no fear then of any individual catching his eye. Oh! that fear of man has been the ruin of many ministers. They never dared to preach right at the people. We have heard of sermons being preached before this and that honorable company; but preaching sermons before people is not God's way; we must preach sermons at the people, directly to them, to show that it is not the waving of the sword in the air like a juggler's sport, but it is the getting of the sword right into the conscience and the heart. This, I take it, is the true mission of every minister of Christ.—*Charles H. Spurgeon.*

Abraham prayed. Jesus prayed. Paul prayed. The fellowship of prayer is an age-long and world-wide one. Christians prayed on the Crusades. Christians prayed in Reformation times. Early Amerian Christians prayed. Christians are praying still. They pray in Europe, Asia, Africa, the Americas, and the isles of the seven seas. They pray in palace and mud hut, cathedral and open air. They pray with a thousand languages. This very minute a million Christians are praying, perhaps ten million. Let us pray.—*Dr. Ralph D. Heim.*

SOUL-WINNING EFFICIENCY

There was a "Christian Efficiency Conference" going on in Birmingham some years ago. One brother sat through a morning session, hearing speeches, reports, and surveys until he couldn't stand it any longer. While the members were at lunch preparatory to another session, he slipped away and ate his lunch with a working man he knew from the mills. He said, "We sat on the curbstone and ate from his lunch pail, and I prayed with him, and he gave his heart to the Lord. I'd been on the outlook for that fellow for months. All morning in that slow conference I kept thinking of him. They were talking about saving men in mass movements, but I knew where Jim Ruggles ate his lunch, so I slipped out and found him for the Lord. Now maybe I can sit through another session of that efficiency conference.—*The Evangelical Messenger.*

FISHING FOR MEN

Matthew 4:19

Christ did it; and the most successful men of the New Testament were soul winners.

1. A true fisher of men must have the desire (Ps. 51:12, 13.)
2. A thoughtful fisher of men will equip himself (Zech. 4:66; Acts 17:11; 1 Tim. 2:1).
3. A sensible fisher of men goes to them (Acts 8: 29, 30).
4. A successful fisher of men uses the right "bait" (Heb. 4:12).
5. A wise fisher of men keeps out of sight (John 12:32; Acts 8:35).
6. A patient fisher of men pulls line in at proper time (2 Tim. 2:24, 25).
7. A faithful fisher of men shall be rewarded (Prov. 11:30; cf. Dan. 12:3).

—*Author Unknown.*

IT IS STARTLING!

A church statistician says that

Five per cent of all church members do not exist;

Ten per cent of them cannot be found;

Twenty-five per cent never go to church;

Fifty per cent never contribute a cent to the work of the church;

Seventy-five per cent never attend the mid-week prayer service;

Ninety per cent do not have family worship in their homes;

Ninety-five per cent never try to win a lost soul to Christ.

We either evangelize or fossilize, serve or stagnate.
—Hyman Appelman.

Even if you are on the right track, you will be run over if you sit there.
—Selected.

Unless there is within us that which is above us, we shall soon yield to that which is about us.—Biblical Recorder.

1943 Thanksgiving Offering

Part II

Louisville First Brethren Church

Adult Department of S. S	$ 50.00	
Berean S. S. Class	1.21	
Mrs. Lillie Bratten	5.00	
Mr. & Mrs. L. P. Clapper	5.00	
Ruth Clapper	5.00	
Dorcas S. S Class	10.00	
Mr. & Mrs. John Cook	1.00	
Mrs. Carl Drexler	3.00	
Mrs. Ida Ebie	1.00	
Mrs. Bertha Eshelman	1.00	
Louis Hung	1.00	
Mr. & Mrs. Walter Hankey	1.00	
Junior C. E.	3.00	
Mr. & Mrs. Henry Karloski	5.00	
Mr. & Mrs. Frank Kendrick	.50	
Viola Knoll	15.00	
Mrs. W. C. Lamb & Bill	3.00	
Arlene Miller	3.00	
Mr. & Mrs. Floyd Miller	5.00	
Corp. & Mrs. Glenn Miller	5.00	
Mr. & Mrs. L. E. Miller	5.00	
Harold Mohn	5.00	
Mrs. Catherine Myers	3.00	
Mr. & Mrs. Homer Newhouse	5.00	
Mrs. Amanda Oyster	1.00	
Hazel & Elmore Phillips	10.00	
Primary Department of S. S	3.00	
Rev. & Mrs. E. M. Riddle	10.00	
Joan Biddle	1.50	
Philip Riddle	1.00	
Mrs. Ida Ross	1.00	
Mr. & Mrs. McKinley Rover	3.00	
Mr. & Mrs. A. E. Schwab	10.00	
Jeanette Schwab	1.00	
Patricia Schwab	1.00	
Pauline Sheets	40.00	
Mrs. W. E. Sheets	5.00	
Mr. & Mrs. Galen Sluss	15.00	
Mr. & Mrs. Louis Snyder	10.00	
Mr. & Mrs. James Smith	2.75	
Mrs. Minnie Stuckey	2.00	
Mr. & Mrs. Calvin Teeters	35.00	
Mr. & Mrs. Irvin Teeters	2.00	
Mr. & Mrs. Don Walker	1.00	
Mrs. Joseph Wertenberger	2.50	
Thelma Wertenberger	2.00	
Miscellaneous	11.19	$ 317.65

Mansfield Brethren Church

Mrs. Baker & daughter	$ .50	
Mrs. H. B. Beal	1.00	
Wanda Mae Beal	.50	
Mr. & Mrs Fred Boss	1.00	
Rev. & Mrs. Elmer Carruthers	2.00	
Mr. & Mrs. K. Gatton	1.00	
Mr. & Mrs. Everett Gullet	1.00	
Mr. & Mrs. D. Henney	1.00	
Mr. & Mrs. H. B. Keil	2.00	
Mr. & Mrss. H. Longshore	1.00	
Mr. & Mrs. Ralph Miles	5.00	
Sadie Peregory	1.00	$ 17.00

Mount Zion Brethren Church

Estella Blackstone		$ 1.00

New Lebanon First Brethren Church

Rev. & Mrs. W. Clayton Berkshire	$ 10.00	
Mr. & Mrs. Robert Bisset	5.00	
Mr. & Mrs. Daniel Blosser	10.00	
V. V. Blosser	2.00	
A. S. Brubaker	8.00	
Joe Brubaker	2.00	
O. F. Brumbaugh	5.00	
Glenn L. Clayton	10.00	
Mr. & Mrs. Sherman Clayton	5.00	
Harvey Dafler & family	45.00	
Norma Dafler	15.00	
John C. Eck & family	25.00	
Mr. & Mrs. John Fahrenholz	3.00	
Mr. & Mrs. Joe Frantz	5.00	
Dora Gnagey	5.00	
H. C. Gotham & family	5.00	
Home Builders Class	5.00	
Mr. & Mrs. Asa Jones	5.00	
Junior C. E.	5.20	
Junior S. M. M.	5.00	
Harry Landis	5.00	
Local Woman's Class	5.00	
Men's Bible Class	2.25	
Mr. & Mrs. Glenn Mull	20.00	
Fred Pumbaugh	5.00	
Mr. & Mrs. F. E. Reser	5.00	
Mr. & Mrs. John Shank	2.00	
W. M. S.	35.00	
Mr. & Mrs. E. R. Wiseman	5.00	
Young Peoples C. E.	25.00	
Miscellaneous	15.78	$ 425 -

Pleasant Hill First Brethren Church

Sunday School	$ 90.74	
Church	159.00	$ 249.74

Rittman Brethren Church

Mr. & Mrs. A. J. Blatter	$ 5.00	
Mr. & Mrs. E. O. Frank	20.00	
Mr. & Mrs. I. Y. Kime	5.00	
Mr. & Mrs. Henry Lotz	5.00	
Special Offering	14.00	$ 50.00

Smithville First Brethren Church

Mr. & Mrs. Harvey J. Amstutz	$ 75.00	
Stanford Amstutz	10.00	
Mr. & Mrs. Ulrich Amstutz	2.00	
Mr. & Mrs. Andy Blatter	5.00	
Mrs. Thelma Bodager	8.00	
Mrs. H. L. & Marion Coffee	10.00	
Mr. & Mrs. J. O. Dutterman	15.00	
Rev. & Mrs. J. G. Dodds	6.00	
Nadine Dodds	1.00	
Alice Ebersole	5.00	
Mr. & Mrs. Harry Ebersole	5.00	
Homer Ebersole	1.00	
Mrs. Ellie Fouch	10.00	
Mr. & Mrs. Christa Graber	15.00	
Mr. & Mrs. Harry Hartzler	5.00	
Mr. & Mrs. M. C. Hartzler	10.00	
Amanda Hoff	1.00	
Mrs. Mabel Holmes	1.00	
Mr. & Mrs. Boyd Hostetler	10.00	
Margaret Hostetler	6.50	
Mr. & Mrs. D. L. King	1.00	
Mr. & Mrs R. B. King	5.00	
Wayne King	.50	
Mildred Kohler	1.00	
Mr & Mrs. William Kohler	5.00	
Marorie Long	.50	
Mr. & Mrs Clifford Mast	45.00	
Mr & Mrs Ward Metzger	5.00	
Mr & Mrs. D. L. Miller	5.00	
Mr & Mrs. George Miller	5.00	
Mr. & Mrs. Noah Musser	2.00	
Mrs. Maude Raft	125.00	
Emma Shoemaker	5.00	
E. L. Steiner	5.00	
Mr. & Mrs. Edwin Stemer	2.00	
Mr. & Mrs. Myron Stemer	5.00	
Mr. & Mrs. John C. Wiegley	10.00	
Marie Winger	2.50	
Miscellaneous	12.88	
Sunday School	39.32	
Wooster W. M. S.	5.00	$ 518.20

West Alexandria First Brethren Church

Mrs Altha Baker	$ 4.00	
Rev. & Mrs. E. J. Beekley	5.00	
Rev. & Mrs. Noah Berry	5.00	
Ray Benjamin family	4.00	
Mrs. Boor	1.00	
Carrie F. Boyler	1.00	
Miss M. Conger	1.00	
Mr. & Mrs. Charles Eakle	1.00	
Mr. & Mrs. George Gilbert	2.00	
Mrs. Ruth Gilbert	1.00	
Mr. & Mrs. Sherman Gilbert	4.00	
Mrs. Lona & Alice Good	1.00	
Mrs. Ethel Hawley	.50	
Mr. & Mrs. William Hendriel	2.00	
Mr. & Mrs. Ros Holsinger	5.00	
Mr. & Mrs. Ora Jackson	6.00	
Mrs. Ida Jenkins	2.50	
Mr. & Mrs Ray Jones	5.00	
Mr. & Mrs. William Kephart	12.00	
Mr. & Mrs. Clove Paxson	5.00	
Viola Ray	5.00	
Harry Riner	10.00	
Mr. & Mrs. Albert Runyan	2.00	
Mrs. Myrtle Sebring	1.00	
Mrs. Alma Smith	1.00	
Edna & Harold Spitler	2.00	
Mr. & Mrs. Orville Tittle	1.00	
Mrs. Leona K. Unger	10.00	
Mrs. Margaret Weirs	1.00	
Miscellaneous	1.08	$ 102.08

North Georgetown Brethren Church

		$ 20.00

Williamstown Brethren Church

Rev. & Mrs. James Ault	$ 2.50	
Mrs Treva Bame	5.00	
Mr. & Mrs. Howard Benson	1.00	
Jack Blem	.50	
Mrs Rilla Chamberman	1.00	
Mr. & Mrs Bernard Comer	10.00	
Mr & Mrs. Glenn Gotchell	1.00	
Mr & Mrs. H. K Gotchell	1.00	
Eloise Knight	1.00	
Mr & Mrs Gayle Knight	5.00	
Joe Knight	5.00	
Mr & Mrs. Charles McElhattan	1.00	
Lawrence Myers	.25	
Mr & Mrs. Willie Myers	.25	
Mr & Mrs Charles Oman	5.00	
Mr. & Mrs Frank Rutledge	1.00	
Esther Wolford	3.00	
Mrs Mabelle Wolford	1.00	
Mildred & Josephine Wolford	7.00	
Ruth Wolford	1.00	
Miscellaneous	7.78	$ 60.28

Miscellaneous Ohio

Mrs. Isaac Grubb	$ 5.00	
Mrs. Ida Himiller	2.00	
L. L. Hummell	25.00	
Verna Stemen	.10	
Mrs J. F. Sutton	5.00	$ 37.10

PENNSYLVANIA DISTRICT

Allentown Brethren Church

Grace Fehnel	$ 10.00	
Mrs. Helen Flowers	2.00	
Mr & Mrs. William Musselman	10.00	
Mr & Mrs. Ralph Randall	5.00	
Mr & Mrs. W. H. Schaffer	10.00	
Mary B. Turner	5.00	$ 42.00

Berlin Brethren Church

Geneva Altfather	$ 5.00	
Kenneth Altfather	1.00	
Nancy Lee Altfather	1.00	
M. O. Barkley	3.00	
M. O. Barkley, Jr.	1.00	
Mr & Mrs. Lloyd Bird	5.00	
Mr. & Mrs. Frank Boyer	5.00	
Mr & Mrs. Fred W. Brant	100.00	
Lawrence Brant	1.00	
Lucy Brant	1.00	
Woodrow Brant	5.00	
Fred H. Buckman	1.00	
Jacob M. Buechley	1.00	
C. E.	2.50	
A. B. Cober	5.00	

Mr. & Mrs. A. M. Cober	10.00	
Charles Cober	5.00	
Paul Cober	1.00	
William Cober	1.00	
Margaret Coughenour	2.00	
Phyllis Dively	.50	
John Flamm	1.00	
Henry Fritz	1.00	
Mrs. Homer Y. Fritz	5.00	
Mary Louise Fritz	2.00	
Mrs. Robert Fritz	1.00	
Fay Glessner	1.00	
Mrs. Jacob Glessner	1.00	
Mr. & Mrs. John Glessner	10.00	
Joseph Glessner	1.00	
Mrs. Norval Gnagy	5.00	
Darriel Gregory	1.00	
Valerie Gregory	1.00	
Mrs. S. M. Hauger	.50	
Mrs. H. G. Hay	2.50	
Mrs. Homer Hay	1.00	
Karl Hay	.50	
Mr. & Mrs. John A. Hepler	10.00	
Junior Department of S. S.	3.00	
Mrs. E. S. Kimmel	5.00	
Mr. & Mrs. Ellis Kimmel	1.00	
Ida Kimmel	5.00	
Elmer Knepper	1.00	
Mr. & Mrs. John Knepper	1.50	
Mrs. H. E. Landis	1.00	
Rev. & Mrs. N. V. Leatherman	5.00	
Mrs. A. J. Long	5.00	
Mrs. Clyde Long	1.00	
Anna Mae Lynch	1.00	
Mrs. James Lynch	3.00	
Harry Lytle	.50	
Clara Menges	25.00	
Dr. H. W. Menges	1.00	
Dr. & Mrs. Henry Menges	2.00	
Mary Menges	1.00	
Mr. & Mrs. Frank H. Meyers	5.00	
Harry Meyers	2.00	
Anna Miller	3.00	
Mrs. D. J. Musser	2.00	
Mary Musser	.25	
Mr. & Mrs. A. J. Nottingham	1.00	
Mrs. Fred Platt	1.00	
Primary Dept. of S. S.	7.00	
Pauline Pritz	1.00	
Mrs. Pearl Pritz	1.00	
Mrs. Hulda Pyle	3.00	
Lynn Sarver	1.00	
Benjamin Scheller	2.00	
Mr. & Mrs. John Scheller	1.00	
Mrs. Jane Schrock	1.00	
F. M. Seibert	10.00	
Mrs. Mary M. Seibert	5.00	
H. C. Setzts	1.00	
Harry S. Shultz	2.00	
Mrs. Harry Shultz	5.00	
Joseph Shultz	1.00	
Mr. & Mrs. P. R. Stahl	2.00	
Mrs. Harry Stevanus	1.00	
Mrs. Mary Werner	1.00	$ 325.62

Brush Valley Brethren Church

C. L. Hooks	$ 5.00	
Bessie Hooks	5.00	
Miscellaneous	27.50	$ 37.50

Calvary Brethren Church $ 29.20

Highland Brethren Church

Mr. & Mrs. H. E. Dague	$ 5.00	
Eli Moore	1.00	
Mr. & Mrs. L. E. Moore & Eva	5.00	
Mr. & Mrs. J. H. Moore	2.00	
Mr. Jonathan Moore & family	5.00	$ 18.00

Johnstown First Brethren Church

Mrs. Albert & Anna Grace	$ .25	
Mr. & Mrs. C. E. Albert	10.00	
Mr. & Mrs. Earl Benshoff	100.00	
Mr. & Mrs. James C. Benshoff	35.00	
Mr. & Mrs. John W. Benshoff	25.00	
Robert Benshoff	5.00	
Mrs. Mary Coy	1.00	
Mr. & Mrs. H. W. Darr	100.00	
Herbert Darr	5.00	
Mr. & Mrs. John Fitt	50.00	
Maggie Franks	10.00	
Mrs. W. S. Fritz	5.00	
Mr. & Mrs. A. B. Furry	25.00	
Mildred Furry	25.00	
Emma R. Gardner	5.00	
J. R. Gardner	4.00	
Gleaners S. S. Class	10.00	
Mr. & Mrs. John B. Gunter	10.00	
Helping Hand Class	11.00	
Lem Hildebrant	5.00	
Charles Hill	2.00	
Mr. & Mrs. George L. Horner	25.00	
Mrs. Ida B. Lake & Gertrude	20.00	
Mrs. J. C. Leckey	5.00	
Mr. & Mrs. Edgar R. Lehman	15.00	
Mr. & Mrs. C. W. McMonigal	5.00	
Mr. & Mrs. Samuel Powell	5.00	
Mrs. Joseph Ream	1.00	
Mrs. Jennie & William J. Reed	5.00	
Mrs. Otto Rose	5.00	
Arthur Scanlon	1.00	
Sunday School	4.07	
Mrs. Thomas & Mildred	5.00	
Marion Trent	6.00	
W. M. S.	100.00	
A member	1.00	$ 646.92

Johnstown Second Brethren Church

Albert Boyer, Jr.	$ 1.00	
Mr. & Mrs. Albert Boyer	5.00	
Lawrence Boyer	1.00	
Orvil E. Boyer	1.00	
Mrs. G. B. Baumgardner	1.00	
L. D. Hoffman	1.00	
Mr & Mrs. E. Allen Hostettler	5.00	
Mr. & Mrs. Clyde J. Kaufman	5.00	
Mr. & Mrs. Herbert Markle	2.00	
Mr. & Mrs. Charles Munson, Jr.	3.00	
Charles Munson, Sr.	1.00	
Mrs. Ida Seese	1.00	
D. W. Simmons	10.00	
Welcome Bible Class	5.00	
Willing Workers Class	1.00	
Mr. & Mrs. G. T. Winbower	2.00	
Cyrus Wissinger	.50	$ 45.50

Johnstown Third Brethren Church

Mr. & Mrs. J. L. Barklymer	$ 5.00	
Catherine Benshoff	5.00	
Mr. & Mrs. D. F. Benshoff	10.00	
Mr. & Mrs. Floyd Benshoff	12.00	
Mr. & Mrs. Harold Benshoff	10.00	
Mr. & Mrs. R. N. Blough	5.00	
Mr. & Mrs. C. C. Corners	1.00	
Rev. & Mrs. William S. Crick	7.50	
Mr. & Mrs. C. F. Dysert	1.00	
Mr. & Mrs. C. L. Figart	2.00	
Mrs. Alberta Good	1.00	
Mr. & Mrs. N. E. Grumbling	1.00	
Mrs. Albert Hill	2.00	
Mr. & Mrs. H. C. Holsinger	4.00	
Intermediate C. E.	2.50	
Mr. & Mrs. Harry Jones	1.00	
Junior C. E.	34.04	
Mrs. Catherine Keifer	2.00	
Jonathan Kels	1.00	
Mrs. Paul Krope	1.00	
Mr & Mrs. H. H. Link	5.00	
Senior C. E.	5.00	
Mrs. Clara Smith	1.00	
Mr. & Mrs. J. R. Stuffler	4.00	
Mrs. Eugene Stutzman & Grace	5.00	
Sunday School	207.08	
Ollie Teeter	.25	
Mr. & Mrs. Charles J. Thomas	5.00	
W. M. S.	15.00	$ 356.07

Masontown Bretbren Church

Rev. & Mrs. Freeman Ankrum	$ 5.00	
Mr. & Mrs. Harry Berkshire	55.00	
Mrs. Belle Honsaker	25.00	
Mr. & Mrs. J. W. King	25.00	
Mrs. Fred Malone	5.00	
Mrs. Matilda Sangston	5.00	
Miscellaneous	25.70	$ 145.70

Meyersdale Brethren Church

Mrs. Cora Anthony	$ 1.00	
C. P. Baer	5.00	
Mrs. H. B. Baldwin	5.00	
C. E. Bird	25.00	
Mr. & Mrs. C. M. Bird	25.00	
Miriam Bird	6.00	
Mr. & Mrs. J. H. Blocher	5.00	
Mrs. C. M. Bowser	1.00	
Alice Cook	1.00	
Mrs. Mary O. Cook	5.00	
Mrs. Emma S. Fogle	100.00	
Mrs. Joseph Hersh	1.00	
Vesta N. Hoover	1.00	
Irene Lenhart	5.00	
Naomi Lenhart	2.00	
Sydney Lenhart	5.00	
Mrs. James W. Long	5.00	
Mr. & Mrs. H. T. Staub	5.00	
Mrs. Henry Suder & family	3.00	
Anna Bird Walker	10.00	$ 216.00

Mount Olivet Brethren Church $ 17.00

Mount Pleasant Brethren Church $ 31.20

Quiet Dell Brethren Church

Mrs. Walter Anderson	$ .50	
Rev. & Mrs. A. B. Baer	7.50	
Mr. & Mrs. William Lyon	1.00	
Mr. & Mrs. Keith McCullough	.50	
Mr. & Mrs. Burl Mackey	5.00	
Mrs. Orpha Strait	1.00	
Miscellaneous	.50	$ 16.00

New Kensington Brethren Church

Mr. & Mrs. W. M. Baer	$ .25	
Mrs. John Burnworth	2.00	
Mrs. Earl Beatty	.25	
Wanda Bevan	.25	
Mr. & Mrs. Oliver Bowser	2.00	
Roy Bowser	1.00	
V. J. Conners	3.50	
Alice Faith	.25	
Mrs. L. J. Faith	1.00	
Rose Jane Gale	.25	
Emma Greasley	3.00	
Mr. & Mrs. Frank Groves	1.00	
Mrs. Theodore Jacoby	1.00	
Mr. & Mrs. Clark Keller	4.00	
Clark Keller	.50	
Peggy Keller	.50	
Mrs. Bessie Klingensmith	.40	
Henry Leonard	.25	
Mrs. A. D. Lyle	.50	
Mrs. E. B. McGeary	3.00	
Mrs. Frank Meyers	.50	
Mrs. J. C. Simmermon	.50	
Ed. Sinclair	.20	
W. M. S.	5.00	
Ronnie Weaver	.15	
Rev. & Mrs. Chester Zimmerman	5.00	
Miscellaneous	.75	$ 41.75

Pittsburgh First Brethren Church

Ray Custer	$ 5.00	
Friendship Bible Class	6.00	
Mr. & Mrs. George Garland and Marlene	5.50	
Lucetta Hibbs	25.50	
Junior C. E.	2.00	
Nursery, Beginners, Primary Dept. of S. S.	2.00	
Mr. & Mrs. J. A. Rishel	10.00	
Frances Stalker	5.00	
Sunday School	7.41	
Wide Awake Class	1.00	
W. M. S.	10.00	
Miscellaneous	75.59	$ 155.00

Philadelphia Third Brethren Church $ 41.50

Sergeantsville Brethren Church

Hugia Dilts	$ 5.00	
Sadie Fauss	1.00	
Gertrude Flanagan	1.00	
Bessie E. Fisher	5.00	
Ida S. Leigh	5.00	
Mr. & Mrs. E. R. Wilson	10.00	
Sunday School	9.00	
A friend	1.00	
A friend	.75	
Miscellaneous	5.00	$ 44.75

Summit Mills Brethren Church

Mr. & Mrs. Ward Abell	$ 1.00	
Mrs. Mary Ida Faidley	1.00	
Frank Fike	5.00	
Mr. & Mrs. I. H. Fike	10.00	
Mr. & Mrs. Frank Firl & family	2.25	
Gerald Firl	1.00	
Mr. & Mrs. Adam Grew	2.00	
Mrs. Mary Handwerk & Galen	1.00	
Mr. & Mrs. Henry C. and Helen Hostettler	6.00	
Junior S. M. M.	2.00	
Mr. & Mrs. Lloyd Klotz	5.00	
Mrs. Clarence Maust	1.00	
Mrs. Helen Maust Ohler	1.00	
Cpt. T. Clark W. Opel	2.00	
Donald Opel	1.25	
Doris Opel	1.25	
Evelyn Opel	1.25	
Leroy Opel	2.00	
Mrs. William Opel	1.25	
Mrs. Galen Peck	2.00	
Reta Peck	1.00	
Mrs. Preston Ringler	1.00	
Mrs. Elizabeth M. Rishel	15.00	
Mrs. Harvey C. Romesburg	2.00	
Emma Schrock	1.50	
Mrs. Harry Shultz	1.00	
Grace Swearman	2.00	
Minnie Swearman	.50	
Betty Werner	1.00	
Mr. & Mrs. George Werner	2.00	
Harold Werner	1.00	
Mr. & Mrs. M. W. Werner	100.00	
Ruth Werner	1.00	
William Werner	1.00	
Mrs. Addie Witt	.50	
Mr. & Mrs. B. H. Witt	2.00	
Catherine Witt	1.00	
Charles Witt	1.00	
Mr. & Mrs. Frank Witt & Stanley	2.60	
Jay R. Witt	5.00	
Maggie E. Witt	5.00	
Robert Witt	1.00	
Miscellaneous	75.00	$ 272.35

Uniontown Second Brethren Church $ 136.06

Valley Brethren Church

Mr. & Mrs. J. Edgar Berkshire	$ 5.00	
Mr. & Mrs. J. G. Harkcom	6.00	
Mr. & Mrs. Charles Kessler	1.00	
J. H. Miller	2.00	
Katherine Miller	10.00	
Mrs. N. J. Miller	1.00	
Elmer Stahl	1.00	
Mrs. Etta Stahl	1.25	

H. F. Stahl	1.00	
Philip Stahl	1.50	
Miscellaneous	6.25	$ 36.00

Vandergrift Brethren Church

Evelyn Aikens	$ .10	
B. F. Buzard	10.00	
Mrs. Olive Claypool	.50	
Rev. & Mrs. Elmer Keck	1.00	
John Keck	.50	
Mr. & Mrs. Irvin Kelley	5.00	
Clarence Scott	1.00	
Mr. & Mrs. David Stewart	1.00	
A friend	.50	$ 19.60

Vinco Brethren Church

Mr. & Mrs. Earl Aurandt & family	$ 10.00	
Edith Bartlebaugh	1.00	
Mrs. Robert Bartlebaugh	1.00	
Mrs. Ruth Broad	1.50	
D. W. & Rose Brown	2.00	
Mr. & Mrs. Ted Daugherty	1.00	
Rev. & Mrs. C. Y. Gilmer	15.00	
Mary Elizabeth Gilmer	2.00	
Mr. & Mrs. George Goldie	5.00	
Mr. & Mrs. Russell Havener & son	5.00	
Ladies' Aid	15.00	
Blain Leidy	2.50	
Blaine & Wayne Leidy	5.00	
Mr. & Mrs. George A. Leidy & Kenneth	30.00	
Mr. & Mrs. George C. Leidy	10.00	
Mr. & Mrs. H. A. Leidy & Harold	3.00	
Mr. & Mrs. Harry Leidy & Dick	6.00	
Mr. & Mrs. Ira Leidy	5.00	
Wilma Leidy	5.00	
Mr. & Mrs. C. G. Lenhart	10.00	
Gerald Ling	.10	
Mr. & Mrs. Edward Mackall	5.00	
Mr. & Mrs. Jacob S. Mackall	10.00	
Mr. & Mrs. Millard Mackall	10.00	
Mr. & Mrs. W. S. Mackall	10.00	
Winona Mackall	2.00	
Phyllis Mackel	.50	
Mary & Martha Class	10.00	
Earl Miller family	2.00	
Mr. & Mrs. Harold E. Parks	10.00	
C. M. Price family	5.00	
Mrs. Dan Rorabaugh	35.00	
Mary Jane Rorabaugh	10.00	
Rowers Class	10.00	
Della Sell	1.00	
Signal Lights	3.60	
Pvt. Alton Simmons	1.00	
Evelyn R. Simmons	1.00	
Matilda Singer	5.00	
Mrs. Carl Smith	2.00	
Mrs. Herman Varner	2.00	
Mr. & Mrs. Dale Walk	1.00	
Mr. & Mrs. E. G. Walk	10.00	
Mrs. Williams	1.00	
Win-A-Couple Class	15.00	
Mr. & Mrs. E. B. Wissinger	5.00	
Miscellaneous	5.61	$ 317.81

Waynesboro Brethren Church

Mr. & Mrs. G. W. Cashman	$ 6.00	
Ray Fitz	2.00	
Mrs. Rhoda Fitz	1.00	
Mr. & Mrs. Henry W. Good	5.00	
Nellie Good	1.00	
Mrs. William Kauffman	5.00	
Lydia Latshaw	5.00	
Harry Laughlin	5.00	
Mrs. Harry Laughlin, Marv & Vera	50.00	
Bernice Miller	2.00	
Mr. & Mrs. Frank M. Miller	10.00	
Lee Miller	8.00	
Mrs. Vernon Sanders	1.00	
Mr. & Mrs. H. T. Shearer, Jr.	5.00	
Mrs. Laura Shearer	5.00	
Mrs. John Snider	5.00	
W. M. S.	15.00	
Mrs. Edna B. Wagaman	2.00	
Mr. & Mrs. Ira Weaver	5.00	
Clark White, Jr.	5.00	
Mrs. D. C. White	5.00	$ 148.00

White Dale Brethren Church		$ 8.16
Yellow Creek Brethren Church		$ 9.00

Miscellaneous Pennsylvania

Cambria County Brethren C. E. Union		$ 32.00

SOUTHEASTERN DISTRICT

Bethlehem Brethren Church

Beacon Light Class	$ 5.00	
"I Will" Class	23.10	
Rev. & Mrs. John Locke	15.00	
Mr. & Mrs. Dan Logan	5.00	
Mr. & Mrs. Hugh A. Logan	25.00	
Mark A. Logan	10.00	
Mr. & Mrs. T. D. Swartz	5.00	
Mrs. P. G. Wenger	12.00	
A friend	5.00	
Miscellaneous	22.00	$ 127.10

Cumberland Brethren Church

Emily Beachley	$ 2.00	
Mrs. H. J. Beachley	5.00	
Berean Class	10.00	
John Beery	1.00	
Gene Buey	1.00	
Faithful Workers Class	10.00	
G. P. Grady	.25	
Gertrude Grapes	1.00	
Mr. & Mrs. Grenawalt & family	2.00	
Mr. & Mrs. Charles Groves	5.00	
Lena Groves	5.00	
Lynn Grove	2.00	
Mr. & Mrs. Robert Haines	1.00	
Chester E. House	.25	
Junior Class	1.00	
Pvt. John Kaylor	1.00	
Mrs. Nannie Kaylor	.25	
Tommy Linn	.10	
Edith Mahaney	.30	
David Naff	.25	
Rev. Paul Naff & family	10.00	
Harry Nealis	2.00	
Delma Schriver	1.00	
Mr. & Mrs. F. J. Schriver	1.00	
Mrs. Myrtle Smith	1.00	
Mrs. O. C. Tillery	1.00	
W. M. S.	10.00	
Mr. & Mrs. J. F. Weber, Jr.	5.00	
Rose Wigfield	1.00	
Clara A. Wisman	1.00	
Miscellaneous	5.00	$ 85.00

Hagerstown First Brethren Church

Leon Barr	$ 5.00	
Mrs. Luther Barr	2.00	
Mrs. Mabel Beachler	2.00	
Mrs. W. H. Beachley	5.00	
Mary Bentz	5.00	
Mr. & Mrs. V. B. Bentz	2.00	
Effie M. Biershing	1.00	
Mrs. Grace Bikle	3.00	
Rev. & Mrs. Edwin Boardman	10.00	
Mrs. Ella Bovey	15.00	
S. E. Carbaugh	2.00	
Mr. & Mrs. J. L. Carnochan	5.00	
Mrs. Theo Cooper	1.00	
Mr. & Mrs. C. R. Crawford & son	3.00	
Margaret & Winifred Crouthers	2.00	
Mrs. Ira Downey	8.00	
Theo W. Faluney	25.00	
Mrs. J. A. Funk	5.00	
Mr. & Mrs. Garman & Helen	3.00	
Jean Gordon	5.00	
Mrs. Clara Hartle	15.00	
Mr. & Mrs. John Heck	2.00	
Mr. & Mrs. J. L. Herder	35.00	
Mrs. John Hershberger	1.00	
Junior Dept. of S. S.	40.11	
Mr. & Mrs. H. C. Keplinger	25.00	
Mrs. J. R. Laughlin	5.00	
Mr. & Mrs. C. A. Lindsay	3.00	
Allen Long	5.00	
Mr. & Mrs. Frank Lowman	3.00	
Loyal Circle Class	10.00	
Ralph Metz	2.00	
Mr. & Mrs. John Minnich	5.00	
Mrs. S. Moats	1.00	
Elsie Mongan	1.00	
Mr. & Mrs. L. B. Moser	2.00	
Mr. & Mrs. Orville Myers	5.00	
Emma Newcomer	5.00	
Lela R. Poffenberger	1.00	
Mrs. Reichard	2.00	
Mr. & Mrs. M. Brayden Ridenour	25.00	
Mr. & Mrs. C. H. Rohrer	25.00	
Mrs. Georgia Rohrer	1.00	
Margaret R. Rohrer	1.00	
Mr. & Mrs. John C. Shank	15.00	
S. H. Shank	1.00	
Mr. & Mrs. John G. Smith	10.00	
Mr. & Mrs. John P. Spedden	10.00	
Mr. & Mrs. G. W. Spielman	10.00	
A Rev Sprecher	5.00	
Edwin Staley & family	1.00	
Mr. & Mrs. Carl Stoffer	3.00	
Sunday School	48.87	
Mrs. J. M. Tombaugh	5.00	
Willing Workers Class	50.00	
Young Peoples C. E.	10.00	
Miscellaneous	6.67	$ 566.65

Liberty Brethren Church		$ 9.00
Linwood Brethren Church		$ 152.00
Lost Creek Brethren Church		$ 23.58

Maurertown Brethren Church

Mrs. H. O. Beydler	$ 10.00	
C. E.	5.00	
Jean Finks	2.00	
Mr. & Mrs. Romeo Finks	5.00	
Mr. & Mrs. F. M. Funkhouser	1.00	
John Funkhouser	1.00	
Mr. & Mrs. Charles L. James	10.00	
Mr. & Mrs. Louis Glenn Locke	40.00	
Mrs. Turah F. Locke	100.00	
Mrs. Tom Long	5.00	
Rev. & Mrs. E. L. Miller	15.00	
Mrs. Charles Painter	2.00	
Mrs. Richard Painter	1.00	
Dave Richard	1.00	
Mrs. A. J. Ritenour	1.00	
Dorothy Ritenour	5.00	
Mrs. H. W. Robinson	5.00	
W. M. S.	10.00	
Mrs. J. F. Wisman	1.00	$ 231.00

Mount Olive Brethren Church

Mrs. Mollie Baker	$ 2.00	
Beginners S. S. Class	1.10	
Mrs. Lois Byrd	1.00	
Mary Frances Byrd	.50	
Tracy Byrd	.50	
Mr. & Mrs. Lee Caldwell	1.00	
Catherine Copp	1.00	
Mrs. Frank Good	1.00	
Mr. & Mrs. J. G. Harmon	1.00	
Ladies' Aid Society	10.00	
Mr. & Mrs. Leon Lam	1.00	
Rev. & Mrs. John F. Locke	15.00	
Mrs. E. H. Michael	5.00	
Herman Michael	1.00	
Mrs. W. R. Miller	1.00	
Mr. & Mrs. I. A. Powell	5.00	
Raymond Powell	1.00	
Lettie Rodgers	1.00	
Russell Rodgers	1.00	
Mr. & Mrs. O. H. Saufley	1.00	
Sunday School	12.00	
Mr. & Mrs. W. M. Wagoner	2.00	
Mr. & Mrs. J. M. Wilberger	2.00	
A friend	2.00	
Miscellaneous	64.11	$ 173.51

Oak Hill Brethren Church

Rufus Bowyer	$ 1.00	
Mrs. J. B. Bush	1.00	
Dr. H. A. Duncan	10.00	
Mr. & Mrs. J. A. Duncan	32.00	
J. E. Duncan	5.00	
Bessie & Susie Fitzgerald	8.00	
G. M. Johnson	7.00	
Ruth Morton	.50	
Mrs. I. A. Myers	1.00	
Rev. & Mrs. L. A. Myers	5.00	
Mrs. Nickols	.50	
Lora B. Simpson	5.00	
Mrs. Sallie Singer	1.25	
Louise Smith	5.00	
Haven Stevens	1.00	
Mr. & Mrs. John Stevens	8.00	
Sunday School	1.75	$ 93.00

St. James Brethren Church

Thelma Baker	$ 10.00	
Irene Bloom	4.00	
M. L. Bloom	5.00	
Mrs. Paul Culler	3.00	
Margaret Lowery	5.00	
Mrs. Bessie N. Suman	5.00	
Sunday School	22.87	
W. B. C.	8.12	
Miscellaneous	19.58	$ 82.57

Washington Brethren Church

Frank Campbell	$ 5.00	
Lois C. Chappell	5.00	
Paul Chappell	10.00	
Mr. & Mrs. Thomas A. Chappell	50.00	
Mr. & Mrs. Robert S. Clifford	10.00	
Mrs. Charlotte P. Crist	30.00	
Audrey Dooley	5.00	
H. C. Dooley	20.00	
Mr. & Mrs. R. R. Drummond	20.00	
Mr. & Mrs. Carl Emswiller	5.00	
Mr. & Mrs. Fred R. Emswiller	20.00	
Rev. & Mrs. Clarence Fairbanks	10.00	
Mrs. Anna C. Fernsner	5.00	
Beatrice Fernsner	15.00	
Artis W. Fields	12.00	
General Prayer Meeting Offering	10.58	
Mr. & Mrs. R. E. Haluday	40.00	
Mr. & Mrs. M. C. Harrison	20.00	
I. H. Hart	2.00	
June Hostetler	5.00	
Ruth Hostetler	5.00	
Neil Keplinger & Mrs. M. V. Keplinger	3.00	
Mrs. Virginia Kingsbury	4.00	
James E. Lindsay	50.00	
Jack Lyons	25.00	
Mr. & Mrs. T. C. Lyon	50.00	
Sidney Salverson	2.00	
Mrs. Ona Lee Sams	25.00	
Fr. & Mrs. Fred Simmons & family	25.00	
Sunday School	25.51	
Guy Tampin	40.00	
Mr. & Mrs. Ross I. Totten	3.00	
Mrs. Catherine Wood	4.00	$ 560.87

Miscellaneous Southeastern

Mr. & Mrs. L. L. Fink	$ 25.00	
G. W. Wheeler	11.00	$ 36.00

National Woman's Missionary Society		$1,500.00
Miscellaneous		$ 11.37

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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C. E. Topic for May 30, 1943

WHAT IT TAKES TO BE A MISSIONARY

Scripture Acts 26:19; II Cor. 11:23-28

For The Leader

With few exceptions, most of us have at one time or another, entertained a more or less keen desire to be a missionary. Either from the interest inspired by a visiting missionary in our church, or by the appeal of some Bible missionaries in our Sunday School lessons, we have been touched by the spirit of going to another place with the Gospel. This is a natural trait of the Christian, for the one main motive of Christian living is that of telling other people the saving story of Christ.

But somewhere along the line from that first desire there has come somewhat a cooling off of our missionary spirit. Perhaps we are older now and we have seen some of the problems connected with this work. And then too, perhaps we are not fitted, physically or otherwise, or are not called of God to be a full time missionary. As such, we can be a praying, working, and giving missionary at home. God calls us all to do that.

Yet, from our midst must come the missionaries of tomorrow. A careful study of what it takes to he a missionary may guide us into the will of God.

QUESTIONS ON THE TOPIC

1. How can we know God's will in our life as to whether or not we can serve Him as a full time missionary?

2. How can we best prepare ourselves now for later possible missionary service?

3. How can we be missionaries at home?

4. What constitutes a "call from God" for a life of missionary service?

5. How does Christ help the missionaries to overcome the difficulties and problems of their work? Give some examples from your own knowledge where Christ has helped missionaries through their troubles.

DISCUSSION

1. MISSIONARY WORK TAKES A CONSECRATED LIFE. Unless we have a love for lost souls, we will not go very far in missionary work. We must have a desire to see salvation brought to those who are yet without Christ. In this work we must give ourself 100%. A young man being interviewed by a manager of a certain food distributing company was told the number of hours it would take him to run his route, and the amount of book work necessary each evening after he would return home. The young man remarked, "That doesn't leave much time for other things." The manager replied, "No, when you work for this company, you sell yourself to them." In Missionary work it takes those people who will "sell" themselves to Christ, body, soul, family, loved ones, and personal ambitions. Missionary work cannot be considered just an occupation, to be taken up by those who desire a job. It takes those who really desire to see the lost brought to Christ. This is consecration, without which we cannot be successful missionaries.

2. MISSIONARY WORK TAKES THOSE WHO ARE WILLING TO ENDURE HARDSHIPS. Paul says he was shipwrecked, beaten, stoned, and in all sorts of dangers. We can imagine a person who entered this work with no thought of the constant dangers some night in a far away place when surrounded by cannibals, hurricane, will beasts or other potential death-dealing forces.

The marvelous deliverances as given to us by missionaries really show how near the Lord is to them in times of danger. Their associations with disease, animals, snakes, jealous chieftains, opposing governments, etc., thrill us as we listen to them. But these workers are able to tell us because God was with them as they were willing to endure hardships.

While missionaries may endure afflictions the rest of us may never face, they can do so because they know that their's is an eternal glory. For missionaries who brave the world's strongest opposition there is certainly a reward and glory in heaven of the greatest magnitude. If we are considering the work of a missionary we must consider also the hardships; also the future glory for the faithful.

3. MISSIONARY WORK TAKES THOSE WHO ARE CAPABLE. Regardless of our love, or desire, for the work, we must necessarily be capable. There must be talents to do the things asked of missionaries. Health is of first importance, for oftimes medical attention is difficult to get on the field. Nowadays those who go as missionaries must be college and seminary trained. This at once limits the field of candidates but makes it worth striving for. There must be personality, and a heart of understanding and sympathy, plus good old fashioned gumption. A combination of all these things in large or small degrees go to make for a worker, who, if also consecrated, can be used of God any place in the world.

4. MISSIONARY WORK TAKES THOSE WHO ARE CALLED OF GOD. A person, no matter how capable, trained or willing, without a calling from God is like a ship with full equipment and no sailing orders. It just can't be done. Through submission to God in prayer we can ascertain His will in our life. By working where we are now, and doing it with the best of our ability, looking forward to future training, we can learn the leading of the Lord in our lives.

God calls and chooses workers, and places them. The Bible is full of the lives of people who were touched by the hand of God for a specific task in a specific place. Such things occur today. We note though, that the Bible men and women were those of a real dedication to the Lord. We cannot say who will be called of God, but we do know that if we are called, we are to answer that call with the sacrifice of our homes, friends, ambitions, and pledge full allegience to His holy work.

5. MISSIONARY WORK TAKES THOSE WHO ARE OBEDIENT TO GOD. Paul when he had received the vision on the Damascus road was obedient to the call of the Lord. Because he was obedient, we see the great work he and the Lord accomplished. If we are obedient, God can take our humble efforts and turn them to a very profitable and successful missionary work. God does not ask for the perfect people, physically, mentally, and otherwise. He asks for those who are willing to work for Him. Moses had a poor speaking tongue, yet through Him God delivered his people. Paul had poor eyesight, yet see the work which he did for Christ, through Christ.

The world today and tomorrow needs us as missionaries. If not to a faraway place, then here at home in prayer and giving. The work may be hard, but it is satisfying and eternal. If we give the best that we have to God in this work He will provide and strengthen so that our work will count for Christ.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

Out in the country at almost every crossroads there is a tall post and at the top of the post a signboard, telling people where the road leads and how far it is to the nearest town. Often strangers are driving through the country. All at once they come to a crossroads. They do not know which way to turn, and there is no one there to tell them. But they look up at the signboard and there it is. They follow the direction that is given and very soon they reach their destination.

But sometimes the signs are wrong. One day a man wanted to go to a town called Charlestown. He did not know the way so he stopped and looked at a signboard. It read "Charlestown seven miles," and pointed towards the south. So he started off in that direction. After he had gone a long way he began to feel that he must be on the wrong road. He stopped at a house to inquire and was told that Charlestown was miles and miles back the way he had come. So he turned around and went back. When he reached the place where the signboard was he looked at it again. Sure enough it pointed the way he had gone. He couldn't understand it so he asked a man whom he saw why the signboard pointed the wrong way.

"Why," he said, "you know a few days ago a storm blew a tree down across the road here, and as it fell it broke down that signboard. When the tree was removed, the workmen set up the signboard again, but they were careless and they put it up the wrong way."

Every day there were travelers coming along that road and going astray because that board pointed in the wrong direction. Long ago the apostle Paul said, "Ye are living epistles, known and read of all men." This is what he meant. We are like signboards. People are looking to us for directions as to how they are going to live. If we live the right kind of life and point the right way, they will go that way, too. But if we point the wrong way, then they will go astray, like the man who traveled so many miles in the wrong direction.

In one of our western towns a few years ago a clock in a jeweler's window along main street stopped for a half hour at fifteen minutes to nine. I couldn't tell you how much trouble that clock caused because it had gone wrong. Children were on the way to school. They looked at the clock and saw that it was fifteen minutes to nine. They thought they had time to play, and so were late to school. Men on their way to catch the eight-fifty-five saw that clock and thought they had plenty of time and missed it. Professional men saw the clock and tarried to talk in the streets and were late for the first time in their lives. The whole town was upset that day because one clock had gone astray.

There was a little boy in school once. His teacher said, "John, if your father had twenty sheep and one were to jump over the fence, how many would be left in the field?" John answered, "None." "I am surprised, John," said the teacher, "that you do not know your arithmetic better." "I may not know much about arithmetic," replied John, "but I know something about sheep. If one sheep jumps over the fence, all the rest will follow."

Boys and girls are much like sheep. What one does the rest do. Others are looking to us, watching what we do. If we do well so will they. If they go wrong they will follow. Let us try to keep the signboard pointing in the right direction.

With love, in Christ's Name,

Aunt Loretta.

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beckley

1. The idea of philosophy is truth;
   The Idea of Christianity is life.
2. None but God can satisfy the soul.
3. A little hypocrite makes a big sinner.
4. God cannot afford to lose his reputation on you—
   "Go and sin no more."
5. It is right to do good on the Sabbath Day.
6. Give less to the world and more to God.
7. Little is much if God is in it.
8. Heaven—a prepared place for a prepared people.
9. By the grace of God, the strength of the morning and the hope of the day is yours.
10. Love is the best soil in which to plant if you want a good crop.

GET A TRANSFER

If you are on the gloomy line,
Get a transfer.
If you're inclined to fret and pine,
Get a transfer.
Get off the track of Doubt and Gloom,
Get on a Sunshine Train, there's room,
Get a transfer.

If you are on the Worry Train,
Get a transfer.
You must not stay there and complain;
Get a transfer.
The Cheerful Cars are passing through
And there is lots of room for you,
Get a transfer.

If you are on the Grouchy Track,
Get a transfer.
Just take a Happy Special back,
Get a transfer.
Jump on the train and pull the rope,
That lands you at the Station Hope,
Get a transfer.

—Canadian Baptist.

God Give Us Men!

This Is Not An Appeal For Money



God give us men. The time demands
Strong minds, great hearts, true faith and willing hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking!

For while the rabble with their thumb-worn creeds,
Their large possessions and their little deeds
Mingle in selfish strife, lo! Freedom weeps!
Wrong rules the land, and waiting Justice sleeps!

—*J. G. Holland.*

We would like for every person in the denomination who will join us in definite prayer for workers to pray:

1. **For young men and couples who will give themselves in Christian service in our mission churches and future ministry.**
2. **For workers who will accept the growing challenge that South America is offering us, and go as Christ's Ambassadors to that great open field.**
3. **That God will direct through our Sunday Schools, churches, Christian Endeavors, Mission study classes, and District Conferences in the encouragement and solicitation of such workers.**
4. **That great leadership may be shown in our church in the selection and training of these workers on the Christian fronts at home and abroad.**

If you will join us in this prayer, will you so indicate it by sending us a post card? WE WANT A PRAYER BAND OF AT LEAST 1,000 members to take up this intercession across the land. Brethren ministers, Sunday School teachers, leaders in Young People's work and all good Brethren should be interested.

"Ye have not because ye ask not."
"Call unto Me and I will answer thee and show thee great and mighty things . . ."

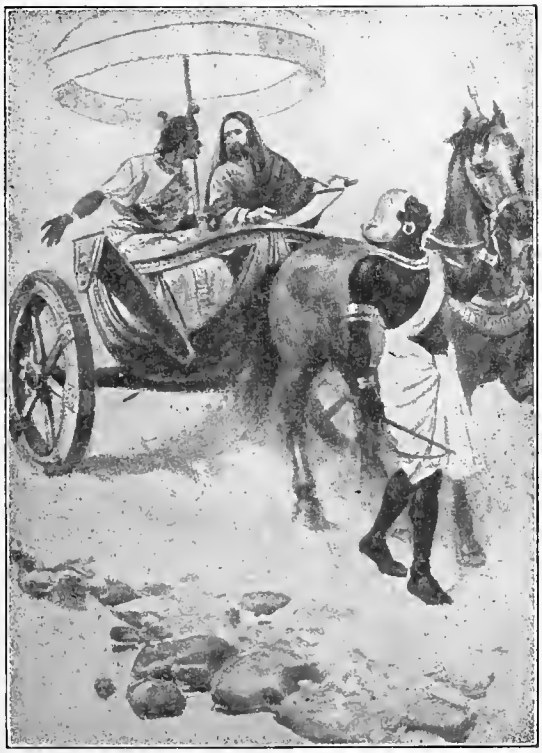
Send your cards or letters to
J. Ray Klingensmith, General Secretary, 524 College Avenue, Ashland, Ohio

Vol. LXV, No. 21 May 22, 1943

And Philip ran thither to him and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. Acts 8:30, 31.

The BRETHREN EVANGELIST

Official Organ of The Brethren Church



And Philip opened his mouth, and began at the same Scripture, and preached unto him

JESUS.

Acts 8:35

St. Clair Benshoff 1-1-43
Milledgeville, Illinois 1-1-44

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INTERESTING ITEMS

WE ARE GLAD FOR THE FOLLOWING WORD from Brother C. Y. Gilmer. He writes as follows:

"Please do not let up on the Prayer Meeting outlines in **The Brethren Evangelist** as they are a most useful item in the paper for the Vinco people. We have two prayer meeting groups, the adult and the young people, and both groups are enthusiastic about the outlines . . . The prayer meeting leadership here is passed around and many of our laymen have nothing to guide them unless they have the outline in **The Brethren Evangelist.**"

Now a word of explanation. We ran out of outlines here at the Publishing House, but wrote to Brother and Sister Sibert of our difficulty and they very quickly responded to our "rush appeal" and as you will see the regular prayer meeting outline is "in again."

We are sure that there are others in the Brotherhood that appreciate the work of these two good people. Why not drop them a line and tell them so? We know we appreciate the cooperation we receive from them here in the editorial office.

IN A LETTER RECEIVED FROM BROTHER C. A. STEWART, pastor of our Bryan, Ohio, church, he had this additional word concerning their Easter services:

"There are a few things I want to say in an additional way concerning our Easter services. There were some who came forward that day that I baptized the following Wednesday. The total for the period is now twenty-three. On Sunday, May 2nd, we had the largest communion in the history of the church. All of our tables were full. Our Mother-Daughter banquet was held on Thursday evening, May 6th. A large crowd was present."

THE FOLLOWING IS FROM THE LOUISVILLE, OHIO, bulletin: "We are making the month of May STEWARDSHIP MONTH. On Thursday evening, May 6th, in connection with the regular prayer service, the pastor will begin a series of studies on Christian Stewardship . . . Two new members were received on April 25th, by relation.."

WE LEARN FROM THE BULLETIN OF the Third Brethren Church of Johnstown, Pennsylvania, that Brother W. S. Crick has resigned the pastorates of the Second and Third churches to become pastor of the First Brethren Church of Pittsburgh, Pennsylvania. Brother Crick will assume his new du'ies on August 1st.

OAKVILLE, INDIANA BULLETIN: "The pastor (Brother S. M. Whetstone) expects to be away most of the week of May 2nd, visiting some of our mission churches through the east." Brother Whetstone is the Treasurer of the General Mission Board of the Brethren Church.

A UNIQUE FEATURE FROM THE VINCO CHURCH: Within each bulletin is inserted a single sheet titled "Servicegrams" for the benefit of the boys in service. Brother Gilmer informs us that a bulletin with this enclosure, together with the Young People's Weekly and suitable tracts is mailed each week to the Vinco boys in service. This is a fine thing and we commend it to other churches. We call your attention to the poem, "A Prayer for the Boys" which was taken from one of these enclosure sheets, and which will be found in this issue in another place. Not only is the sentiment good but if we really make it our prayer we believe that God will be drawn closer to those boys who are compelled to face these dangers, both physical and moral.



EDITORIALS

WHAT DID WE GET OUT OF "FOUNDERS' DAY?"

Some time has passed since we, as a denomination, observed "Founders' Day." After this much time has passed we are wondering whether there are very many who have given a single thought to what they learned and what they heard on this occasion?

Those who founded our beloved church did not merely found a denomination, but made possible the opportunity to worship according to the full purpose of the Word of God. If it were merely another denomination or sect that the early fathers of the Brethren established it would not have been worthy of giving either time or effort to such a celebration. It would have been simply giving vent to a desire to be different.

But the founders' purpose was far from that. It was the banding together of a body of men and women who, after study of the Scriptures and the giving of themselves over to earnest prayer and the seeking of the guidance of the Holy Spirit, sought that closer and more intimate walk with the Master. No explaining away of words found in the Holy Writ; no glossing over passages of the Word, saying that they have no meaning for us today; no careless neglect of essential portions as to whether they were "to" us or "for" us in this day; no passing by of the words of Jesus as not meaningful or pertinent to us in this age—only a deep, abiding and fervent desire to walk with Him and talk with Him and to do His will.

These have been the fundamental principles upon which the Brethren have builded and existed. "In essentials—unity; in non-essentials—liberty; in all things—charity."

There are some things that are so essential that we dare not pass beyond the line of unity. There can be no deviating from the hewn line of demarkation. There are likewise matters that come under the category of non-essentials. In these things each individual becomes the interpreter of such things as they are met in his own life and experience. But nevertheless, this liberty does not become a license to depart from the fundamental principles of the Word of God. Careless living finds no excuse before God. Neither can these non-essentials be "twisted" to meet a biased and defiled personality. But the injunctions of the Gospel should become a guide book for our encouragement.

"In all things charity"—in other words, seek for thy brother the same freedom of thought and action that you, yourself, expect.

To state it differently we may say: "Exaction in fundamental essentials; definite leaway, though not beyond the bounds of reason, for non-essentials; and desiring and giving the same charitable view for and from those with whom we come in contact."

No Variation

This we believe was the foundation upon which the founders of The Brethren established the church: honesty of interpretation; thoroughness of investigation; implicit trust in the guidance of the Spirit; careful consideration of others; helpfulness to everyone touched in life. The principles have not changed nor will they change.

That is why we are asking just how many of us have given a single thought to these things in these past few weeks. If the purposes of the church and the plans by which these purposes are put into practice, are not kept constantly in mind, then we are losing some of the value of the messages and the historical background which came to us on that Founders' Day.

DOES THE CHURCH NEED MORE FELLOWSHIP GATHERINGS?

Just what this might have to do with the above you may wonder. But we are wondering whether we do not miss some of that fine fellowship that pervaded the early Brethren gatherings because we do not get together enough? Sure, it is a bother to someone to plan and execute church social gatherings. But we wonder whether we are not losing some of the fine opportunity to know each other better and to reap vast stores of Christian experiences and mutual understandings when we remain aloof from one another?

It is a known fact that we do not really know one another until we have sat across the table from one another. There seems to be a mutual break-down that comes at such a time. Some one has said, "I do not care whether it is any more than a toothpick, a cracker and a glass of water that stands before me and my friends—it is something to break down a certain barrier that cannot be otherwise surmounted."

Our early forefathers used to get together, not to discuss the trend of the political world, but to seek spiritual advice and to have a mutual spiritual communion of kindred souls. Why not follow in the Founders footsteps, not only in spiritual, but likewise in temporal things?

F. C. V.



But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

And while they were looking steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.—Acts 1:8-12.

WITH JESUS ON THE DAY OF ASCENSION

Last of a Series by Rev. Delbert B. Flora

The Resurrection of our Lord was not the completion of His glory. By His Resurrection He was declared to be the Son of God (Rom. 1:4) and crowned with glory and honor. (Heb. 2:9) But He ascended into heaven to enter His glory and to possess His Kingdom. Then were fulfilled the words of the Psalmist:

"Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors:
And the King of glory shall come in."

Then were fulfilled His own words: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you," for power fell on the disciples and the Holy Spirit took up His dwelling place on earth in the Church.

Let us go back to Jerusalem where He had instructed the eleven in particular to go and wait for the fulfilment of the promise. On a particular day—the day of the Ascension—He led them out on Olivet near to Bethany. They asked Him about the restoration of the Kingdom to Israel. But it was an ill-befitting question. They were to be witnesses for Him and to leave times and seasons of such matters in the Father's own hands. As He spoke, He lifted His hands in blessing, and, as He did so, He was visibly taken up and received from sight in a cloud.

I. HE WAS TAKEN UP

Some thirty-three years before He was taken up he "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." (Phil. 2:7) He "dwelt among us . . . full of grace and truth." (Jn. 1:14) While a Man and living among men, He made clear what God is like. (Jn. 1:18) His Ascension was His home-going "whence it had needed the strong compulsion of His infinite love to bring Him down." (Maclaren)

He who was taken up that day was Jesus the Son of man and Jesus the Son of God. When He went into the heavens He ascended according to His human nature. "The God-Man ascended, but according to His human nature, inseparably united to His divine nature." (Weidner) At his death, Stephen saw "the Son of man standing on the right hand of God." (Acts 7:56) The Hebrews epistle says that the High Priest in heaven who is touched with the feeling of our infirmities is the same Jesus who "was in all points tempted like as we are, yet without sin." (Heb. 4:14, 15) The Scriptures are clear on this point. If our Lord is now in the heavenly world at all, He is there not as God only, but also as Man. "God was manifest in the flesh . . . and received up into glory." (1 Tim. 3:16)

II. HE WAS RECEIVED BY A CLOUD

While speaking of His Second Coming, Jesus said, "And then shall appear the sign of the Son of man in heaven: . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Mt. 24:30) Again, as He was being questioned by Caiaphas, He said, "Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Mt. 26:64) As the disciples stood looking steadfastly toward heaven where the cloud received Jesus from their view, "two men" spoke to them and said, "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven." The cloud signifies glory, power and honor.

Our Lord, "when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1:3) The Ascension led to the enthronement of the great King. The "right hand of God"

is not some fixed place in heaven, but should be thought of as the omnipotent rule of God, into possession of which Christ, according to His human nature did come, "from henceforth expecting till His enemies be made His footstool." (Heb. 10:13) His Ascension day was His enthronement day. His retinue consisted of clouds of honor, glory and power, and heavenly hosts singing alleluias.

III. THEY LOOKED STEADFASTLY

"They looked steadfastly toward heaven as He went up." They never forgot what they saw. It was forever etched on their souls, and His words, "Ye shall be My witnesses," never failed to ring in their ears. He had died, but He was alive. He had gone away, but He was coming back. They would never forget to look up. They would listen expectantly for His voice.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." (Col. 3:1, 2) So wrote Paul who was not present at the Ascension, but who saw the ascended Lord by special revelation. When did the Church ever need to spend herself to look up to her risen, ascended Head as much as she needs to now? When did Christians ever more need to get their eyes away from earth's bloody, black sin than now? Where will we get an upward perspective, if we do not keep our eyes on Christ? How can we hold steady and maintain mental and moral equilibrium, if we do not look up?

Christ is our King, not a Hitler, not a Churchill, not a Roosevelt. Our citizenship is in heaven, not on earth. (Phil. 3:20, R. V.) We are but pilgrims and strangers here. Let us set our affections on the ascended Lord Christ.

IV. THEY RETURNED TO JERUSALEM

Having seen Him go with their own eyes, having heard the promise of His return with their own ears, they returned to Jerusalem to obey His command and receive His promise: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Lk. 24:49) Back to the upper room they went, and there day after day, with others who came, they "all continued with one accord in prayer and supplication."

Then on the tenth day it happened. The promise was realized. They were clothed and filled and whelmed by the Holy Spirit. They went to work. Tarrying time was past. Weeping was over. Doubt and uncertainty were gone. Three thousand souls were saved; then five thousand; then more, until now the number can be known only to the Head of the Church Himself.

Since the Lord's Ascension His power has been universal. He belongs now to all time and ages. The Church has labored and accomplished for nineteen hundred years only through the power of the universal Holy Spirit whom the Lord sent on His return to His heavenly Father. It is by the power of the *ascended* Christ that Christians work and witness in all lands under varying conditions and handicaps. It is by that power that they are able to stand and be faithful even unto death. It will be by that power that the Church will be raptured into glory and triumph, where with hallelujahs and hosannas the redeemed shall sing praises "unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. 5:16). Elkhart, Indiana.

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THE LOST ART OF PRAYER

By Rev. Samuel Chadwick

The Scriptures speak of prayer as toil and labor. Prayer taxes all the resources of the mind and heart. Jesus Christ wrought many mighty works without any sign of effort. There was in his marvelous works the ease of omnipotence, but of His prayers it is said, "He offered up prayers and supplications with strong crying and tears." All who have shared His intercession have found it a travail of anguish. Great saints have always been mighty in prayer, and their triumphs have always been the outcome of pain. They wrestled in agony with breaking hearts and weeping, yes, until they were assured that they had prevailed. They spent cold winter nights in prayer, they lay on the ground weeping and pleading, and came out of the conflict physically spent but spiritually victorious. They wrestled with principalities and powers, contended with the world rulers of Satan's kingdom, and grappled with spiritual foes in the heavenly sphere. A lost art! Prayer has become a soliloquy instead of a passion. The powerlessness of the Church needs no other explanation and the counselors of the Church need seek no other cause. To be prayerless is to be both passionless and powerless.—Record of Christian Work.

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UNREALIZED SERVICES

It is possible that the greatest of all the unrealized services are those rendered by the millions of Christians in their everyday lives. They are the wayside ministries that come along in the course of one's life. They just happen in connection with other duties. This is the kind of service with which the life of the Master was so richly filled. How often was He stopped, spoken to, interfered with, questioned by the curious, sought by His enemies! Yet He turned it all into a golden opportunity for service. And all Christians should learn that time spent in being interrupted, if turned to a good purpose, is not time lost. The most of us are so conditioned that we cannot do great things, but all of us can do little things in a great and helpful way.—Alabama Baptist.

The Great Twin Dangers To American Life

Dr. L. L. Garber

Chapel Address delivered in the Ashland College Chapel, and requested published in The Evangelist.

Prayer: Infinite and everlasting Heavenly Father, we thank Thee that we have been created in the Divine Image, and are thereby partakers in the Divine Nature.

We thank Thee that we are thus creative personalities, and consequently may add permanently to the enlargement, to the enrichment, to the unfolding of life everywhere.

We thank Thee for the almost limitless possibilities for personal enlargement and personal service with which we are endowed.

Help us to develop every possibility and to utilize to the full every opportunity. Give us the attentive ear, the open mind, the understanding heart, the willing hand, the aspiring soul.

May we pray daily, with Holmes,

"Build me more stately mansions, O my soul,
As the swift seasons roll;"

And daily, with Tennyson,

"Oh, for a man to rise in me,
That the man that I am may seem to be."

And may we all, as Paul suggests,

Reflect, as with unveiled face, the glory of the Perfect One, and in that image be transformed from character to character.

Scripture: Col. 5, from which I read only the conduct-maxim which I desire you as students to memorize and practice daily as a part of your contribution to a needy civilization.

Ladies and Gentlemen: I greet you as representatives of that select body of educated students, makers of the future, who are particularly the heirs of the world's accumulated riches, artistic, scientific, intellectual, spiritual. "Prove (test) all things; hold fast (cling) to the good."

On this two hundredth birthday anniversary of that immortal exponent of democracy, Thomas Jefferson, philosopher, statesman, architect, musician, linguist, agriculturist, wise appraiser of human values, and staunch advocate of "plain living and high thinking," I congratulate you as inheritors of those immortal principles of liberty and freedom first flung out as a challenge to the world in that immortal document, the Declaration of Independence.

I congratulate you on the happy duty and high opportunity of helping classmates and fellow students, on the far-flung battle fields of the world, make these principles the common heritage of universal mankind, Czech and Chinaman, German and Japanese, Hindoo and Hottentot.

I felicitate you on arriving at manhood and womanhood when a new and better world is about to "burst forth on the thorny stem of time," a world order from which the old poverty, the old want, the old hunger, the old brutality, the old insecurity, will disappear and a saner, safer world of smiling plenty and enduring peace will emerge.

"When the war drums throb no longer,
And the battle flags are furled,
In the Parliament of Man,
The Federation of the World.

"When the common sense of most
Shall hold a fretful realm of awe,
And the kindly earth shall slumber,
Lapt in universal law."

But, ladies and gentlemen, this is a crisis hour! Not only must the great military conflict now upon us "which we must nobly win or meanly lose," be won, but intellectual and moral conflicts are to be fought and won also. Two great twin reciprocal dangers to our democratic institutions and to our moral life will be particularly considered this morning.

Against these subtle and highly dangerous evils, I want to immunize you. You know that our soldier boys on the outposts of the world have been immunized against various diseases by injecting proper antitoxins into their blood streams. Just so, this morning, I want to inject some antitoxins into your thought-streams to immunize you against two most wide-spread and dangerous maladies of our American life.

The first of these is vicious propaganda. Never before has the world seen so many vicious propagandas competing for the attention and allegiance of the citizen, and never before has there been so many and dangerous methods of propaganda in action. The evil minded rabble-rousing dispenser is heard round the world, the perjured, muddling, obscuranting newspaper columnist; the trivial, perverting, crime-instigating movie; the puerile, sadistic, degrading comic strip; the venal, sensational, untrustworthy newspaper, magazine and book, individually, collectively, are working sad havoc with the homey virtues, the artistic tastes, the controlling opinions, the political attitudes, the fundamental morals and conduct of the nation's population. Against this cumulating continuous flood of sinister controlling influences, the home, the church, education as now conducted, with occasional sprinkles of good propaganda from various sources, are waging a largely ineffectual battle. Sometimes more than occasional medicine-dropper doses of morals must be administered if the prairie fire of venal and vicious propaganda is to be checkmated and supplanted.

Sinister and vicious propaganda is then one of our great and immediate dangers. The great and immediate twin reciprocal danger is over-suggestibility, a widely prevalent social malady.

Man has been called the "reasoning animal," but the compliment probably overstates the facts. He is rather the "absorbing suggestible animal." You remember Lincoln's triplicate classification of men: "You can fool all of the people some of the time; and you can fool some of the people all the time; but you cannot fool all of the people all of the time." The people who can be fooled all the time are constantly growing in numbers because of the greater effectiveness and wider adaptability of propaganda machinery. Consider modern Germany, Italy, Japan.

"Calculating propaganda has become all but universal." This fact makes it increasingly important that, in a democracy, education, religion, and all the opinion-making forces develop "The Challenging Critical Habit," through a practice and attitude such as Bacon suggests: "Read (hear) not to contradict and confute; not to believe and take for granted; not to find talk: but to weigh and to consider;" or as embodied in this morning scripture conduct maxim:

"Prove, (test) all things; cling (hold fast) to the good."

Early in the college year, we had an expert analysis of the kinds of propaganda, by Dr. Bollinger. Today I shift the effort toward an understanding of the suggestible mind and its relation to propaganda.

Perhaps some definitions here will help us to clearer understanding of the reciprocal relation of "propaganda" and "suggestibility." The ransacking of dictionaries will hardly

disclose definitions that will fit the facts. Here is an improvised one that will: "Propaganda is suggestive communication." If this definition is faulty, either in its major genus or difference, the maker will be happy to be set right. To define "venal propaganda," the kind most of us think of when we hear or use the word, some further differentiating phrase as "cunningly devised to deceive," should be employed; thus venal propaganda is cunningly deceptive suggestive communication.

Suggestive communication: The major significance of this definition is carried by the word "suggestive." Suggestive words, phrases, styles, are especially rich in connotation and in their ability and tendency to call up from the nether depths of the brain into the focus of consciousness related words, similar experiences, and long trains of associations, each freighted with its deeply colored emotional fringe of hates, loves, desires, old memories, forgotten dreams, and what not. Touch suggestion anywhere, and the eyes kindle, the face flushes, the heart beats hasten.

Suggestion informs, illumines, instigates, inspires. It travels with seven-leagued boots, and with big-bomber cargoes. Trained as you students are in our traditions, I can give you a rather satisfactory biography of the greatest historical character of South America in just seven words. Believe it? Here they are: Bolivar was the Washington of South America.

When the poet Holmes wished to have the American people understand the irrepressible energetic character of his fellow class-mate who wrote "America," he used suggestion and performed the feat in a nine-word poetic line: he wrote, "Fate tried to conceal him by naming him 'Smith'." He opined that if the malignant fates, coupled with the drabness, the commonplaceness, the inconspicuousness of the name of Smith could not prevent a man's rising to national greatness and congressional honors, he must have been great indeed. When Wendell Phillips wanted to portray the normal greatness of the negro liberator of Haiti, who beat back the armies of France, of Spain, of England, and whose "great allies were exultations, agonies, love, and man's unconquerable mind," he used suggestion: as, "I would call him Cromwell, but Cromwell was only a soldier and the state he founded went down with him into his grave. I would call him Napoleon, but Napoleon waded to his throne thru a sea of blood and over broken oaths; this man never broke his word. I would call him Washington, but the great Virginian held slaves. Fifty years hence, when the muse of history gets a hearing, she will put Phocian for the Greek, Brutus for the Roman, Hampton for England, LaFayette for France, choose Washington as the bright consummate flower of our earlier civilization; then dipping her pen in the sunlight, will write in the clear blue above them all, the name of the soldier, the martyr, the statesman, Tousaint l'Overture."

Great is suggestive communication. True, there is non-suggestive communication as 2 plus 2 equals 4. All efforts merely "to inform the intellect" thru abstract reasoning, scientific analyses, and strictly scientific discourse without any attempt to influence the attitude of others toward what is presented, may be so classed. Usually, however, the speaker on scientific subjects conveys not only the pure information, but also an attitude towards a feeling about the information. For example, a most famous scientist, in making a plea for the scientific attitude in political and international affairs, says, "For sentimental pacifism is, after all, but a return to the method of the jungle . . . The emotion of hate is sure, sooner or later, to follow on the emotion of love, and then there is a spring for the throat. It is altogether obvious that the only quality that distinguishes man from brutes is reason." If this scientist or any other were to write, "Two ferocious atoms of hydrogen fly at the throat of one defenseless atom of oxygen to form a new compound," he would be employing "suggestive communication," and in degree, be abandoning the purely scientific method. When a speaker or writer announces that he is intending to be rigidly scientific and realistic, the challenging critical habit should be active.

The scope of suggestive communication is very wide. In its higher reaches it embraces all the great and lovely expressions of the fine arts, music, painting, sculpture, literature, etc., in which the purpose is so to embody, enmesh, or permeate great truth and great ideals with emotion that they become powerful motivators of noble conduct and right living. In its lower reaches suggestive communication becomes the tool of the venal propagandist in carrying forward and in promoting his villainous designs by employing its effective technique in arousing and developing harmful emotions and inciting and persuading the suggestible mind to do its bidding, and promote its purposes.

Thus a degree of suggestibility is the normal possession of the well-controlled character: over-suggestibility, a personal abnormality and a social hazard. The over-suggestible mind has only fragmentary materials with which to organize a successful defense against powerful social currents and the aggressive insidious assaults of the practiced skillful propagandit. It is the mind that believes without reason and acts without purpose. It is the mind that has not trained itself to balance up the pros and cons of present issues or of future prospects. It is the mind that does not evaluate long run advantages against present pleasures. It is the mind that has no well-organized body of noble sentiments and moral ideals to fight down and frustrate recurring evil impulses and sudden storms of passion. It is the mind of the average American youth, unstable, purposeless, idealless, whose subconscious mind is thronged with fragments of information, wind-sown opinion, unchallenged theories, unwarranted expectations, unsatisfied longings, disappointed hopes, violent hates, pigheaded prejudices, corrosive corrupting admirations, shifting loyalties and allegiances "fit for treason, strategem or spoils."

When propaganda projects some promising picturesque program into this disorganized, hetrogeneous highly emotionalized volatile mass, violent criminal action is likely to follow. It may be only a midnight robbery, a daylight holdup with incidental killings, the brutal persecution of a lunatic-fringe religionist, the burning of a negro, or other sin against the moral-social order.

The over-suggestible youth is our greatest social educational failure to date. We have not captured, trained, and turned the impulses of youth into morally helpful and constructively useful channels. In large part, we have turned the radio, the movie, the newspaper over to the profit-seekers an are shocked at what they have produced. Our criminal youth record is the scandal of the world. The explanation is easy: Venal Propaganda; the suggestible mind.

Ladies and gentlemen, as citizens of our democracy, I beseech you to acquaint yourselves with and to utilize as many as possible of the antidotes against vicious propaganda and its correlative suggestible mind, so that you may stand firm amid the fluctuating tides of misinformed public opinion.

You are already realizing the value of a liberal education as opposed to a narrow specialty in creating the ideal citizen. You know that the greatest number and variety of disciplines and ideas a liberal education affords, gives both better and more numerous materials with which to challenge the hazy and false proposals the propagandist may use to prevent you "seeing life steady and seeing whole," and thus failing to nobly play your large part in these crisis days. Then, too, you have already become familiar with many of the great classic productions of literature and other arts, a process you will continue whether in or out of college, as useful touchstones

(Continued on page 10)

DR. W. I. DUKER, President
DR. L. E. LINDOWER, Treasurer
The National Sunday School Association of The Brethren Church
REV. E. L. MILLER, Vice President
REV. N. V. LEATHERMAN, General Secretary

No Graduation From The Sunday School

We have graduation days and graduation days, in our Junior High School, our High Schools and our Colleges and Universities. These are the times when students, having seemingly finished their education in these particular phases of learning, leave these institutions, never to return again as students.

In the Sunday School the case is vastly different. For in the Sunday School we have promotion days —days that may be called graduation days—when the child goes from one department to another. But when it comes to graduation from the Sunday School —there is no such thing. Even when men and women become too aged and infirm to attend the regular sessions of the School, even then there are those who gladly carry the work and the enthusiasm of the Sunday School sessions to them by means of the Home Department.

A most interesting peculiarity of this institution, known to us as the Sunday School, is that there is but one text book to study—The Bible and that book contains subject matter of an amount and quality that is sufficient to engage the life-long attention and study of every man and woman. The scriptures also contain truths so simple that the child can grasp them, yet so profound that they touch the life of the deepest thinker, and he reads and absorbs these truths with profit.

The stories of the Bible, told over and over again, never become dry or wearisome to the children. The same stories form the groundwork for many a finished and profound discourse. The Bible is a storehouse of truth and a library of illustration to which one may come to find comfort, not alone for himself, but for those who come to him for help and aid in time of stress and trial. Here the teacher may find that which will give potency to his utterances.

The Bible is a mine of truth in which one may work during his entire lifetime, constantly finding treasure, and yet never exhausting the source. One may say that he has completed the study of arithmetic and mastered it, but there is no one who can say that he has mastered the Bible. Its depths are so great that one cannot fathom them at all.

The Sunday School is a place for both young and old. It is always refreshing to see an entire family present in the school. Here parents may be teachers or pupils, and their children attendants in their special departments. This is an institution of such a nature that both young and old feel equally at home in it. It is interesting to hear what those who have spent their years in the Sunday School have to say about it. Many began going to the Sunday School so early in life that they do not even remember the beginning of their attendance, and as scholars, teachers or officers have spent the time in the service of the Master without asking "Why," for their lives have been woven into the very warp and woof of the fabric of this most essential part of the work of the church. And this is as it should be.

School life in general is interwoven with diplomas and rewards, which tell of achievement in the chosen line of study. It is only at the end of life that the Sunday School student may receive the equivalent of the diploma which tells of his graduation out of this life into the fuller life to come. But all through the years of his or her faithful attendance there has come the frequent rewards that go with faithful service. And at the end of the road there is sure to come the voice of the Master saying, "Well done, thou good and faithful servant; thou hast been faithful in a few things, be thou ruler over many things. Enter thou into the joy of thy Lord."—Adapted.

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WHATEVER THY LOT

By H. S. Tool, Columbus, Montana

There is so much of sorrow in the world of men today.
So much of grief where happiness might be. . . .
The wreckage of the passing years is strewn along the way;
Man's dreams are drifting o'er a trackless sea.

There is a road for man to take by mortal eyes unseen;
'Tis laid among the gardens of the King
Where weary souls may rest by waters pure—in pastures green,
Nor fret in fear of what a day may bring.

O soul, in deep distress, whate'er thy lot on earth may mean
Of pain, or loss of all desired by thee
Our God shall guide thy faltering steps, for he alone is King;
His hand doth rule the raging of the sea.

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We can teach an old dog new tricks—provided the old dog wants to learn.—Pitkin.

A GREAT SIGN IN HEAVEN . . . .

(A brief resume of a study of Revelation 12, by Juan Iztueta, in "TESTIGO FIEL," Argentina.—C. F. Yoder)

In Revelation twelve, John describes what he calls "A GREAT SIGN IN HEAVEN." Among the many wonderful things of the book this one stands out because it marks **The Crowning Day of the Lord.** Surely such a sign should have our attention.

WHAT IS THE SIGN?

It is that of a woman clothed with the sun, with the moon under her feet and crowned with twelve stars, and she is about to give birth to a man-child who is to rule the nations with a rod of iron.

This woman is not the church, for the Laodician church at this time has been spewed out, while the faithful remnant is the Old Testament figure of the wife of Jehovah. And this woman is not Mary for she had her experience over 1,900 years ago and her Son became her Savior and she a part of his spiritual bride. The only other place where the Scriptures employ this figure is in Joseph's dream of Israel, Joseph being a type of Christ. But the metaphor of a woman representing Israel as the wife of Jehovah is used by all the leading prophets. Israel is the unfaithful wife who was polluted by idolatry and unholy alliances with other nations. For this she was rejected and given over to the oppressions and captivities to bring her to repentance.

When the time for the advent of the Messiah came, Israel was cured of idolatry, but was obsessed with the idea of restoration to political power as a nation. For this reason her leaders misinterpreted the many prophecies which speak of the first coming of the LAMB OF GOD to make atonement for sin, and bring about a spiritual regeneration in preparation for the KING and the kingdom of heaven to come.

Having rejected this man-child who was born of Mary, Israel could not say, **"Unto us a child is born: unto us a Son is given."** Neither did Israel suffer the pains of childbirth at this time. She avoided the cross, and by so doing lost the kingdom, until willing to come to it by the way of the cross.

The kingdom taken from Israel was given in its spiritual form to the church which forms one body with Christ as the Head. Meanwhile the unfaithful and rebellious wife was left to the mercy of the Gentile Nations in an age-long dispersion which must endure until the "times of the Gentiles" are fulfilled, and we read: "even unto the full end, and that determined, shall wrath be poured out upon the desolate." Daniel 9:27. It is pitiful to see a people with such a high calling, suffering under the brutal heel of beastly enemies instead of sharing the royal throne which was prepared for her. But restoration must be preceded by repentance, and Israel is so blinded and misled by false teachers that general repentance will come only by miracle.

That miracle we have (in Rev. 12) in the preaching of the two pprophets during the first half of the seventieth week of Daniel's prophecy. For three years and a half these faithful witnesses, perhaps Enoch or Moses and Elijah return, and preach to the returned Israel in their own land. Israel will be there, not by miraculous help of the Lord, but in sinful unbelief, having bargained with the beast, the prince (cf Daniel 9:27) who seems about to be manifested, and they will rejoice in the privilege of rebuilding their temple and practicing their religion in their own land.

But these two prophets call their bargain "an agreement with death and a covenant with hell." Isaiah 28. They preach with such power that a large part of Israel becomes convinced. Then the trouble begins. The prince breaks his treaty. He does not want a Messiah rival any more than Herod did. Neither do the other apostate leaders of the world want a king who will rule them with a rod of iron. One group of nations gathers in the valley of Jehosaphat and another at Armageddon. Even the apostate part of Israel turns against the two witnesses and their converts, but these converts now form the true Israel, and have come to the agony of spiritual childbirth by boldly giving their testimony of faith, even at the cost of death.

The great dragon (Satan—Rev. 12) seeks to devour this child of faith. It is he who gives his power to the nations to accomplish this end. This woman flees to a desert refuge, and Satan accused her before God. But, having accepted the Lord Jesus Christ, this Israel is now protected by the blood, and Michael and his angels cast Satan and his angels out of heaven.

Being cast down to earth, Satan seeks with great fury to destroy all believers in Christ. It is the time of the great tribulation.

But here comes the great event in the prophecy. The man-child who has come into the hearts of believing Israel was "caught up to God AND TO HIS THRONE." At his ascension (in his first coming) he was given a seat at the right hand of God. Now the fallen wife has repented; the remnant of Israel has returned; the anointed one has a people for his kingdom, and is conducted to his own throne. (Compare Rev. 3:21). Daniel had a vision of this same scene. Read Daniel 7:13, 14, with the hole chapter, which describes the destruction of Gentile beast-nations and the establishment of the eternal kingdom of the saints.

Before this time, in the first coming of the Lord and succeeding interval, he fulfilled his mission as prophet and priest. All authority had been given into his hands, but not all things were yet subject unto him. His people were still rebellious. Now he has been accepted. Now he is crowned and the closing scenes of the age, the righteous judgments of the Lord, the harvest of the world, pass in rapid review; and then the thousand years of peace and righteousness become a blessed reality.

"Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold.
Hail to the millions from bondage returning,
Gentiles and Jews the bright vision behold.

See, from all lands, from the isles of the ocean,
Praise to Jehovah ascending on high.
Fallen the engines of war and commotion,
Shouts of salvation are rending the sky."

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To disassociate free institutions from religion and patriotism is to render them unworkable and in the last analysis, defenseless.—Lippman.

THE GREAT TWIN DANGERS TO AMERICAN LIFE

(Continued from page 7)

in testing assumed values. Supplementing these growing lovely influences, you will add the chastening and inspiring companionship of the great master figures in history, science, philosophy, literature, and religion, as further antidotes against the continuous and corrosive effect of venal propaganda.

Again you will find that the continuous application of the general principles your liberal education has given you will help you frustrate the evil designs of the venal propagandist and save you from becoming a member of the over-swollen ranks of the "over-suggestibles." Especially apply your knowledge of scientific classification and elementary principles of logic in these propaganda-ridden days. Beware of treating "particulars" as "universals" or "generals." "One swallow does not make a summer." When Johnny defined apple as "a round red object with a worm hole on one side," he lost the universal in the particulars. The apple as such is neither round, nor red, nor worm-holed. The fact that Brown's religious beliefs differ from yours, does not prove that he is either an infidel or a modernist. In spite of the fact that some Jews drive close bargains and indulge in shady financial transactions, there are thousands of Jews who are just and kindly. Because one member of a religious body exhibits certain human frailties, it does not follow that the entire communion is unworthy. This "one-swallow-makes-a-summer" argument will be one of the great difficulties the allied nations who are sacrificing billions of money and millions of lives to create a better world, will have to overcome to establish a just and durable peace. The venal American propagandist is now saying and will continue to say, "Some British are selfish, imperialistic; hence we cannot trust the nation's representatives." Other propagandists will aver, "Some Russians are atheists, some are communists; therefore they are not to be trusted in making a new world order." Certain British, certain Russians, certain other propagandists will make similar illogical charges, and deceive many of their fellow citizens.

Persons differ widely in the range and susceptibility to types of dangerous propaganda; but it is in the field of super-man philosophies, hereditary superstitions, race prejudices, instinct mythologies, and human nature delusions that the venal propagandist flourishes most successfully in deluding the over-suggestible, with tragic results.

If you believe in the divine-right-of-kings super-man Heil Hitler philosophy; if you believe that the achievements of democracy and the workings of the social order are largely determined by a pitiless and unmodifiable heredity and human nature; if your thinking is warped and corroded by race prejudice and illusions of racial inferiorities, you will be dangerously suggestible and an easy mark for the uninformed rabble-rouser and the cunning venal propagandist.

Tho cumulative scientific data and extended experiments have swept these and kindred beliefs into the dust bin of exploded theories, they are still widely held by the prejudiced and uninformed. They played a major part in producing the present war, and may prevent the happiest sort of peace.

Two centuries ago, a great educator-philosopher said, "Man is born free, but is now everywhere in chains." Born in the same year as the great Jefferson, a far-seeing philosopher wrote, "Give me a few years the direction of public education, and I will undertake to transform the world." The major hope and effort of Jefferson was directed toward freeing men from the tyrannies of ancient customs and toward a vast improvement in the social order thru wise legislation and a vastly extended educational program of moral-social education by means of government supported schools and universities. Hence, he abolished the super-privileges of aristocracy, freed religion from governmental domination, and established state supported schools and universities.

It has remained for the early decades of the twentieth century to implement and carry forward the suggestions of the educator and philosopher, and the examples of Jefferson. The phenomenal rise and expansion of Japan in scarcely more than a half century, the exalted transformation of much of China in a relatively few years, the beastly degradation and brutalizing of Germany and the thaumaturgic transformation of Russia, both in less than a score of years, are all mighty proofs of the tremendous possibilities of an all-embracing educational program including cleverly directed "suggestive education," and designing propaganda. My own hope and expectation is that the present war will largely purge the world of its super-man tryannies, its racial prejudices, its sovereign-state anarchies, and the threat of universal atheism, and thus make possible and usher in a new order of enduring peace and ever-widening prosperity.

"Swing inward, ye gates of the future;
Swing outward, ye doors of the past:
Man is rising from slumber,
And breaking his fetters at last!
From the dust where ignorance found him;
From the chains where tyranny bound him,
He will rise with truth's sunlight around him,
And create the wondrous New Age."

Ashland, Ohio.

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A PRAYER FOR THE BOYS

"God hear us when we pray
For our boys far away
On land or sea;
When the wild war-clouds lower,
Give them Thine own great power,
O save them in that hour!
We trust in Thee.

"God save our splendid men,
Send them safe home again,
God save our men.
Keep them victorious,
Patient and chivalrous,
They are so dear to us,
God save our men.

"God keep our own dear men,
From every stain of sin,
God keep our men.
When Satan would allure,
When tempted, keep them pure,
God keep our men.

"God hold our precious men,
And love them to the end,
God hold our men.
Held in Thine arms so strong,
May they refrain from wrong,
To Thee they all belong,
God hold our men."—Anon.

From The Vinco, Pa., Bulletin.

BENEVOLENT TREASURER'S REPORT

FOR APRIL, 1943

April Receipts	Present	Total
Roanoke, Indiana*	$ 32.50	
Calvary, New Jersey*	12.00	
Mansfield, Ohio*	12.00	
Waterloo, Iowa* (Additional)	14.00	$ 86.87
Ashland, Ohio* (Additional)	2.00	205.07
Berlin, Pa.* (Additional)	2.00	104.85
Cumberland, Md.*	10.75	
Mr. & Mrs. H. H. Merritt	10.00	
Canton, Ohio* (Additional)	10.00	67.00
Miss Inez Summers 10.00		
College Corner, Indiana*	31.26	
Brush Valley, Pa.* (Additional)	3.00	17.50
Maurertown, Va.* (Additional)	15.00	25.00
Pittsburgh, Pa.†	100.00	
Sergeantsville, Va.*	28.00	
Mulvane, Kan.*	22.48	
Mr. & Mrs. C. Coleman 15.00		
Center Chapel, Indiana*	13.56	
Mrs. F. D. Radabaugh	5.00	
Milledgeville, Ill.*	79.05	
W. S. Benshoff 10.00		
W. S. Bell 10.00		
Altruist Class 5.00		
W. M. S. 5.00		
Church Offering 49.05		
Lanark, Ill.*	80.00	
Elder B. H. Showalter	10.00	
Johnstown II*	10.00	19.65
Muncie, Indiana*	73.80	
N. Manchester, Ind.* (Additional)	10.00	110.00
Goshen, Indiana* (Additional)	4.00	44.25
Mt. Olive, Va.* (Additional)	2.00	19.00
Roann, Indiana* (Additional)	50.35	62.35
Georgetown, Del.*	20.00	
South Bend, Indiana* (Additional)	116.14	181.91
Vinco, Pa.* (Additional)	1.00	76.59
Waynesboro, Pa* Loyal Group	15.50	
Hagerstown, Md.* (Additional)	5.00	168.50
Loyal Circle Class 5.00		
Uniontown, Pa. II	42.25	
Carleton, Neb. W. M. S. (Additional)	5.00	14.83
Elkhart, Indiana (Additional)	5.00	105.00
Altruist S. S. Class 5.00		
Total for April		$851.64
Previously reported		3,140.34
Total to date		$3,991.98
Last Year's Offering		2,873.17
Gain		1,118.81

The * indicates an increase in offering over last year.
The † indicates offering same as last year.

Note that there are some changes in the leading churches to date. There are three months yet in this year. The remaining additional offerings that will come in in this time may change the order of the leading churches again by Conference time.

THE LEADING CHURCHES

New Paris, Indiana	$223.36
Ashland, Ohio	205.07
South Bend, Indiana	181.91
Hagerstown, Md.	168.50
Smithville, Ohio	162.75
Nappanee, Indiana	135.00
North Manchester, Indiana	110.00
New Lebanon, Ohio	108.20
Bryan, Ohio	105.55
Elkhart, Indiana	105.00
Berlin, Pa.	104.85
Dayton, Ohio	104.00
Pittsburgh, Pa.	100.00
Waterloo, Iowa	86.87
Lanark, Ill.	80.00
Milledgeville, Ill.	79.05
Vinco, Pa.	76.59
Muncie, Indiana	73.80
Louisville, Ohio	73.75
Canton, Ohio	70.00

The majority of Churches have increased their offerings over last year. Quite a few have sent in offerings that did not give anything last year. Watch Ashland, Elkhart, Nappanee, who usually send offerings regularly from Sunday School classes and other organizations. These may change the standing of these churches.

L. V. King, Treasurer.

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Ashland College News Letter

By Arthur Petit, Publicity Director

With May Day a matter of history, Ashland College is turning its attention to the Annual Commencement Season.

In line with the precedent set last year, Class Day and Class Night have been combined and the ceremonies shortened accordingly.

The annual Baccalaureate Sermon is scheduled for the Park Street Brethren Church on Sunday afternoon, May 30. Rev. Willis E. Ronk, Dean of the Seminary will deliver the message at 3:00 P. M. Baccalaureate will be followed by the traditional reception of the President at 4:00 P. M. For several years Dr. and Mrs. Mason have received the Graduates and their friends in their gardens on the Sunday preceding commencement.

The commencement proper will be in the Physical Education Building at 10:00 A. M. on Monday, May 31.

Dr. J. Raymond Schutz, educator, traveler, lecturer and pastor of the North Manchester Brethren Church will deliver the traditional address to the graduates. Dr. Schutz is well known to the Brethren churches and needs no introduction.

The annual meeting of the Board of Trustees of the College is to be held June 1. Committees will meet in the Afternoon of Commencement Day.

Only 27 seniors receive their diplomas this year. The small class is a direct result of the war. Many of the boys are in the armed forces and some of the girls have gone into professions early.

Summer Sessions open June 1.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

"He answered and said, I go, sir, and went not."—Matt. 21:30.

When Jesus was here the children all loved him. There were many reasons, no doubt, why they loved him and I think I know one. Jesus told wonderful stories, and you know how children love to hear stories. I imagine that when you go home today the first thing some of you will do after dinner will be to ask your mother to read you stories.

One day Jesus told the story of two boys. I will tell you about only one of them, for we have nothing to do with the other one now. This boy was a son of a man who had a fine vineyard. The father asked this son to go and work in the vineyard, and the boy told the father he would go. The father expected the boy to go and do the work he asked him to do. When the father went to see about the work, he found that his son failed to go. The boy broke his word.

Once I saw a lady holding in her hand some pieces of china. She had had a fine vase, and it had fallen off a table and broken. She was very sad over her broken vase. But there is something very much worse. It is a broken promise. There are two things that I want you all to remember.

First, never promise something you know you cannot perform. It is very easy to make a promise; it is not always easy to fulfill them. It is better never to have promised at all than to make a promise and not keep it.

The second thing to remember is this: When you have made a promise, keep it, even if you find it very hard to do so.

Once a Spanish officer and Moorish gentleman had a quarrel. The officer became very angry and drawing his sword, killed the Moor. There were several men who saw him do it, and he had to run for his life. He leaped over a high wall into a garden to escape his pursuers. This garden was owned by a wealthy Moor. The officer ran to him and begged his protection, and the old man promised that he would save him. Very soon after this a crowd of people came to the old Moor's house carrying the body of the man who had been killed. He was the son of the Moor. You can imagine the horror and sorrow of the old man when he saw that it was his own son. He had the murderer in his power, but he had given him his word that he would save him, and he did not go back on his promise. He waited till night came. Then he went out to the man and said, "It was my son that you killed. You ought to be given up to justice. But I have given you my word, and I will not break it. Here is my horse. Now get away as fast as you can." He kept his word even though it cost him so much.

We hear it said of a man whom every one respects and honors: "His word is as good as his bond." That means that when he makes a promise every one knows he will keep it. This is the kind of character you all ought to try to develop.

The best way is begin now. Keep the promises you make to God, keep the promises you make to your mother and father, to your teacher and to your friends.

It is said that Sir William Napier found a little girl who had broken her doll. He had no money in his pocket, but promised her that he would come back at the same time the next day and bring her another. When he reached home he found there an invitation to have dinner the next day with a man whom he was very anxious to see. But he sent word that he could not come. He would not break his word to this little child. That is one reason why Sir William was always respected and loved wherever he went. He always kept his word.

With love, in Christ's Name,

Aunt Loretta.

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

1. Jesus is patient with our human interests.
2. If Jesus is your Master and Lord—follow His example.
3. The valley of death is so dark that it takes faith-illuminated eyes to see through it.
4. The secret of peace—constant reference of self to the care of God.
5. The highest achievement of an individual is to win souls.
6. Words are important; deeds more so.
7. We need not fear a fall if we stand up for Jesus.
8. Killing time is a good way to end life's aspirations.
9. Gold goes in all gates except heaven's; it must be translated into service to enter there.
10. The Lord gets many sick-room communications. Why wait that long?

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KINDNESS DONE

I aimed to do a kindly deed
For one who was downhearted
But it was out of my own need
That I got started.

I did the favor with a sigh,
Then to myself admitted,
It was not just my friend, but I
Who benefited!

—Anne Campbell.

NOTICE TO OHIO CHURCHES

The Ohio District Conference is scheduled to meet at Dayton, Ohio, in the new Dayton Church, North Main at Hillcrest, June 22-25.

The slogan for this year is—"On To Dayton."

Statistical blanks have been mailed. Any church not receiving same, please report to the Secretary of Conference at once. A better report is wanted.

A fine program is in the making.

E. M. Riddle, Conference Secretary.

With the Laymen

Prof. Allen R. Thompson, National President
Carl E. Mohler, News Editor

ASHLAND LAYMEN MEET

On Tuesday evening, May 11th, the Ashland Laymen's Association met in the Park Street Church social rooms for their May meeting. They had as their guests members of the Ashland Gideons organization.

The meeting was in charge of Arthur Petit, local Laymen President. After a period of singing, led by William Solomon, pre-seminary student at Ashland College, Rev. L. V. King, pastor of the local church led in the devotions of the evening.

The business of the evening was then conducted by the president. Announcement was made that this would be the last meeting for the duration that National President, Prof. A. R. Thompson, and National Correspondent, Carl E. Mohler, would be with the group, since Mr. Thompson leaves the last of the month to assume his duties with the Red Cross, and Mr. Mohler leaves for induction into the army on May 18th. It was announced that the next meeting would be designated as "Ladies' Night" on June 8th and would take the nature of a "fish fry."

The leader then introduced the Ashland College Male Quartet, composed of Messrs. William Solomon, Phil Nolte, Jack Clapper and Paul Clapper, who rendered three selections, much to the pleasure and satisfaction of the entire group.

The speaker of the evening was then introduced as Mr. Frank E. Clapper of Canton, Ohio, a member of our church in that city and a prominent Gideon, who spoke both eloquently and convincingly on the work and the purpose of the Gideon organization.

At the close of the message the meeting was dismissed with prayer by Rev. F. C. Vanator.

Following the meeting light refreshments were served by the committee in charge and an hour of fellowship was enjoyed.

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PATRIOTISM

He serves his country best
Who lives pure life and doeth righteous deed,
And walks straight paths, however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read;
This is the better way.

No drop but serves the slowly lifting tide;
No dew but has an errand to some flower;
No smallest star but sheds some helpful ray,
And man by man, each helping all the rest,
Make the firm bulwark of the country's power.
There is no better way.

Susan Coolidge.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 23

"This Same Jesus"

Jesus said, "If I go, I will come again." John 14:3.

God said, "This SAME Jesus shall so come." Acts 1:11.

One would think it utterly impossible to misunderstand such plain statements of fact. They set forth without apology the literal and personal return of our Lord. That He went away, none can deny. That He will come again none should doubt. He will come as He went, in a real body drifting down out of the clouds.

1. The texts prove that Christ did not return on the day of Pentecost. He sent ANOTHER. John 14:16. This other One will be sent by the Father in Jesus name. John 14:16. In John 16:7 Jesus says, " . . . I will send HIM unto you. The Holy Spirit did not come to take people to God the Father, but TO ABIDE with them. Compare John 14:3 with John 14:26, and chapter 15:26 with 16:13, 14. Compare Acts 1:9 with Acts 2:3. This coming at Pentecost was in no manner like the ascension of our Lord.

2. Some say that Christ came at the destruction of Jerusalem but this was not "coming in like manner" nor was it coming to receive His people. The book of Revelation which is wholly occupied with it was written long after the destruction of Jerusalem.

3. Christ's Spiritual presence is not **the coming** He refers to. The Lord makes a difference between the two. Compare John 14:3, 18, 28 with verses 21-23 and chapter 15:1-11. The first promise is of a personal return. The second promise in Chapter 15 is of His spiritual, abiding, presence in the lives of men, during His absence. The Sacraments of the Lord's Supper are to be partaken of during this period, "Till He come." It looks forward to His coming and backward to the Cross. 1 Corinthians 11:26.

4. Christ's coming could not possibly be a part of the happenings of physical death, for while that might, in a measure satisfy the first text, it certainly could not fulfill the second, "This SAME Jesus shall SO COME IN LIKE MANNER." The scripture texts that throw direct light on what happens at the death of the believer are, Luke 16:22 and Acts 7:55-59.

Paul writes of the believer DEPARTING to be with the Lord, not of The Lord coming for them. Philippians 1:23; 2 Timothy 4:6; 2 Peter 1:15.

The scripture states definitely that the RETURN OF THE LORD will be for His people COLLECTIVELY, and for their BODIES as well as the spirit, that is, the spirit of those living when He returns. 1 Corinthians 15:51-53; 1 Thessalonians 4:13-17.

Most certainly our Lord would have us believe that if we "tarry (alive) till He come" we shall not have to die at all.

He went away in his own body riding on the clouds. He will come again in His own body on the clouds FOR YOU, if you believe and watch for His appearing.

—Pleasant Hill, Ohio.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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C. E. Topic for June 6, 1943

"SUNDAY—USED OR ABUSED?"

Deut. 5:12-15; Mark 3:4; Acts 20:7.

For The Leader

Once each week, we have a day called "Sunday." It is a different day of the week for almost everybody. For many people it is a day of Church attendance and worship. For others, it is a day of rest (in bed) from the week's work. Still others anticipate their Sundays so that they may engage in some pleasure, or week-end trip.

The way we use or abuse Sunday tells exactly the kind of a Christian we are. God calls us to worship Him in His house on Sunday. Our acceptance or rejection of what we call broadcasts to the world the degree to which we love the Lord our God.

Some of the abuses of Sunday are well worth our discussion tonight.

QUESTIONS ON THE TOPIC

1. How can we properly observe Sunday?

2. Are there things which Christians can do through the week which they should not do on Sunday?

3. Just why is Sunday a "different" day than the rest of the days of the week?

4. Explain some ways in which we can help our friends to keep Sunday in the way it should be observed.

DISCUSSION

1. THE ABUSE OF SUNDAY. Our radios, newspapers, and magazines bring to us the accounts of Sunday activities which are a far cry from the quiet Church in the valley. Races, sports, dances, parties, trips, movies, and a host of other detractions, show to us that something has happened to America. If the past generations found it necessary to worship God on Sunday, with Church attendance and rest, then we of this present generation need it even more so. It is a black mark on our nation that Sunday is abused as it is.

We may ask ourselves why Sunday, of all the days of the week, was picked as the day for this rioting and evil. It perhapes dates to the very nature of the day as it is to be kept in the Christian Church. For Sunday was commanded by scripture as a day of worship and rest. Stores closed, schools closed, factories shut down, farmers did not work in the fields. All went to Church and then spent the rest of the day in rest. Then something else happened, and people who had no love for the Church, being left free for that day, devised many and evil things to fill up the time. Blue laws were enacted to stem the tides of wickedness on Sunday.

Still the idea grew, that Sunday was a recreation day. Today we have the repeal of most blue laws from our law books. Christian people are perhaps the worst offenders, for they are supposed to know better. We cannot condemn too harshly the unrighteous for the way they keep Sunday when many Church members are guilty of the same thing.

Yet God has promised destruction and punishment to those who do not remember His day and keep it as it should be kept. It does make a difference what we do on Sunday.

2. THE CHRISTIAN'S PLACE ON SUNDAY. We read in Acts that on the first day of the week, the disciples came together for worship. This is the duty of every Christian. There is no way around it, except sickness, certain types of work, or reason we can give to God. We maintain buildings costing thousands of dollars—heat them, light them, and furnish supplies, that we might assemble and worship God, as He has commanded us to do. We lose much of spiritual food and blessing when we are absent.

We are to sanctify our Sunday hours. Not just Sunday School, but all the hours of the day. An hour spent in Sunday School does not leave much of an imprint on our souls if followed by a day of pleasure, including several hours of off color radio programs Sunday evenings. What must God think of us as the Church bells ring on Sunday evenings, as we sit in mirth besides our radios listening to some Godless weakling pulling idiotic jokes?

The hours of worship are maintained for our instruction, refreshment, and spiritual food. Any other use of those sacred hours is a sin before God, except cases which are excusable before God. This may seem a radical statement, but close observance of it will bring out the certainty of it.

3. A GOOD REASON FOR KEEPING SUNDAY. Aside from the commands which we have to remember the worship of God on Sunday, we should so do because of what He has done for us. First, He has given us salvation through Christ. Then He has blessed us with a multitude of good things. Good, clothing, health, friends, peace, comforts of life, are a few. We certainly owe Him a day of worship for these things. How selfish we are to accept the benefits of the Lord and then do not honor Him on His day.

The Lord told the Israelites to remember how they had been delivered from the oppression of Egypt. And because of this deliverance they were to praise Him on the Lord's Day. To simplify it, this means that except God had delivered Israel, they would still be in Egypt. It was God that freed them. So thus, they owed praise and worship to God. We today receive every benefit of life from God—no one else. Thus we owe Him Sunday as a day of praise. Yes, people may receive God's benefits (it rains on the just and unjust) but God doesn't always settle His accounts in this life. It will go very hard in eternity for those who accept God's benefits without giving Him the adoration and praise in His house on Sunday. Sickness or other good reasons may keep us away from Church, but if we are well and able we are to assemble ourselves in His house at the Sunday services and praise Him for His benefits. This is the proper observance of Sunday.

4. THE QUESTION OF SUNDAY WORK. Our scriptures make the statement that we are to do no work on Sunday, nor are we to cause others to have to work on Sunday. Yet what would happen if everyone were to quit working on Sunday. No electricity for stoves, lights, and hospitals. No restaurants, for meals no transportation in cities to and from Church. Christians are many times confronted with either working on Sunday or giving up their job. The matter of conscience must be our guide in this matter.

Our government has done a marvelous, quick time job of deciding which jobs in America are essential to the war effort and which ones aren't. Their method can be used by Christians on this matter of doing any work on Sunday. Whatever is absolutely essential of health, life, church or necessity can be presumed to be acceptable to God. Cooking vegetables and meat, for instance, for the Sunday meals can be classified as essential to life and health. But working in the garden which grows those vegetables cannot be classified as essential work. There is a difference. God has given us six days in which to work. Let us work and glorify God each day of the week, so that on Sunday we can enter His house and praise Him for all His benefits.



News From Our Churches

CUMBERLAND, MD.

The First Brethren Church, Cumberland, Md. announces an Evangelistic Campaign from May 24th to June 4th. Rev. John F. Locke, Maurertown, Va., will be the Evangelist. He will show his lantern slides of Palestine. We ask the prayers of the Brethren and Sisters everywhere that God will so abundantly bless that hard hearts will be broken and the people of this community, who have seen many unsuccessful Revival campaings, will not this time be able to think they have gotten by easy. We know that nothing but a mighty conflict of prayer will prevail and wil lbe glad for everyone who will fellowship with us in this conflict.

Yours through the wondrous grace of Jesus.

P. M. Naff, Pastor.

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KOSCIUSKO ACTIVITIES

Warsaw, Indiana

On March 28, Rev. J. Ray Klingensmith began a series of pre-Easter Gospel services at the Brethren Church. In spite of the hindrances of the present time the meetings were well attended.

Brother Klingensmith took care of the congregational singing during the week time and preached each evening except Saturday evening. Moving pictures were shown each evening of the various activities of the general brotherhood. The effort left a healthy influence on the congregation and the community. Visiting Brethren from nearby churches brought with them the spirit of good neighbors and Brethren in Reality.

To date, nine persons have been received into the church. The Warsaw Brethren are deeply grateful to Brother Klingensmith for his helpful service to the work at this place. We welcome him again to share in the ministry of this church.

Dutchtown, Indiana

This fine church is located about seven miles north east of Warsaw. On Monday, April 12, the writer as speaker and Rev. H. E. Eppley as minister of music began a two weeks series of meetings at this place. The Dutchtown people are very loyal and their attendance was very good all through the meeting. The spiritual life of this people is fervent and helpful. They know the power of prayer and practice it.

Brother Eppley did a splendid work in the singing of the Gospel with well chosen songs to fit the developing spirit of the meeting and also with a number of special solos all of which made the two weeks a blessed experience.

God graciously blessed the effort by giving us an entire family as new members in the Dutchtown church. A father and mother, a son and a daughter each confessed the Lord and obeyed Him in baptism.

We are very happy over the blessings God graciously bestowed on the Brethren in Kosciusko County, Indiana. With grateful thanks to Him from Whom all blessings flow and to each faithful servant of Christ and good wishes to all our Brethren in every place we go forward to do the Master's will and preach the Gospel to every creature.

R. F. Porte.

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A WEEK OF SERVICES AT CANTON, OHIO

It was my privilege to be the guest preacher of our Canton Brethren church for a week of meetings the week before Passion Week. I was agreeably surprised at the devotion, vigor, quality and generosity of this congregation which has suffered much and now meets in the Canton Y. M. C. A. The people came faithfully and were a most receptive audience. They also fed the preachers wonderful meals and seemed heedless of ration points! The week was unusual in its weather but perhaps that was the kind we needed.

Brother Riddle was present most of the nights with some of his people from Louisville and one evening brought his prayer meeting over.

The fellowship with the Canton Pastor, Dr. Lindower, was delightful to me. We attended Ashland College together and in the years since we have not ceased to have many experiences in common. His efforts on my behalf were so many and so kind that I had to reflect with shame on the hospitality I had shown him on several occasions. He arranged for me to sleep in the Home of Rev. King and family where I also consumed a lavish breakfast each morning before faring forth. Their hospitality is also greatly appreciated and their graciousness will not be forgotten.

It is my sincere hope and prayer that these fine Canton Brethren may soon have a church of their own. They are working toward that end even now, and perhaps a way will open sooner than they even now dare hope.

So, "Thank you," Canton for ar wonderful week and for a very gracious hospitality. May God bless you every one.

John F. Locke.

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FALLS CITY REVIVAL

Answering a call from the good Brethren of Falls City, Nebraska and their good pastor, Rev. Cecil Johnson, I started West Sunday night, April fourth. After riding for a day and a night I arrived only to be laughed at by some of the good Brethren when I told them that I never had been "out West" before. "Oh," said they, "but this is just where the West begins." Since that experience the old familiar expression "Out where the West begins" has taken on new meaning. It was here that I saw my first Jack Rabbit and I am sure that it wasn't a Missouri mule even though it was near the Missouri line. It's a great country and I did enjoy the wide open spaces. I think there is no finer alfalfa anywhere. It was about eight inches high and as thick as it possibly could be. Warm weather came just before I arrived and the fields were buzzing with activity. Before I left the oats that was planted while I was there came up.

I arrived at 4:30 and was due to preach at 7:45. The train was crowded and the trip was arduous and tiresome even though I was fortunate enough to have a seat all the way. Many stood. Some sat on suitcases and some sat on the floor in the end of the coach. No one complained. I was completely worn out and had contracted a cold due, no doubt, to the fresh air coach in which I tried to sleep. But from St. Louis to Falls City, about four hundred miles, I rode on the Missouri Engle and I never experienced finer riding in all of my travels. Rev. Johnson was at the station to meet me and I was soon resting on a couch in their fine home while Mrs. Johnson served up one of her good hot meals. After the eve-

ning meal I found myself much refreshed and we went to the church for the first service.

I found a spacious church, well kept, and on a corner lot of the finest streets in the city. It is located on Lane street. This street has a little park-way running through the middle of it.

The audience was most appreciative and responsive, and most sympathetic too while I was fighting a cold. Rev. Johnson and his good helpers had made every preparation, by cottage prayermeetings and house to house visitation, for a good meeting. Then, too, during the two weeks that I was there some twelve or fifteen ladies called consistently from house to house endeavoring to get the people of the community out for services. I really wouldn't know what more could have been done. Yet, with it all, very few unsaved people came to the services. The people of other denominations left us strictly alone. Three or four families of the other denominations, six other churches in all, was all that ever came to the services in two weeks. Four of the ministers did come for some of the services. They seem to practice sectarianism with a vengeance. I never worked harder in a meeting and I never had a harder working people with me than I did at Falls City, but the blessings did not come just in the way I expected it. However, it did come in a glorious rededication service one Sunday morning. I think that I never had a congregation respond more genuinely and wholeheartedly than did the members of this church. It was a pleasure to preach to them. They showed evidence of the sound and thorough teaching of their pastor, Rev. Johnson. He is building on a good foundation. It was quite evident to me that he is a builder of things that pertain to spirituality. He is doing a good work. I enjoyed every minute of my work with him. He has a good yoke-fellow in the person of Mr. Guy Lichty who is the capable Superintendent of the Sunday School. His daughter is a Christian Endeavor worker.

I really got the thrill of my life on Old Bible Night when the oldest Bible in the state of Nebraska turned up. It was entered by Mr. Frank Lichty and was handed down through the Maust family. It was the oldest Bible that I have found in all of my evangelistic work. It was three hundred and ninety-two years old and was valued in 1928 at fifteen thousand dollars. Mr. Maust, the original owner, was exceedingly wealthy. When he came to die he made a will dividing his wealth into equal parts among his children and he counted the Bible one part. The boy who took the Bible would get nothing else. One of the boys took the Bible and in each succeeding generation some heir always claimed the Bible for his share of the estate. The book was in a splendid state of preservation. The leather binding was still soft and pliable. It was written in German. According to our usual custom in this service Frank Lichty picked the text for the evening and I preached the sermon of the evening without preparation. He chose a good one, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind." We had a glorious meeting with about twenty-five or thirty Bibles on display, many of them over a hundred years old. It demonstrated one fact thoroughly and that is that there is always a remnant who love the old Book dearly. We had one of the largest crowds of the meeting on that Saturday night.

We had another happy experience when the ladies of the Mid West district W. M. S. brought their rally to the Falls City church. They came from Morrill, Hamlin and Carleton. Rev. Charley Johnson came the farthest, about one hundred and twenty-eight miles, and he stayed for the evening services. Rev. Charley Johnson brought a splendid message to the women. It was my first opportunity to hear him speak. He is a good minister. This might be a good place to say that Johnson and Johnson and Co. are doing splendid work in Nebraska. They are Camp enthusiasts to the hundredth degree.

I come now to the most difficult part of my report. How can one ever adequately express appreciation for the best of entertainment and a splendid and generous freewill offering. I asked nothing when I answered the call but when the freewill offering was presented to me it was so large that I was "financially embarrassed." It was the largest offering I have ever received for any evangelistic services and I have received some generous gifts. I did appreciate this love offering and the spirit of appreciation that went with it. Thank you again, Brethren. If they enjoyed giving it as I enjoyed preaching we are both happy. God will give a rich increase if we continue to plant and water.

My home was with the Johnsons and it was a home. I felt at home from the start. We had glorious fellowship. They spared nothing to make me comfortable. Mrs. Johnson is a capable hostess and her daughter Gertrude is a good pianist. They have one daughter in Ashland College. Rev. Johnson and I never did get through talking. Rev. Johnson is a man of varied experience and keen observation. I think perhaps I enjoyed those talks more than did he. Some day we both have ambitions of getting Rev. Charley Johnson of Carleton, and some fish hooks, and going to the river to finish the talk. Rev. Cecil Johnson got me into his car and drove about fifteen or twenty miles to Morrill, Kansas from where we could see the location of Hamlin. On the way we visited Dr. Yoder's home farm and saw the location of the Pony Creek church. A cyclone completely destroyed the church, but the spot is marked by parts of the foundation and grave stones. We also had the pleasure of viewing the site of the Silver Creek Brethren church. It, too, has been torn down. While in Morrill we visited with Dr. Yoder's brother who is a collector of semi-precious stones. We saw in his collection, for the first time, some of the precious stones mentioned in Revelation. While on the Yoder farm, we, too, found some peculiar rock formation and Mr. Yoder identified it by name immediately and produced a duplicate.

I shall never forget my visit to the Falls City Brethren. Using both pictures and sermons I left with a feeling that I had done my best. I know that God will continue to bless as they continue to pray and work.

This was my second meeting this year and my good Brethren of Pleasant Hill have given me the privilege of holding another if some church should desire my services. I love to preach.

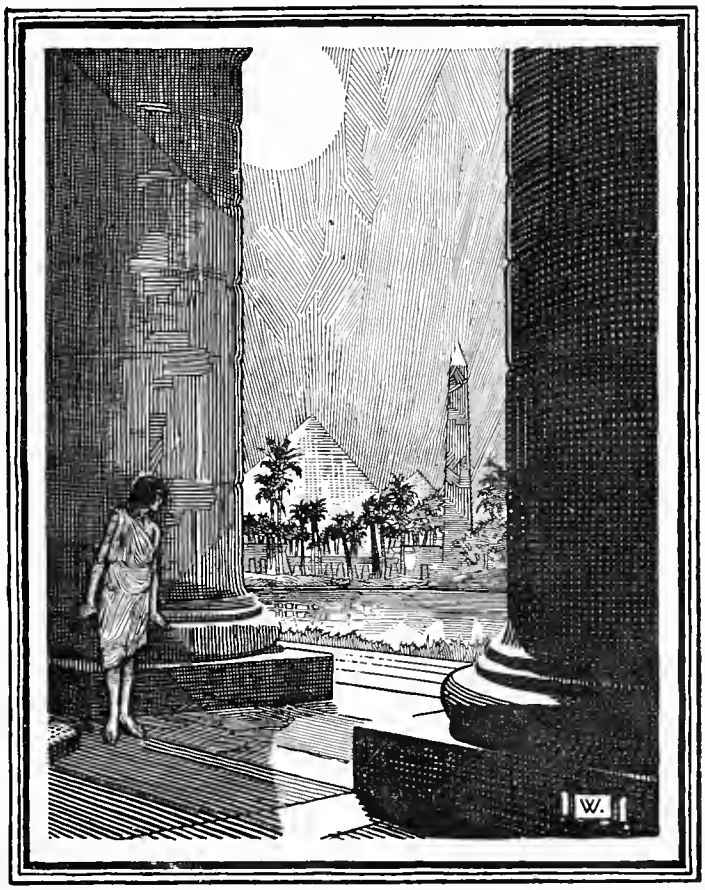
Thus far I have heard from five other evangelistic meetings this winter and I am convinced that something sinister and peculiar has settled over the minds of the people at home. It, to me, is so apparent that it is forboding. Boys have gone to war and no one has filled their pews. Attendance is less rather than more. People are making guns and bayonets and bombs but they are not praying. They are "war-minded" but they are not God-minded. The unsaved are not coming to church. It seems most impossible to break through to hearts of the home folks. It's pathetic. It's tragic. America will still have to bow the knee,—or else! On my trip I rode with soldier boys constantly from all over the U. S. and from across the sea. From each came the same testimony—75% or more in attendance at chapel service; seven out of ten reading the Bible in their bunks before retiring at night; young men confessing Christ by the hundreds in every camp. When will Dad and Mother wake up? With Isaiah 1:1-10 in mind I think God must be saying, "The boys in camp have heard My voice, but My people AT HOME do not know, and they will not consider."

Rev. Floyd Sibert.

The Brethren Evangelist

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Although Moses had every opportunity to enjoy the greatest
of worldly pleasures in Egypt,
He chose rather "to suffer with the people of God, esteeming the
reproach of Christ greater riches than the treasures of Egypt."



DO WE DO AS MUCH?

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INTERESTING ITEMS

WE NOTE THAT A DAILY VACATION BIBLE SCHOOL is announced through the Masontown, Pennsylvania, bulletin for June 7 to 18. We also note that Brother Freeman Ankrum, pastor of the Masontown Church, preached the Baccalaureate Sermon for the Masontown High School on May 16th.

THE MILLEDGEVILLE, ILLINOIS, BULLETIN tells us that the Mothers and Daughters of the Milledgeville Brethren Church were the guests of the Dutchtown Church of the Brethren women in the observance of the Annual Mother-Daughter Banquet on May 10th. This makes for fine fellowship. Milledgeville will also hold their communion service on Sunday evening, May 30th.

FROM THE NORTH VANDERGRIFT, PENNSYLVANIA, BULLETIN we learn that the Willing Worker's Class, the King's Daughters Class and the Senior Christian Endeavor Society presented the church with a fine Christian flag. This banner, together with our country's flag, should be in every church in the land.

WE QUOTE THE FOLLOWING FROM ELKHART'S "PAPER AND INK" their monthly paper:

"Our Cash Day offering brought for the quarter a net sum of $4134 (not naming the odd pennies for the sake of round numbers), or including the balance from last quarter, the gross sum of $4268. Five payments equaling $3750 were made on the building, leaving the balance due on it as $4750 —and that in two years and one quarter from the beginning of $22,000.

"The evening program by the combined choirs of our church and the Central Christian Church was considered by some to be "the best they had ever seen." The day was climaxed with the baptism of five persons.

"The total attendance in all services of Easter was 1282, as compared with the total of 1274 in the corresponding services one year ago.

"Our Benevolent Treasury received $410 from the Building Fund on Easter. It looks now as though we can give $1000 toward the personal support of Dr. Yoder, our missionary in Argentina. It is the fond hope of this writer that we can and will make it $1200.

"From the standpoint of public programs, one of the high spots in our May program will be Memorial Sunday, May 30. The service roster which was ordered some time ago has arrived. The plan for its dedication will include ushering by the Boy Scouts, roll call of our members in the armed service of the United States, the placing of their name cards on the roster by family representatives while the Scouts stand guard of honor, a litany of dedication, and a bugle call to Colors. This program will be presented at 7:30 on the evening of Memorial Sunday. Tell your friends and neighbors. It would give an added interest if some one or more of the boys should be on leave at that time so that he could place his own name card on the roster."



EDITORIALS

THAT THEY MAY BE THRUST FORTH

I sat in a mid-week prayer service recently when the burden of the prayer of that group was that the Lord might work in the hearts of young men and women that they might give their lives to the ministry of the Word and to the field of missions.

There was a definite feeling within this group that the prayer commanded by our Lord in Matthew 9:38, "*PRAY* ye therefore the Lord of the harvest, that he will thrust forth reapers into his harvest" must be again brought into being in both our minds and hearts. That *prayer* must precede action; that *consecration* must come before challenge; that *desire* must come with petition and that, in the end, God must be both the power and the dynamic.

There is a Definite Need

In this day there is far too little thought being given to the need for men in the ministry. There is too much haphazard thinking of the duties and responsibilities of the ministry. Too much time permitted to elapse in the lives of our young men before the call is put definitely before them.

That there is NOW a very definite need for men to occupy the pulpits in our churches, there to proclaim the "unsearchable riches" of Christ's Gospel, can be thoroughly testified by the number of our churches that have no pastor at the present time. That crying need *must be filled!* But How?

This need has been sensed by our Missionary Secretary and to this end he has issued a call for One Thousand people to join him in earnest prayer that this gap in the ranks may be filled by those who would very definitely give their lives for full-time Christian service.

The challenge thrown down was taken up at the recent meeting of the Ohio pastors and their wives in the Spring Ministerium held at Ashland on May 14th. There a covenant was made and plans put forth to make this matter of prayer an integral part of the work of this organization. Being sure that God hears and answers the definite prayers of His children, we feel sure that this need will be met and that the cause of Christ will be advanced.

Where Should We Begin?

For a long time we have been wondering whether we are not waiting too long before we sow the seed in the hearts of our boys and girls! How many pastors and fathers and mothers have prayed for the dedication of young life (the lives of their own boys and girls) to the ministry and to missionary work? How often have we spoken the suggestive word that would set in motion the thoughts that would lead to the consecration of that young life to the definite task of preaching the Word? How many parents have definitely dedicated the child to a life of service for the Master?

Just recently I heard a mother say, "My son was dedicated to the ministry when he was but four years old." And that son is preparing for the dedicated service to which he was consecrated. We remember that Hannah dedicated her son Samuel to the service of the Lord even before he was born. We need more of that today.

Out of our Summer Young People's Camps have come many consecrated workers. Even a few of our young men who have entered the ministry can trace the call to some one of the "camp fire" services in these camps. But we feel that the urge needs to come before the time when this camp fire call is issued. It needs preparation in the homes and in the churches.

There is a field that has been sorely neglected in these past few years. That is in the Christian Endeavor. Here definite service in the ministry ought to be more thoroughly stressed and the feeling of responsibility and opportunity placed before these young men and women who, after all, are the most consecrated of our youth. Of course, not all of the youth will accept the challenge, but just suppose that one from each church would accept that call during the present year, and out of that group ten new Seminary students would enroll in our College and Seminary, and that each year this could be duplicated—you do not have to be a great mathematician to figure out what the results would be in a very few years. *And this is exactly what we need to pray for and work for.*

It Can Be Done!

But not in our own strength. Prayer still remains the vital part of this particular program. Not merely saying a prayer—but really *praying a prayer.* The Spirit would not have seen to it that the words of the Master be placed in the Holy Writ if he did not mean that they should be used. So why not join those who now "pray the Lord of harvest" that reapers be "THRUST" forth into His harvest? And then, young man and young woman, help answer that prayer by giving your life to this service.

F. C. V.

The Ministry of the Holy Spirit In Our Lives

First of Series

THE HOLY SPIRIT A DIVINE PERSON

Dr. L. O. McCartneysmith

Listening to certain people preach, and pray, leads one to the conclusion that a very popular conception of the Holy Spirit by many is that he is nothing more than an influence, power, or an essence. God is earnestly requested to "pour out" the Holy Spirit upon the people; to open heaven and "pour" Him upon them; to send the "power" upon them. Men and women are to be seen seeking the "power" and claiming as evidence that the "power" has come upon them that they are able to "talk in tongues," dance the "holy(?)" dance, and in many other ways disport themselves in ways disgusting to humble followers of the Lord Jesus.

The Holy Spirit is spoken of by many as "it," and never as "He" or "Him." Unitarianism holds forth in the minds of many, making both the Holy Spirit and Christ created beings, servants of the One God. But consistent consideration of the Word of God confirms the fact that in both the Old and New Testaments the Holy Spirit is co-equal in the Godhead with the Father and with the Son, and is in both clearly distinguished from the Father and the Son as an entirely separate personality. This is most concisely portrayed at the baptism of Jesus Christ. Here we see Jesus in the form of man being baptized by John; we hear the Father's voice: "This is my beloved Son," and see the Holy Spirit descending in the form of a dove and resting upon Jesus.

Again we distinguish the separate persons of the Godhead in the great commission given by our Lord as mentioned in Matthew 28:19: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In speaking of the Holy Ghost he said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." (John 14:16). While on earth Christ was their Comforter, but now he is going to the Father, and "another" Comforter would be sent "by the Father," again showing the trinity of the Godhead!

1. *Therefore the Holy Spirit is a Divine Person.*

In his discourse with his disciples concerning the Comforter as related in John 14th and 16th chapters, Jesus uses the personal pronouns "He," "Him," or "His" fourteen times! The author of any book should know more about himself than those who may by chance read his works. The Holy Spirit dictated the entire Bible (See 2 Peter 1:21), and should surely know more about His divinity and personality than men who read it! Therefore this study must be confined to the emphatic declarations made by the Holy Spirit concerning himself, that we may know something of his ministry or place in our lives. We shall consider some of his divine attributes.

He is eternal. In Hebrews 9:14 we read: "How much more shall the blood of Christ, *who through the Eternal Spirit* offered himself without spot to God." Eternal! Everlasting! To be with the Christian always: throughout this life; throughout eternity!

He is Omnipresent! We know that God, the Father, is seated in heaven upon his Throne; that Jesus, our Saviour, is seated at His right hand as our intercessor advocate: but we know also that the Holy Spirit is ever-present, for we read in Psalm 139:7-10: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." How vividly does the testimony of men lost at sea who considered God prove the truth of the last statement! No matter where God's children are, this Great Person is there to Comfort, to teach, to lead, to glorify the name of the Lord Jesus!

He is Omniscient. He knows all things. He reads the hearts and minds of all men; knows what they need, and what they have hidden in their lives. He knows what God has prepared for those who love Him, for we read in 1 Corinthians 2:9-10-11: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath them unto us by his Spirit: for *the Spirit searcheth all things, yea the deep things of God.* For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." *He searcheth all things, yea the deep things of God!*

He Is Omnipotent. He has all power, and exercises all power of God. He has power to create: "The Spirit of God hath made me, and the breath of the Almighty hath given me life." (Job 16:13). Again in

Psalm 33:6 we read: "By the word of the Lord were the heavens made; and all the host of them by the breath (Spirit) of his mouth." He performs miracles. The Spirit of the Lord caught up or took away Philip from the Ethiopian. (Acts 8:39). Great power and wonders were and signs were done to make Gentiles obedient. (Romans 15:19). He caused the Virgin Mary to conceive the child Jesus. (Luke 1: 35). He regenerates men. (Titus 3:5). He lifted John up into heaven. (Rev. 4:1-2). But all these are but a few of his many wonderful works!

He Prophesies of Future Events, and Shows Them To God's People. This is contained in the promise of Jesus: "He will shew you things to come." (John 16:13). "Now the Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to seducing spirits, and doctrines of devils." (1 Timothy 4:1). How true this great prophecy has come to pass!

As a Great Personality He can Be Grieved and Vexed.

Conclusion. It is not only unregenerated men that grieve the Holy Spirit, but men and women calling themselves Christians perhaps vex and grieve the Holy Spirit. He knew they would, and therefore dictated to the apostle Paul: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Ephesians 4:30). In several verses preceding this, he counsels with God's people that they should renew their minds in the spirit and put on the new man created in righteousness and true holiness, putting away, or separating themselves from their former manner of living; such as lying, anger, sin, stealing, foul speaking and giving way to Satan; all of which grieved the Holy Spirit! Kindness, forgiveness, tenderheartedness were the attributes he desired that they show, even as Christ had done for them.

We have fallen short of becoming acquainted with our Great Comforter, Teacher and Guide. Far too few sermons are preached about Him. Seldom do we speak to Him in our prayers. Is it any wonder that He is grieved? Daily we should endeavor to visualize this great good kind Person sent from heaven by our Father to dwell with us forever, to comfort us in our sorrows, to lead us beside the still waters, to restore our souls, to give us courage, to intercede for us in groanings which we cannot utter, to cry with us until we can cry: "Abba, Father!" Let us search the Scriptures that He has dictated for our good and our Lord's glory, until we shall have become acquainted with our consistent friend and constant Companion.

Cerro Gordo, Ill.

Congregational Visitation -- Its Effect On The Church

Rev. Clarence Y. Gilmer

"And have taught you publicly, and from house to house." Acts 20:20

I. PASTORAL VISITATION

"Jesus would go forth into Galilee, and findeth Philip." John 1:43.

Next to strong pulpit work there is nothing so effective as the steady and persistent work of visitation. The pastor does not go calling because it would benefit his health or because he has nothing else to do. In fact, he does too little calling for the reason that the highly organized life of his congregation monopolizes practically all of his time. To place a worthwhile Sunday bulletin before his congregation demands one-fifth of his time. The Lord's Day and its necessary preparations takes one-half of his time. The various church chores and incidental demands of everyday life well nigh absorb the rest of his time. If any phase of the pastoral work is neglected, it is the calling. But, remember that the preacher is probably doing the best that he can, and could do much better if he had an every member working church.

Pastoral calling can be made a source of power and delight. Calling is one way, and a very important one, of building up a congregation. It facilitates the administrative side of the minister's work. The telephone and the mail are not as satisfactory as personal contact. The pastor, like any other agent, needs to meet face to face the people with whom he works. The Protestant people have not been trained to come to the pastor to any extent. They expect the minister to go to the people. To get all of the people at work at the tasks of the church is to do the most good for the people as well as to accomplish the most work. The minister wins the support of the constituency, not on the basis of personal loyalty to himself, but because of a common dedication to the service of our common Lord.

Not only may calling help to build up the church machinery and keep it running smoothly—(it seems as though it falls to the preacher quite often to put the oil where the squeak is!), but human contacts lead to better understanding. The minister must

know the point of view of the parishioner before he can be helpful. "A home going pastor makes a church going people." This is not because the courtesy of a home call demands a return visit to the church. As Jesus said of His sheep, "the voice of a stranger will they not hear," and especially is this true when it comes to getting a real grip on the problems in their Christian living. A stranger knows not their problems, and cannot talk to them nor pray for them intelligently.

To avoid futile calls there must be a purpose in mind for making a call. There should be a reason for calling. The minister should not put in his time running errands unless they take him in the right direction and enable him to make worthwhile contacts. The reason for making a call should be stated almost immediately upon arrival. This conserves time and creates respect. If the pastor states immediately to his prospect that he thinks he should attend or unite with the church he has a stronger approach than by a round-about discussion of the weather. This lifts the call to a higher level. The direct approach brings the prospect to this level, and that without resentment.

Important matters are more easily handled than trivialities. It is easier to talk to people of matters of importance. People in serious trouble are always happier after a full and frank discussion with a Christian pastor. The call should be long enough to serve the purpose. But force and effectiveness come with brevity.

Mere social calls create better understanding and a firmer root into the home. But usually the call should be as religious as the situation warrants. A prayer in the home upon leaving is expected and appreciated in many quarters. The visit is informal but sincere. The minister comes primarily as a Christian friend and not as "the preacher." The call may become the occasion for Christian teaching of the most intimate and effective sort. Never were human hearts more uneasy than today, and the practice of the art of pastoral understanding was never more urgent. Pastoral calling is an effectual and open door of opportunity.

II. LAY VISITATION

"Philip findeth Nathanael, and saith . . . 'Come and see.'" John 1:45, 46.

The most effective calling as far as the effects on church services are concerned is through lay visitation. The pastor is not chagrined at this, nor need he be embarrassed at this fact. The laity will succeed in many instances where the pastor after repeated calls realizes no visible results. There are reasons for this. The prospect respects and regards the pastor as a well-meaning fellow, but too often he is not convinced that the laity is sufficiently interested in him or in earnest about the foremost concern of life. After all, the prospect mingles with the laity almost daily and is truly more effectively influenced by them than he can possibly be by the occasional visits of the pastor. It is well nigh impossible for the pastor to counter-act the indifference of the laity. The church is not a one man's job. "The manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:7. The Every Member Movement was obtained in Bible times, and is mentioned about 500 times in the Word of God. No preacher can do the layman's job. It is plainly not according to Scripture to even think of it. When the people built the Tabernacle, they did it on the Every Member Plan. When God gave the manna He did it on the Every Member Principle. Christ gave "to every man according to his work." The preacher is not to do all the calling any more than he is to do all the praying.

It is in the church as it is in the human body (1 Cor. 12). When all the cells of the body function there is health and peace. But dead cells often result in parasitic growth called cancer which preys upon the whole body and becomes hostile to the body. The only way for a church's life to keep normal is for all the members to work together and with God for the building up of the body of Christ. As soon as members (cells) cease to function, they lose touch with Christ, and begin to set up malignant growths commonly known as criticism, fault-finding, indifference, etc.

Christ pleads for an every member praying, working, giving and witnessing church! Think of the spiritual energy there is in united prayer! How it overcomes the opposition of opposing minds and opens them to God's voice! Idleness is always a prelude to death. The church is not an association for the avoidance of activity! Let all work NOW, seeing "the night cometh when no man can work!" "So built we the wall," because "all the people had a mind to work." We should have as many missionaries on the field as we have converts! It would be a great thing for a pastor to say, "We have 185 personal workers in our church, for every member is a personal worker."

Think of the tremendous possibility of an every member plan in soul winning! Dear laymen, the Lord Christ sent you out two by two to do His work among men. Are you doing your work, or do you think the preacher should do your work? Do you really think he can do your work? Answer: "A man can work with you in the church, but he cannot work for you." Therefore: "To every man his work!"

Conemaugh, Pa.

He that hath promised pardon on our repentance hath not promised life till we repent.—*F. Quarles.*

The Secret of Success in the Early Church

Rev. J. L. Bowman

A Pre-Pentecost Meditation

The outstanding miracle of the world's history is the marvelous success of the early church. Humanly speaking everything was against it. Jesus the founder belonged to a despised race. The Jews were held in contempt by the proud and powerful Romans. Jesus was a member of a rejected race. "He came unto his own and his own received him not." He was born in a hired stable "because there was no room in the inn." He was buried in a borrowed tomb. His first companions were cattle, his last companions were thieves. He hailed from Nazareth from which no good thing could come. He wrote no books, He made no discoveries, He built no city. He was the leader of no military conquest. He was no financier. He amassed no fortune. Measured by the standards of the western world his life was a tragic failure.

He gathered a handful of obscure, ignorant men and women and taught them for three years and then disappeared and left them dismayed, disheartened and they scattered like sheep without a shepherd. He was crucified upon a criminal's cross and was buried in a grave that was not his own. Judged by human standards his name and fame would have sunk into oblivion ages ago. And yet this man's name and fame shines like the sun in the central dome of human history. The sublimest truths of human genius have drawn their inspiration from his teachings. Before his death he prophesied a universal kingdom and gave the startling command to "Go." He encouraged his followers with these words, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

Now the amazing thing about it all is that this little band of rustic fishermen obeyed. They went to Rome with its selfishness, licentiousness and sensuality and won and at the end of the first century 200,000 were won for Christ; and at the end of the third century 8,000,000 were devoted followers of the despised Nazarene. Diocletian, the emperor, was one of the converts. What was the message of the early church?

Mind, heart and soul aflame with divine love and filled with divine power they believed. Believed this same Jesus was not a Jesus of myth or fiction or of one man's creation? "So we preach and so we believe." Our Master came not with pomp and splendor, not with silken robes or swinging censor, but he came with stripes and chains. He came with fiery fervor. "I am come that ye might have life."

The glorious witnesses to these truths laid down their lives for the cause they had espoused. All except one suffered martyrdom. Peter was crucified head downward because he deemed himself unworthy to die as his Master died. Lord, give us the faith of martyrs today and the cause of Christ will triumph over every difficulty.

Christ spoke to the heart in the dark night of its sorrow and to the multitude of their griefs he said, "Peace be still."

Have the dynamics of the gospel lost their power? No, No. Men have lost the power of the dynamics. They now cannot be moved. In the early day they lifted up their eyes and saw fields white unto harvest. They went out to shipwrecks, stripes, prisons and even unto death itself, *but where ever they went they won.* They did not build elegant churches and hire eloquent preachers and provide attractive music and say to a lost world, "Come ye, Come ye," while they themselves were busy making money. No, they did not say come, for Jesus said, "Go, GO." The early church saw the church not as a hospital to nurse sick saints to heaven. They saw it rather as an armory to train soldiers for heaven, good soldiers to win lost souls to Christ. The emphasis was on the winning of souls, not church membership. Jesus never said, "Ye must be reformed," but he did say, "Ye must be born again." Reformation apart from Christ cannot heal the sore of a sinner's heart. Jesus Christ never came down from heaven to give men a plate of soup and a cake of soap. Reform agencies are good in themselves, but if they stop there they amount to nothing.

The early church won through personal work. Jesus said go and he meant it from the pulpit as well as the pew. The greatest hindrance of the work of the church today is the inactivity of the pulpit as well as the pew. Christ said, "Ye are the salt of the earth." But salt has no power unless it comes in contact with that which must be seasoned. Why is it that modern society, suffering from putrid action, is morally corrupt and is rotten to the core? It needs salt pure and straight.

The most important factor in the success of the early church was its unity and might. They had no wealth, no education, no political pull, no social prestige, but Jesus said, "Tarry ye" and *they ALL tarried.* They needed equipment and they were there to get it. Tarry, pray, power—here are factors that will win any day anywhere. Herod stretched forth his hand and Peter was in prison but prayer was made without ceasing and the iron gates trembled, and vibrant beneath divine power the gate opened without the turning of a lock or the touch of a key.

And strange to say that marvelous success will attend any church that fulfills scriptural conditions.

Hollidaysburg, Penna.

SOUTHEASTERN DISTRICT CONFERENCE PROGR

CONFERENCE THEME: "My peace I give unto you, not as the world giveth, give I unto you." John 14:27.

TUESDAY AFTERNOON, JUNE 15

2:00 P. M. Devotional program in charge of the Moderator
2:15 P. M. Address of Welcome by Pastor of the Entertaining Church
2:30 P. M. Response to the address of welcome by Rev. Clarence Fairbanks
2:40 P. M. Response by delegates, one from each congregation

Organization of Conference

Election of Officers—appointment of committees.

3:45 P. M. Bible Lecture .....Dr. W. D. Furry

TUESDAY EVENING

7:15 P. M. Devotional period .....Rev. Guy Ludwig
Special Music
7:30 P. M. Bible Study .....Rev. Edwin Boardman, Jr.
8:20 P. M. Offering and Announcements
8:30 P. M. Retiring Moderator's Address

WEDNESDAY MORNING, JUNE 16

9:15 A. M. Address .....Rev. John F. Locke
9:00 A. M. Devotions .....Rev. John Dodds
10:00 A. M. Mission Session .....District Mission President, L. A. Myers, presiding
Reports by the Secretary-Treasurer of the Board
11:00 A. M. Departmental Sessions

Sisterhood of Mary and Martha

Song Service
Greetings .....Dorothy Ritenour, President
Jane Etzler, Secretary
Margaret Lowry, Patroness
Worship Service—"Do God's Will" .....Maurertown Sisterhood
Business Session
Election of Officers

Ministers and Laymen

Address—"Preachers and Preaching".....Rev. Clarence Fairbanks

Woman's Missionary Society

W. M. S. Conference Theme: "Let us therefore follow after the things which make for peace, and the things wherewith one may edify another." Romans 14:19.

Theme Song: "Sweet Peace the Gift of God's Love (Played softly)
Call to Worship .....Psalm 19:14
Song
Devotions .....Mrs. Clarence Fairbanks, Washington
Special Music .....Hagerstown W. M. S.
President's Report
Secretary-Treasurer's Report
Appointment of Committees
Talk .....Mrs. J. R. Klingensmith
Song
Closing Prayer

WEDNESDAY AFTERNOON

1:30 P. M. Devotions .....Re
1:45 P. M. **Business Session**
Minutes; District Missions; Conference Loca
of Board Members; Ministerial Aid; Proper
Examining; National Executive; District
lege Trustees, etc.
2:45 P. M. **Sunday School Session**
Address by the Rev. Minor C. Miller, Ger
of the Virginia Council of Religious Educat
International Sunday School Lesson Comm
4:00 P. M. **Sisterhood of Mary and Martha**
Fellowship Supper and Program—4:00 to 7

Woman's Missionary Society

Theme Song .....
Call to Worship .....
Devotions .....Bethl
Special Music .....Bethl
Reading .....Mrs. Edwin
Talk .....Rev.
Memorial Service .....St.

WEDNESDAY EVENING

7:15 P. M. Devotions .....Re
Special Music .....
7:50 P. M. Bible Lecture .....D
8:30 P. M. Music and Offering
8:40 P. M. Sermon .....Rev. J. Ra

THURSDAY MORNING, JUNE 17

8:45 A. M. Devotional period .....Re
9:00 A. M. **Business Session**
Minutes, reports, etc.
10:00 A. M. Bible Lecture .....Rev. J. Ra
11:00 A. M. Departmental Sessions

Sisterhood of Mary and Martha

Song Service
Worship Service—"Do God's Will" .....Mt.
Sisterhood Problem Hour

Ministers and Laymen

Address .....Rev. J. Ra

Woman's Missionary Society

Theme Song .....
Call to Worship .....
Song
Devotions .....Mrs. Ch
Special Music..Mrs. Kohne and Mrs. Funkhouser—Mau
Business—Unfinished business and reports of Creden and Nominating Committees
Election of Officers
Installation of Officers
Song
Benediction

MAURERTOWN, VIRGINIA
June 15-17, 1943

THURSDAY AFTERNOON

1:30 P. M. Devotions in charge of the Moderator
The Young People's Camps .....Rev. Edwin Boardman, Jr.
The Christian Endeavor program in charge of Miss Margaret Lowrey
Demonstration of C. E. in action
Theme: "Always for Christ and the Church."
"Our Denominational Interests and Needs" ....Rev. J. Ray Klingensmith

THURSDAY EVENING

7:15 P. M. Devotions .....Rev. G. E. Drushal
7:30 P. M. Bible Study .....Rev. Paul M. Naff
Special Music and Offering
8:15 P. M. Closing Sermon .....Rev. Thoburn C. Lyon

Conference Officers

Moderator .....E. L. Miller
Vice Moderator .....Edwin Boardman, Jr.
Secretary-Statistician .....John F. Locke
Assistant Secretary-Statistician .....Mark A. Logan
Treasurer .....Hugh A. Logan

Conference Executive Committee

E. L. Miller, Edwin Boardman, Jr., John F. Locke, D. C White.
C. U. Messler

District Mission Board

L. A. Myers—1943, E. L. Miller—1944, Braden Ridenour—1945,
C. U. Messler—1945, Walter Koontz—1943

OHIO DISTRICT CONFERENCE PROGRAM

Dayton Ohio, June 22 - 25

CONFERENCE THEME: VICTORY
CONFERENCE TEXTS "This is the victory that overcometh the world, even our faith." I John 5:4b.

TUESDAY EVENING, JUNE 22

7:45 Opening Song Service .....Miss Ruth Clapper
Devotions and Prayer .....Dr. George S. Baer
Address of Welcome..Rev. Vernon Grisso, pastor Dayton Church
Sermon.....Dr. L. E. Lindower, Vice Moderator of Conference
Announcements

WEDNESDAY MORNING, JUNE 23

"VICTORY IN OUR INSTITUTIONS"

8:00 Simultaneous Sessions
Ministerium
Devotions .....Dr. George C. Carpenter
Address .....Dean W. E. Ronk

(Continued on Next Page)

Why I Tithe

I tithe because I believe that the Bible teaches this method of giving. To be sure, it was the plan used in the Old Testament times. There it is emphatically declared that "the tithe is holy unto the Lord." Abraham, as well as his grandson, Jacob, adopted this method. When Israel failed to honor God with the tithe, complaint was made against them that they were robbing God. Thus when I tithe I practice a method used by some grand old patriarchs and am not guilty of robbing God.

Another reason why I tithe is because of the blessings promised to tithers. I believe that as God contracted with His people in olden times that if they would bring their tithes He would pour upon them heavenly blessings, He offers the same bargains to us today. The unanimous testimony of tithers seems to be that God always keeps His part of the contract.

I tithe because it is a fair method. Those who have only a little give accordingly, while those who have much give in the same ratio. It means "much from some," but something from all."

I tithe because it puts a business element in my religious program. I know exactly how much I can give. It also seems to make the other nine-tenths do more.

I tithe because of my gratitude to the church. It was through the church's influence that I found myself, for which I am grateful enough to support the Kingdom of God with my tithe. "And of all thou shalt give me, I will surely give the tenth unto thee."—N. T. S., in **Christian Observer.**

MAKING GOD'S WILL MINE

My will is set to gather flowers—
Thine blights them in my hand.
Mine reaches for life's sunny hours,
Thine leads through shadow land;
And all my days go on in ways
I cannot understand.

Yet more and more this truth doth dawn
Through failure and through loss:
The heart that beats transverse to thine
Doth hereby make its cross.
Thine upright will cuts straight and still
Through pride, and dream, and dross.

But if in parallel to thine
My will doth meekly run,
All things in heaven and earth are mine,
My will is crossed by none;
Thou art in me, and I in thee,
Thy will and mine are one.

—Author Not Known.

Sisterhood of Mary and Martha

Devotinos
Special Music .....West Alexandria
Talk .....Miss Ruth Clapper
Business .....Miss Joan E. Riddle, President

9:00 **Business Session**
Song Service .....Miss Ruth Clapper
Report of Credential Committee
Special Reports
Report of Committee on Committees
Other Business
Special Music .....Dayton

10:30 Moderator's Address—"Him That Overcometh"
.....Rev. L. V. King

11:30 Committee Period

WEDNESDAY AFTERNOON

1:45 Song Service .....Miss Susie Snyder
Devotions .....Rev. James Ault

2:00 Brethren Institutions
OUR GREATEST NEEDS
Sunday School Association....Dr. L. E. Lindower
Publication Interests .....Rev. W. E. Ronk, Pres.

3:15—Woman's Missionary Society
WHAT GOD HATH PROMISED

Song Service .....Mrs. E. J. Beekley in charge..
Welcome and Greetings
Devotions .....New Lebanon Society
Special Music .....New Lebanon Society
Talk—"What God Hath Promised the Christian"
.....Mrs. Virgil Myer
Business
Appointment of Committees
Other Items

WEDNESDAY EVENING
"VICTORY IN SOUL-WINNING"

7:45 Song Service .....Miss Susie Snyder
Devotions (Short Bible Study) .....Dr. R. R. Teeter
Address—"Evangelism" ..Rev. J. Ray Klingensmith
Special Music .....New Lebanon
A Missionary Picture of South America

THURSDAY MORNING, JUNE 24
"VICTORY IN OUR CHURCH"

8:00 Simultaneous Sessions

Ministerium
Devotions .....Rev. J. G. Dodds
Address .....Rev. J. Ray Klingensmith

Sisterhood of Mary and Martha
Devotions
Special Music .....New Lebanon
Talk .....Miss Ruth Clapper
Business

Woman's Missionary Society
Song Service .....Mrs. E. J. Beekley in charge
Devotions .....Gratis Society
Special Music .....Gratis Society
Talk—"What God Hath Promised the Church"
.....Mrs. Floyd Sibert
Business
Reports of Committees
Election of Officers
Other Business

9:00 **Business Session**
Song Service .....Rev. E. J. Beekley
Devotions (Short Bible Exposition) Rev. F. C. Vanator
Election of Officers
Statistician's Report
Report of Ohio Program
Additional Business

10:30 Address—"A Growing Church Membership"
.....Rev. Floyd Sibert

11:15 A Panel Discussion—"Conserving Our Membership"
Brethren Beekley, Myer and Berkshire

THURSDAY AFTERNOON

1:45 Song Service .....Rev. Vernon Grisso
Devotions (Short Bible Exposition)....Archie Martin

2:00 Address—"Education" .....President E. G. Mason
Address—"Missions" .....Rev. C. A. Stewart

3:15—Woman's Missionary Society

Song Service .....Mrs. E. J. Beekley in charge
Devotions .....West Alexandria Society
Special Music .....West Alexandria Society
Final Business
Reports of Committees
Installation of Officers
Other Items

THURSDAY EVENING

7:40 Song Service .....Rev. F. C. Vanator
Devotions (Bible Exposition) ....Rev. J. G. Dodds
Special Music .....Dayton Church
Address—"Our Part in the Preparation for a Post-War Church"
Rev. E. K. Fisher, Church of the Brethren, Trotwood, Ohio

FRIDAY MORNING, JUNE 25
"How To Wage a Victory Year."

8:00 Simultaneous Sessions

Ministerium
Devotions .....To be chosen
Organization and Final Business

Sisterhood of Mary and Martha
Devotions
Special Music .....Pleasant Hill Society
Talk .....Miss Ruth Clapper
Business
Installation Service

9:00 **Business Session**
Song Service .....Rev. W. C. Berkshire
Devotions .....Rev. R. D. Murray
Treasurer's Report
Unfinished Business
Reading of the Minutes
"The Closing Appeal"..Rev. E. M. Riddle, Secretary
Official closing of conference by the Moderator
Benediction

CONFERENCE INFORMATION

TIME—The Ohio Conference of Brethren Churches will convene on Tuesday evening, June 22, at 7:45 o'clock, in the Dayton, Brethren Church.

LOCATION—North Main Street at Hillcrest.

ENTERTAINMENT—Lodging and breakfast in the homes to all delegates of the conference. Arrangements are made to serve meals at the church.

Conference Officers

Moderator .....Rev. L. V. King
Vice Moderator .....Dr. L. E. Lindower
Secretary-Treasurer-Statistician .....Rev. E. M. Riddle
Asst. Secretary-Treasurer .....Rev. W. C. Berkshire
Entertaining Pastor .....Rev. Vernon D. Grisso

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Ordination of Elmer Carrithers



On Sunday, May 2, 1943, the service of ordination was conducted in the Mansfield, Ohio, Brethren Church at which time the pastor of that church, Elmer Carrithers, was ordained to the Christian Ministry.

Brother Carrithers is a graduate of the Arts College at Ashland and at graduation time this year will also graduate from the Seminary.

Brother and Sister Carrithers have had charge of the Mansfield church for some time.

The Ordination Service was in charge of Rev. Willis E. Ronk, Dean of the Ashland Seminary. After an appropriate opening service, Dean Ronk delivered the Ordination Sermon and concluded with the service of ordination.

We take this opportunity to congratulate Brother Carrithers upon this the conclusion of his course in our College and Seminary.

Ashland College News Letter
By Arthur Petit

At the Annual Meeting of the Ashland College Alumni Association, on May 15, 1943, the following resolutions were offered and accepted:

Resolution I.

Whereas, the United States is allied with the United Nations in a war against Tojo, Schickelgruber and Il Duce; and,

Whereas, Ashland College is cooperating in the National Emergency War Effort:

Be it therefore resolved: That the Alumni Association of Ashland College endorses and recommends a continued all-out program of cooperation for the duration of hostilities.

Resolution II.

Whereas, as a result of the national crisis, Ashland College is confronted by serious enrollment problems; and,

Whereas, The Alumni Association of Ashland College accepts the challenge of student's shortage in this crisis:

Be it resolved: That each Alumnus of Ashland College put forth special effort in recruiting students for 1943.

Resolution III.

Whereas, the Denominational crisis plus a world crisis has affected our beloved College more definitely than any other auxiliary of the church,

Be it resolved: That the Alumni Association of Ashland College recommends to all auxiliaries of the Brethren Church, definite accelerated action for the College and Seminary.

Resolution IV.

Whereas, Queen Mary Bott and her court are reigning over the Ashland College May Day activities with unusual charm and grace,

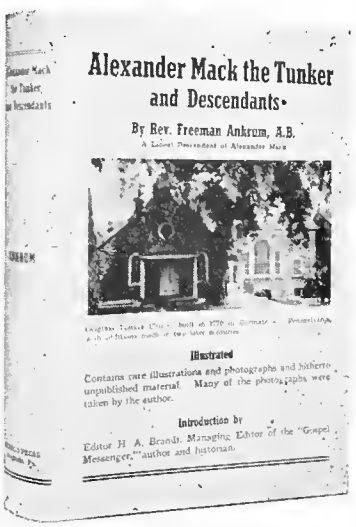
Be it resolved: That long may they reign.

W. Clayton, Berkshire,
Vernon, Grisso
Resolutions Committee.

At the same meeting announcement of the new officers of the Alumni Association for the coming year was made. They are as follows:

President .....Mrs. J. Allen Miller, '26
Vice President .....Robert Kopp, '31
Executive Committee .....Mrs. Myron Kimmel, '29
Benjamin Norton, '29
Nominees for the Board of Trustees of the College
George Gongwer, 27
John A. Rishel, '10

PLEASE NOTE: The opening date of Summer School is June 7th.



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Brother Ankrum's book will soon be off the press.
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THE BRETHREN PUBLISHING CO.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 13, 1943

"WHAT MAKES A CHURCH STRONG?"

Acts 2:1-4; Ephesians 4:11-16

For The Leader

We are all interested in improving the condition of our own church. We desire to see it more powerful in the work of saving souls. Our Church, a body of visible believers in Christ, is the agency on earth responsible for this all important work. It takes the full cooperation of every Church member to really make our Church strong in its soul saving work. The results will be forthcoming to those who faithfully endeavor to make their Church stronger in the faith. Some of the things which go to make a Church strong we shall discuss tonight. These are things which should be the concern of every Church member.

QUESTIONS ON THE TOPIC

1. What do we mean when we say that a Church is "strong?"

2. Wherein does the strength of any Church lie?

3. What are the marks whereby we can tell when a church is strong?

4. What can we do to make our Church a stronger power and witness for Christ?

DISCUSSION

1. A STRONG CHURCH IS OF ONE ACCORD. A divided, factional Church is one like an army, arrayed for battle, yet going forth to fight without any cooperation or battle plan. The outcome can mean only one thing—defeat. Certainly the forces of evil and sin are fully organized, and present an united front to those who would strive to overcome them. How greatly, then, do we Christian young people need to present ourselves to the world as united against evil and all its associations today.

We read in the Acts of the beginning of the Christian Church. It began when the believers in Christ were "all of one accord." That is, of one determination, or of one mind. They may not be agreed on the ways of keeping house, or the ways of tilling the ground. They might not agree on the politics of the day, or what to wear and what not to wear, But they were agreed on this one thing, and that was that, the will of the Lord might be done. They were willing to sacrifice their personal opinions and beliefs that the Lord's work might be accomplished.

Today, we may not agree on the fashions, the government, etc., but to be a really strong Church we must be of one accord in the purpose and operation of the will of God. There isn't any secret as to how the early disciples accomplished this spirit of oneness. It is the secret of every powerful soul-saving Church today. Through prayer and consecration they humbled themselves before God seeking only that His name might be glorified. Such a spirit of worship could not be ignored by God. As a result, the Spirit came in their midst and souls were saved. God today cannot ignore the Church where individual differences are buried beneath the prayerful, consecrated desire to do the will of the Lord.

2. A STRONG CHURCH IS SPIRIT FILLED. The Holy Spirit is the power of the Church. Unless the Spirit is operating in any Church, that group ceases to be a Church and becomes only an organization without purpose or accomplishment. Yes the "church" may "do good in social welfare, recreation, and community spirit," but how much good is it doing for God? That is the test. A church will do no good for God if it is not Spirit-filled. We may plan, and work, and give, but to no avail, if our efforts are without the power of the Spirit.

We see the work done by that group of first century believers, when with one accord they received the spirit. Souls were added daily to their number. So, the strength of a Church lies definitely in the desire of the members to permit the Holy Spirit to operate. We may be few in numbers, our Church building in poor condition, the treasury may be low, but if we have the presence of the Spirit of God in our midst, we are more powerful than any church which does not have that power. Let us look then, not to numbers and equipment, but to our relationship to the Power without which no Church can do the will of God. If we have both numbers and a good church building how much greater is our trust that we be doing the will of God through the power of the Spirit.

3. A STRONG CHURCH HAS CHRIST AS THE HEAD. All our work and endeavors should be to bring glory to Christ who is the Head of the Church. When the temple was being built for Solomon there was one stone hewn from the rock for which no place could be found. So it was cast aside and rejected. All the other stones were put in their rightful places, and the temple took on its beautiful shape. At the last, when the arch was about completed, the workmen discovered that one stone was yet needed to fill the gap at the very top of the temple. That stone was nowhere to be found. Then one of the men remembered the stone which was earlier cast away. When placed in the gap it fit perfectly. Thus the stone rejected became the chief cornerstone. Christ is the corner stone or head of the Church. He gave His life for His Church, and as such He has the right to be Head of the Church. Of course, He is the Head of the Invisible Church which is far above the denominations which we have today, in that it includes all regenerated believers both in glory and on earth, but does not include the unregenerated people who have found their way into church memberships.

We work and labor in our churches that Christ might have the pre-eminence. Whatsoever we do, we must do all to the glory of God. Let us work to please Christ A Christ pleasing Church is a strong church in any community. It is a Church which shall always grow in strength. It is a church which shall know the salvation of many precious souls. This kind of church can be had by any group through prayer and consecration to the task which Christ has given them.

4. A STRONG CHURCH IS "FITLY JOINED TOGETHER." In every Church there must be people with different talents and gifts. It would be a poor church in which everyone knew how to teach a Sunday School lesson and nobody knew how to listen. And a poor church it would be if everybody knew how to direct and nobody knew how to follow. Likewise church would be poor if nobody knew how to teach or to direct. Paul tells us that people are constituted to have different abilities and gifts. Teachers should teach, singers should sing, listeners should listen.

We are told to remember that every person is needed! The Church needs the help of every member. Though our gifts may differ, yet our strength is needed. All should work in harmony with each other, each of us doing our specific task

without jealousy, ambitions, or shirking. We had a God and Lord to glorify. By being fitly joined together and working as a unit, and functioning as we should, we shall bring glory and honor to His name, and souls shall be saved.

To do this will take much prayer and forgiveness, but it is the thing which will make our Church strong in the preaching of the gospel of Christ.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

And the child grew and waxed strong, filled with wisdom, and the grace of God was upon him.—Luke 2:40.

It is told to us that once there was a good bishop who prayed that the Lord would tell him what Jesus was like when He was a little boy. So one night the bishop had a dream, in which there was a poor carpenter working at a bench, and beside him was a little boy helping him by picking up the chips and putting them in a basket. While they were working a young girl came in and called them to dinner. All this time the bishop was standing behind the door. But before the blessing was asked, the little boy, who was Jesus, said to his mother, "Why does the man stand there? Let us ask him to come and eat with us." Then the bishop woke up.

That was only a dream of course, but I think if we could have seen Jesus when he was a boy we would have discovered that He did many of the things that we do and played some of the very games that we play.

Jesus did one thing that some of you have done. When He was about twelve years old He went up to Jerusalem and fulfilled the Law concerning the custom of the feast, Jesus went into the Temple and took part. "Jesus grew, and waxed strong, filled with wisdom, and the grace of God was upon Him."

It will not do to become a member of the church and stop there. We must grow as Christians, as Jesus did.

In the Springtime we plant our gardens and then we watch them carefully to see the plants and flowers grow. In the same way God is watching you to see how you are growing. There are three kinds of growth in the life of every real boy and girl.

That is the first kind of growth, the growth of the body. You are all growing that way. Your clothes become too small for you, and you are growing taller, and broader and broader all the time.

But suppose you were to meet one of your teachers who taught in your grade several years ago and she were to hear you read. She would very likely say: "How you have grown!" What she means is that your mind is growing. A little while ago you did not know a word. Now you can read a whole page and not make a mistake. Then you did not know a figure, and now you can say the whole multiplication table backwards and forwards. It is very important that the mind should grow. It would be a poor kind of boy or girl whose body grew and grew until it became big and strong, but whose mind was starved and small. We need strong minds in strong bodies.

But this is not all there is to growth. Suppose Jesus were to come and were to ask you if you had grown, what would He mean? He would want to know whether you have grown in spirit. Not have you become a bigger boy or girl, but have you learned to be a better boy and girl, is what He is looking to see. Have you overcome those bad habits? Are you mastering that temper? Are you trying to get over your selfishness and be kind and thoughtful of others? That is what we mean by the growth of the soul.

With love, in Christ's Name,

Aunt Loretta.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 24

What The Heavenly Father Will Do For His Children

1. Guide them through trouble. 1 Kings 11:29-39
2. Edify, enrich and use them whenever possible. 2 Chronicles 15:1-12.
3. Care for them in need and danger. 1 Kings 17:1-7; 19:1-8.
4. Corrects and safeguards their mistakes in service. 1 Kings 19:9-18.
5. Witnesses through them. 1 Kings 22:1-14.
6. Use them to supply needs. 2 Kings 4:1-7, 42-44.
7. Enlightens them as to sin. Amos 5:1, 10-15, 21-22.
8. Warn them of Judgment. Amos 6:1-7, 11-14.
9. Lavish His love upon them. Hosea 11:1-4 and 14:4-9.
10. He will give them victory. Isaiah 31:1-9 and 37:36-37.

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I AM IN LOVE WITH JESUS

Mardell Minich Walker

Lord Jesus is my Savior
Each morning, night and day;
And when I go to bed at night
I always kneel and pray.

I sing about His blessings;
I sing it for His sake;
I sing it when I go to bed—
I sing it when I wake.

Lord Jesus answers all my prayers,
He answers them ten-fold;
And if I'd e'er forsake Him
I know that I'd grow cold.

I'm so in love with Jesus
I sing His praises through;
If I should lose His blessings
I don't know what I'd do.

Preachers Have Been Saying It

To a multitude of prophetic preachers the considered warning of J. Edgar Hoover, Chief of the Federal Bureau of Investigation, that increasing crime threatens "a breakdown on our home front," brings no surprise. Of course the preachers have been thought of or ignored as so many "killjoys," by the passing throng. Maybe the chief's warning will strengthen their hands.

Mr. Hoover calls for a "counter offensive" against crime. Who will organize and lead the counter offensive? Those in high places have not been ignorant of the rising tide of crime. Court records have been and are at their disposal. But they have done little to check it. Certainly the parents cannot and will not take effective measures now. Parents have waited too long to assert their authority over their teen age children. Nor can the school teachers be relied upon to take favorable action. They have had their opportunity and ignored it. So have the churches and the pastors. So have all of us and the crime wave continues to rise.

Mr. Hoover says: "Crime figures last year were truly alarming. Something has happened to our moral fiber when the nation's youths under the voting age accounted for 15 per cent of all of our murders, 35 per cent of all robberies, 58 per cent of all car thefts and 50 per cent of all burglaries." And he went on to say that arrests of girls under twenty-one years for "offenses against common decency" increased 76 per cent. He urged a "counter offensive to keep the home front clean, wholesome and strong.

As we see it, there is no hope for America if the present war fails to break the spirit of materialism and pleasure, the grip of which has strangled religion in the home for generations. But even in this event there is no permanent recovery until the spirit of Christ again dominates the home. Of John the Baptist it was said, " . . . he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Fathers and mothers who value the spiritual welfare of their children is a crying need of the times.

Preachers have been warning their flocks against the breakdown of which Mr. Hoover speaks with facts and figures to support his warning. But, if the people have refused to hear their shepherds, will they Mr. Hoover?—The Christian Index.

"There can be no final catastrophies in the realm of behavior if men will only ask Jeesus Christ to take charge and mend their broken lives."

ARE YOU PLANNING A TITHING CAMPAIGN

From many sources we have been receiving questions as to how to start a Tithing Campaign. In each case we have referred those asking the question to ads such as the following. We can recommend the literature you receive from these good peaple as being worth while, inexpensive and a fine foundation upon which to build your campaign.

Why not answer the below suggestion of the Layman Tithing Foundation?

Now you can plan A Tithing Campaign and save money by using the church bulletins we furnish, including one especially written for this hour: "Can We Tithe In Hard Times?" The Layman Bulletins, now 32 in number, are printed in the regular two-page church bulletin size, with two pages blank for your own Bulletin material. This saves one-half of your printing cost, not counting cost of paper.

Send for samples, which include, "The Bulletin Price List," containing full directions for a ten weeks' program of silent, church-wide education at trifling expense. Non-profit, non-sectarian, non-legalistic, but simple, clear and workable. Sample set 20 cents. Please mention the *Brethren Evangelist.* Also give your denomination.

Layman Tithing Foundation
740 Rush Street, Chicago

INTO MY GARDEN

Your seeds blow into my garden, friend,
Whenever the wind is right;
They blow on the wings of the breeze by day
And they ride on the gales by night.

Whatever you grow in your garden, friend,
Of beauty or ugly weed,
The fall will come and the wind will blow
And over will come your seed.

Your words blow into my life, my friend,
And whether of good or ill,
Your thoughts fly over like ships of love
Or dangers that pierce and kill.

Your smiles blow into my heart, dear friend,
And, neighbor across the way,
They blow and blossom in buds of love,
A blessing to life all day.

Your life is a garden of love, dear friend,
And planted with kindly deeds,
So ever and over the wall will blow
Into my garden your seeds. —Selected.

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

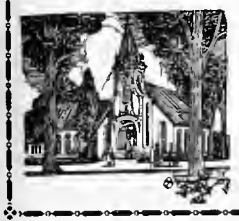
1. Little is much if God is in it.
2. There is evidence that sin is a poison.
3. Witnessing rather than argument, turns people to God.
4. Jesus had human duties, and, he pleased the Father.
5. The more we follow Jesus, the more we shall know of things worth knowing.
6. If God be for us, who can be against us?
7. Use your religion or you will lose it.
8. There is never a shifty look in the eye of the man who does right.
9. Stick to your task until victory is achieved.
10. An unpleasant truth is a safer companion than a pleasant falsehood.

COMMUNION NOTICE

Communion Services will be held at the First Brethren Church of Mt. Pleasant, Pennsylvania, on Sunday evening, May 30th at 7:30 o'clock.

We invite all our Brethren to be with us.

Rev. Ralph M. Singer, pastor.



News From Our Churches

ASHLAND, OHIO

The members of the Ashland Park Street Brethren Sunday School enjoyed a fine climax of the recently closed Sunday School Contest, in which the College Class came out the winners. Therefore the remainder of the school paid the penalty for the defeat by banqueting this successful class.

The committee in charge developed a program which was both entertaining and delightful. More than 125 were present, even though the army had chosen the night, Wednesday, May 19th, for a blackout, which, no doubt, contributed to many not being present.

The program followed a fine "feast of good things" and was light enough in character to cause us to "laugh off" much of the effects of overeating. Dr. M. P. Puterbaugh served as toastmaster in his own inimitable manner. The following program was given:

Group Singing .....Led by Dr. L. E. Lindower
Words of Welcome.....Elton Whitted, Superintendent
Piano Solo.....John Lindower
Reading—"Chalk Dust".....Miss Joan Dalton
Trombone Solo.....Robert Brian
Two-piano Duet..Barbara Taylor and Mrs. M. A. Stuckey
Group of Readings.....Mrs. Elton Whitted
Saxophone and Flute Duet.....Miss Beatrice King
Miss Jeanette DeLozier
Words of Appreciation..Mrs. M. A. Stuckey, Teacher of the College Class
Closing Song.....Led by Dr. Lindower
Benediction .....Prof. M. A. Stuckey

The evening was profitable both to the Sunday School and to the fellowship of the membership. We trust that more of these fellowship meetings will be held in the near future.

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PHILADELPHIA, PA.

It has been some time since I have written anything about The Apostolic Mission, but we have not been idle.

We had five new ones in the Sunday School and Church Service Sunday morning. We also had the largest afternoon service that we have had for the last six weeks.

Saturday my son Kenneth and I made over one hundred and fifty calls. We visited the best part of one square and did thorough work. We expect to take the census of the entire community. Milt also did some work and brought four new Sunday School children to Sunday School and church. He has completed his first year of Seminary work and for the next four months will do more personal work, although he will deliver milk for Spplee Milk Co., six days a week, will also do half of the preaching and will do quite a lot of visiting besides.

We have our prayer meeting on Saturday night so my son Kenneth can attend as song leader and helper. He works six nigh's a week and gives us the seventh. Last Saturday night Brother Clifford of Woodberry, New Jersey, gave us a wonderful, spiritual, uplifting sermon. After this meeting we organized a class of eleven members, seven being present. We are happy to report that Brother Clifford put his membership in our Mission class. It has been some years since he had full time pastorates but he has had many calls for preaching right along in interdenomina'ional and denominational work. He never placed his membership in any other denomination. He is thoroughly Brethren and will be of great help to us. He is an able, consecrated minister—a wonderful man of prayer. I ordained him when I ordained Brother Ed Miller in the Whole Gospel Mission in southern Philadelphia. He, like the rest of us here in the Mission, preaches without pay as he makes good wages in Business. We hope that you will praise the Lord with us for such a good helper in these hard, trying times.

While none of us can give full time service we are very happy because of the increased interest and power in the Mission.

Brother Milton Robinson and I went up to Sergeantsville last Friday night to see my daughter Leona, Brother Black and others. Rev. McFerson of The Open Door Church of Philadelphia gave a very practical message in the Brethren Church there. We also visited the Hospital and Sis'er Johnson of the Calvary Brethren Church was operated on in the morning and we were there in the afternoon. Sister Black was also there, but came to Sergeantsville Friday night. Both are quite ill and need the prayers of the Brotherhood.

Isaac D. Bowman,
3039 Germantown Ave., Philadelphia, Pa.

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GOSHEN, INDIANA

The writer is glad to send good news from "the land of Goshen." At the close of Dr. Charles A. Bame's meetings with us we inaugurated our Palm Sunday to Pentecost Program. The Bame meetings gave us a good "send off" on this program and we have had an increase in attendance which

is especially noticeable in prayer meetings and the evening services.

While with us Dr. Bame lived up to his reputation as a powerful preacher, orator and evangelist. I had never gone with him through a campaign before but I can say, if his recent illness has slowed him up any, it is hard for me to imagine what he did in other days. For I was amazed at the energy he expended in his platform work. Many times remarks were made about his "vim, vigor and vitality." With his outstanding ability and the willingness to serve any Church, small or large, I think our denomination should use him in full time evangelism.

As to the results of his meetings in Goshen, on the first Sunday the reconsecration service found practically the entire congregation responding; five were received into membership by baptism, three came by letter and we are expecting others. But this does not tell the story. Eternity alone can reveal the real results of these meetings.

Helpers in the meetings included: Miss Betty Brooks, local musician, who directed the inspirational song services; visiting talent and delegations from the Church of the Brethren and from our Churches at Nappanee, Elkhart, South Bend, New Paris and Milford; the companion and fellow-worker of the good Doctor, Mrs. Bame and a host of committee members, officials and class leaders of our local Church and Sunday School.

Goshen is going forward because of the harmonious work and hearty cooperation of all officials and members and it is a real joy to serve such a people as pastor.

H. H. Rowsey.

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LOUISVILLE, OHIO

We like to read the church news, so it is logical that we add our line occasionally.

According to arrangements a year ago, Brother J. R. Klingensmith came to us for Holy Week. Every service was very impressive, carrying a distinct evangelistic appeal, but the time was too short. Some few good prospects for the church were present and personal visits were made at such homes. Two young women were added by relation.

Besides our own meetings, we arranged for Brother Klingensmith to speak at the local High School to several hundred students, also on Easter morning, after a devotional in the Sunrise C. E. service in our own church, the speaker and pastor attended the Men's Easter breakfast and program in the Reformed Church. This is always a union program for men and boys. Brother Klingensmith measured up in his very wonderful way, with a message that was just right, for Easter morning. Over 200 men attended.

Truly it was a great week for the church and many of her friends. Stark County's heavy war schedule interfered with some folks attending, but such experiences cannot stop the good work. Canton Brethren attended several nights. Likewise some from North Georgetown on two nights, and also one from Middlebranch.

Mothers' Day was appropriately kept, with well arranged program. Prof. M. A. Stuckey came back to his home church and delivered the message.

In response to the Easter missionary call, this church has sent exactly $450.00. We trust that this gift represents a growing interest in the progress of the Gospel in these trying days.

Let us continually pray for one another.

In His name,

E. M. Riddle, pastor.

RITTMAN, OHIO, (Loyal Group) JOINS 100 PER CENTERS

Who will be the next?

THE ROLL OF HONOR NOW STANDS

No. 1.	Vinco, Pa. (Second Year)..	Rev. C. Y. Gilmer, pasto
No. 2.	New Lebanon, Ohio	Rev. Clayton Berkshire, pasto
No. 3.	North Manchester, Indiana	Rev. J. R. Schutz, pasto
No. 4.	Ashland, Ohio	Rev. L. V. King, pasto
No. 5.	Johnstown, Pa. (Third)	Rev. W. S. Crick, pasto
No. 6.	Louisville, Ohio	Rev. E. M. Riddle, pasto
No. 7.	Waynesboro, Pa. (Loyal) ..	Rev. D. C. White, pasto
No. 8.	Lanark, Ill	Rev. E. D. Burnworth, pasto
No. 9.	Washington, D. C.	Rev. Clarence Fairbanks, pasto
No. 10.	Rittman, Ohio	(Loyal Group
No. 11.	.....	? ? ? ?

Laid to Rest

HILDEBRAND—Levi Hildebrand passed to his reward i his Ashland home on College Avenue, on March 31, 1943 a the age of 80 years.

He was born near the Vinco Brethren Church, but live most of his life in the city of Johnstown, Pennsylvania. H father, Stephen Hildebrand, was one of the pioneer Brethre preachers.

Levi was a charter member of the Third Brethren Churc of Johnstown, but later became a member of the First Churc of that same city. After his family moved to Ashland h transferred his membership to the Park Street Brethre Church.

He was married to Melissa Riffle. To this union was bor four children: Homer, who died in youth; Mrs. C. C. Loud of Park Street and Dyoll of College Avenue, Ashland, a Mrs. Florence Small of Johnstown, Pennsylvania, all of who survive.

A brief funeral service was conducted at the Gilbert Fune al Home in Ashland by his pastor. The body was then take to Johnstown where regular services were conducted by Re W. S. Crick, assisted by Rev. C. Y. Gilmer. He was buried the Headrick Cemetery.

L. V. King.

SUMMER PASTORATES

Any church desiring one of our Seminary students for a summer pastorate may write to the Missionary Board office. Several students have already made application for such a ministry.

The BRETHREN EVANGELIST

Vol. LXV, No. 23 June 5, 1943

CONGRATULATIONS

TO ALL OUR

COLLEGE GRADUATES

AND TO THE MANY

HIGH SCHOOL GRADUATES

ALL OVER THE BROTHERHOOD

Official Organ
of The Brethren Church

St. Clair Bensho ff 1-1-43
Milledgeville, Illinois 1-1-44

The Brethren Evangelist

Published fifty weeks of the year at

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INTERESTING ITEMS

QUOTING FROM A RECENT LETTER from Brother W. R. Deeter, pastor of the Burlington, Indiana, Church, we have this interesting bit of information which we pass on to you:

"The Church here is installing a new Rest Room in the basement of the church. Part of the Manse has a new roof also. These make seven material improvements to the properties since we have been here, involving an expenditure of nearly one thousand dollars. About twenty-five members have been added to the church roll. Others are in prospect. Incidently we are closing our work with them this fall."

FROM THE BULLETIN OF THE THIRD CHURCH of Johnstown, Pennsylvania, under the date of May 30th, we learn that Brother W. S. Crick had an enforced stay in the hospital recen'ly. The bulletin says,

"The Pastor returned home from a nine-day 'vacation' (?) at Memorial Hospital last Sunday afternoon, and seems to be convalescing satisfactorily. He is deeply grateful for the 83 different friends who visited him, and for the 85 'Get Well Greetings' he received, and for everyone who helped to carry on the work."

We are glad to hear that Brother Crick is recovering from his "vacation."

THE FOLLOWING CARD WAS RECEIVED recently from Mrs. Arthur Wirick, from their home in St. Petersburg, Florida.

"Dear Brother Vanator: Just a line to let you know that Mr. Wirick is getting along nicely and we have hopes for his recovery. He so much appreciated all the letters and cards from his many friends and brethren in the ministry. Also the prayers that have been offered in his behalf and are still greatly needed as he goes into his third month in the hospital. He was greatly moved as I read to him all the kind words of love and hope for his recovery. I know as the days go by he ponders and treasures them in his heart and gives him a feeling of nearness. Sincerely,

Mrs. Arthur Wirick, 319—5th Avenue, N.,
St. Petersburg, Florida."

UNDER THE DATE OF MAY 27th, a letter came to our desk from Mrs. Leona V. Wallace, daughter of Brother I. D. Bowman, and a Deaconess of the Sergeantsville, N. J. Church, telling again of the very serious illness of Mrs. E. J. Black, wife of Brother E. J. Black, pastor of the Sergeantsville Church. May we be much in prayer for both Brother and Sister Black, with prayer that she may be spared if it be the Lord's will.

THE WEST ALEXANDRIA, OHIO, BULLETIN tells of an instruction class for new converts held for a class of nine new additions to that church. It is well to see to it that our new additions are well instructed in the fundamental principles of the new life they have assumed. The communion service in this church is annnounced as of June 6th.

BROTHER ST. CLAIR BENSHOFF of the Milledgeville, Illinois, Church reports three accessions to the church on May 16th, two by baptism and one by letter.

THE ASHLAND COLLEGE AND SEMINARY baccalaureate and commencement exercises were held on Sunday, May 30th and Monday, May 31st. We will have more to report concerning these activities in next issue of The Evangelist.



EDITORIALS

AFTER GRADUATION -- WHAT?

The question always uppermost in the minds of young men and young women who come to the day of graduation, both in the High Schools and in the Colleges, (but more particularly in the High Schools) is, "What shall I do with my life?" The more particular question in the heart and mind of the College graduate is, "How well am I prepared for my chosen calling?"

In this day of so much unrest and uncertainty these questions bear a most definite significance and carry an entirely new meaning. For youth today is faced with the most serious problem that youth has faced in many years, possibly in all the ages so far. A look into the past will tell us that in this day, when education has been impressed on our boys and girls and young men and women as it has it is not at all easy to just simply say, "Just keep your feet on the ground and keep your equilibrium; don't worry too much; think good thoughts, and all will be coming out all right." No, we cannot just say that to the youth of today. It takes something deeper to reach the heart and mind of our graduates this year.

But at the same time we do not want to take the entirely pessimistic point of view and say, "Well, just go about having as good a time as you can, for your life is not your own in a few months and you had just as well enjoy the days that you have remaining to yourself." We have heard of parents who have taken this attitude and we feel that they will probably live long enough to rue their advice so freely given and so quickly taken.

We need remember that life is not made up of the days we live here upon this earth. Some one has put it this way. Satan approached a man and urged upon him the necessity of living his life as rapidly as possible while here on this earth. He told the man to get all he could by any means at hand, regardless of the ones he trampled on or hurt in the getting of what he wanted. As they walked the highway and talked, Satan in his ever convincing manner, another joined the pair and listened to the conversation. The man, sensing the presence of the other, and realizing that it was a representative of the Master, began to argue with his satanic majesty and to set forth arguments in which he was reaching the place where Satan was not so sure of his acceptance of his evil logic. So he interrupted the man with this statement, "Man must live, you know!" The man nodded his head and said, "That is true. I must live. I must have the necessities of life, and, of course, since I must have them, I cannot be too careful in the manner I obtain them."

The trio walked on in silence for a time, Satan permitting the man to think himself through. At last, impatient at the delay in the conversation Satan opened his mouth to say something. But before he could speak, the Angel of the Lord spoke for the first and last time, "Yes, man must live, *but remember that man must live forever.*"

We feel that the story carries its own moral. That we do not need to elaborate on it too much.

Living Beyond

Yes, we are in the midst of trying times—times of uncertainty and unrest. But we must remember that we will have to live beyond that time. That some day this war will end and then we will have to be ready to take up the threads of normal living again, not exactly where we let go of them, but where others have wrought and failed and where there will be sure to be tangled strands to untangle and weave into the cloth of life.

Some one has said that the man indeed is a foolish man who cannot see an inch in front of his nose. May we modernize this just a bit by saying, "A man indeed is foolish who cannot see beyond this war." We should be impressing upon young life that it is to be a new and magnificent world which will face them in the very near future. There will be opportunities that have never before faced man. That life will be more complex than it has been in the past and that there will be a never-ending source of opportunity standing out before them.

But opportunities, bereft of their spiritual content are not worth considering. While this world will be a greater and we hope a better place in which to live, there will be gigantic opportunities in the realm of spiritual life that will need great and noble characters to lead and guide and make certain that they are carried out with the right emphasis that will carry them into their God-given paths.

To the end that the spiritual emphasis be given to those things that are worth while, there will be a great need of young men and young women of sterling character to carry through.

That there is a bright side to every cloud in the present dark horizon we can safely say. For above every dark cloud the sun still shines. So, out of the clouds and into the sunshine—and while going through the clouds, prepare for the sunshine.

F. C. V.



Quieting Moments

Before The Lord

Rev. H. E. Eppley

A little look at the assigned subject may be suggestive. One definition given for the word quieting is "to make calm; soothe." Therefore, the subject could be stated thus: Moments before the Lord will calm; soothe. Will Scripture sustain the thought of the subject? Will recorded experience harmonize with its teaching?

In Matt. 6:6 is recorded a bit of the teaching of Jesus. "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." What normal person is not looking for recompense? Luke 18:1 is also suggestive. "And he spake a parable unto them to the end that they ought always to pray, and not to faint." Young says the Greek word translated faint means "to turn out badly; to cave in." What normal individual desires to faint; to turn out badly; to cave in?

It would seem to this writer that any believer who is looking for recompense and who has no desire to take any chance of experiencing a spiritual "cave in" would never cease to seek "Quieting Moments Before the Lord."

Let us now look at a few cases of recorded experience. In the sixth chapter of Daniel is recorded a conspiracy. Daniel is made first president over one hundred and twenty princes. This caused ill feeling among the lower presidents and princes. They call a meeting and prepare a carefully planned plot against Daniel. This plot was prepared in the wording of a decree. Embodied in it was a penalty of being cast into the lion's den if violated within thirty days. When completed they presented it to the king. It appealed to his pride and he signed it with an unalterable signature. It was directed by the plotters against Daniel. Being cast into the lions' den in their judgment meant certain death. With a full knowledge of these facts did Daniel need something to calm, to soothe? Did he seek it? If so, where? Dan. 6:10—"Now when Daniel KNEW that the writing was signed, he went into his house; and his windows being opened in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." His enemies spied upon him and reported to the king with the result that Daniel was cast into the den of lions. Did he receive recompense? The king is looking into the den and speaking with Daniel and he makes answer to the king. "My God hath sent his angel, and hath shut the lions' mouth, and they have not hurt me." What a recompense. A quiet, calm, peaceful night in a den of lions, the king of beasts, under the protecting hand of God's guarding angel. It makes one think of that time in the future when Christ will rule the earth and all that is in it completely. Lions will then be harmless under his master control.

In Acts 16 is recorded an interesting experience. Paul and his partner Silas meet a damsel who is a spiritist. She followed them and caused so much disturbance that Paul "turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." This made her sponsors angry and they had Paul and Silas arrested. "And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks." Will the reader, in his imagination, picture himself sitting in a dungeon, back bleeding from a whipping, air musty, creeping things investigating the new visitors, and feet raised off the floor by the stocks with nothing to support the back. Is there need for something to calm and make quiet? Is it within reach? Can there be a Quieting Moment under circumstances like these? If so, where? "About midnight Paul and Silas were praying and singing hymns unto God, (Quieting Moments Before the Lord) and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken; and every one's bands were loosed. And the jailor, being roused out of sleep and seeing the prison doors open,

drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved?" Acts 16:25-30. What is the simple analysis of this experience? The bodies of Paul and Silas were in prison but their unbound spirits were enjoying "Quieting Moments Before the Lord."

Just one example from the teacher of teachers; master of masters; savior of men; Jesus the Christ. With his disciples he comes to the garden of Gethsemane. He is bearing the burden of the world's sin. He is in need of a quieting moment. Can he have it and if so how? He places two groups of disciples on guard while he goes deeper into the garden for that quieting moment. It has come. He prays. Listen. "O my Father, if it be possible, let this cup pass from me: NEVERTHELESS NOT AS I WILL, BUT AS THOU WILT." Three times he utters this prayer of searching and ABSOLUTE YIELDEDNESS to his Father's will. After the third utterance he finds the disciples asleep and said: "sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: Behold, he is at hand that doth betray me." He leaves the garden bearing the sin of the world but search for a word indicating his unwillingness to go to the cross with this burden and it cannot be found. From whence this calm? A Quieting Moment with the Father.

Never, in the history of the world, aside from the journey of Jesus to the cross, has there been a moment when men stand in need of that which will quiet, and calm in reality, as now. "And he spake a parable unto them to the end that they ought always to pray, and not to faint." Pray always and be quiet; calm; strong. Pray not at all and faint; cave in; be weak. Seek a few moments daily with the Lord and revel in their quieting influence. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint. Isa. 40:31.

Note—All N. T. quotations American Revised. O. T. King James.

The Cost of Character

Hugh R. Munro, LL.D.

President, Stony Brook School for Boys

For my purpose, an individual text is scarcely necessary, but I trust you will have in mind as I speak two great passages which formed part of our morning Scripture lesson:

"Rooted and built up in him."—Col. 2:9.

"To be conformed to the image of His Son."—Rom. 8:20.

If you would learn the secret of a fruitful life, we have it here; it must be *rooted in Christ.* And if you would know what such a life becomes at maturity, the answer is, *conformed to His image.*

Something more than a century ago a leading American educator, Horace Mann, advanced the dictum, "Know thyself," as a fundamental objective of education. The dictum is important since most of us have so little knowledge of the forces which actually control our lives. But at best it is a half truth. The other half of the sphere is to "know God." We must be careful, then, that we do not narrow our definition of life to a single objective; we must recognize that we have a *body* to train for efficient living, a *mind* to cultivate for high thought and endeavor, and a *spirit* to ennoble and fit us for eternity. It is through discipline in these three respects that life is lived at its fullest and best. Let me now refer to each of these aspects of life in a little more detail.

The Discipline Of The Body

With most young men this is not an altogether popular theme. By nature they are inclined more to indulgence than to discipline. But the great majority of youth little know the satisfactions they are missing. Everything in life that is worth while costs something, and physical discipline is a magnificent investment. You can observe this in athletics, when even a few months of training under a competent coach will work a physical transformation. But how soon even athletes forget these things and lapse again into physical neglect! This tendency is illustrated on a vast scale by the present recruiting effort where, in seeking from the flower of American manhood a military force of ten million men, the almost incredible discovery is made that more than one-half fail to measure up to military standards. A national survey of health conditions made some years ago revealed substantially the same result. No wonder we are building hospitals, sanitariums and other medical institutions at a feverish rate.

It has been my habit to visit a widely-known sanitarium for an annual health inventory. In the course of these visits I have become well acquainted with members of the medical staff and they tell the same story of indifference to physical laws. According to

these experts, few of those who come for physical help are willing to undergo any extended discipline; they want a prescription miracle, not a curb on their habits and appetites. Yet, as an example of what hygienic living can accomplish, the founder of this famous institution, now in his ninety-first year, takes vigorous morning exercise, is schooled to the habit of giving each mouthful of food thirty-two chews, and continues his incessant labors as one of the most widely known medical writers, lecturers and consultants in America. I am not trying to set before you a hard and rigorous way of securing physical health; it is not necessary to go through life counting vitamins and calories. But even a small amount of attention to physical laws will yield astonishing results. Without assuming to qualify as an authority in such matters, may I mention a few simple health rules which should not be considered burdensome. For example, cultivate an erect posture so that each breath will reach the depths of your lungs instead of one-half the area. Avoid rich foods and over-indulgence in sweets. Eat slowly and masticate well. Take regular exercise—out of doors, when possible —bringing all the muscles into play. Avoid strains, tempers and too much excitement. Learn to relax when not engaged in some necessary task. Try to keep a quiet place within.

Would such mild disciplines as these prove too great a price to pay for tingling health and increasing bodily vigor? Let me remind you that stored up physical capital now will largely measure your success and happiness in coming years.

May I further emphasize what I have said as to the relation of a disciplined body to character, by referring briefly to some of the young men of the Bible?

Take *Joseph*, for example, youngest but one of twelve brothers—a distinctly selfish, worldly group. At the age of seventeen he began to chart his moral course and, though sold into slavery by his envious brothers and later imprisoned in Egypt, his lofty character triumphed over all obstacles and he rose to power and influence. Of Joseph it may be said that he became not alone the most successful statesman of his day, but is acknowledged to be the most perfect type of Christ in the Biblical record.

Then the great lawgiver, *Moses*, who passed his boyhood in the midst of the corruptions of a heathen court and yet lived above its defilements. On reaching manhood he turned his back on Pharaoh's palace and gave the vigor of his disciplined body and mind to a life of service which has blessed all the generations. The Pharaohs are long forgotten but Moses remains to this day the symbol of moral integrity, lofty intellect and order in government.

Think also of *Daniel*, taken a captive and threatened with death if he refused to descend to the low moral level of his Babylonish captors. Did he yield? No! With a firmness and courage which have had their echo down the ages he not alone maintained the simplicity and purity of his life, but became virtual ruler of the Empire of Babylon.

Of the same lofty stature is the *Apostle Paul*. A brilliant scholar, trained in the best schools of his day, he writes: "I keep under my body and bring it into subjection"; and again he writes to the Christians at Corinth: "Glorify God in your body and in your spirit which are His."

Such examples might be multiplied, but whether in the Blble or in later history, it will be found that men who have accomplished most in their lives have been those who first conquered themselves.

The Discipline of the Mind

There is a very common idea among young men that education is a process of gathering facts and information and keeping them in mind long enough to pass an examination. But this is far from the truth. There are many who graduated from schools and colleges a year ago who will admit that much of the knowledge acquired with so much effort has already evaporated. It should be remembered that mental discipline does not end with school days; rather it begins. I have great respect for the qualifications of the faculty of Stony Brook School and yet in the last analysis it is beyond the power of this school, or any school, to give you a thorough education. The best we can do is to afford you a highly favorable opportunity to secure such an education. Education is much more than making an encyclopedia of the mind; at best it should qualify the student to relate facts, to reason, to think; it should quicken a thirst for knowledge; should enlarge the borders of one's world of thought; should lead into the wide areas of literature, art and science; it should so enlarge and enrich the mind and vision as to lead to something beyond education—a culture. I can well understand that the prospect of a lifetime of application to study may not appeal to some of you, but once appreciation is awakened for these higher avenues of satisfaction, you will see how tawdry in comparison are the trashy literature, the jazz music and the trifling social pleasures of the day.

I do not overlook the great difference in our intellectual endowments; it is true there are a few brilliant minds which appear to absorb knowledge without effort. Nevertheless, the men who leave their impress on each generation are mainly those of ordinary capacity who have made the highest use of the endowments with which they were born. John Bunyan, John Wesley, Abraham Lincoln, Theodore Roosevelt and D. L. Moody were not men of great genius or high scholarship; yet they are shining examples of the disciplined mind. Indeed it would be

difficult to name five men who have more deeply influenced the thought of three centuries.

The Discipline of the Spirit

I need scarcely pause to remind you that we each have a spiritual nature which is distinct from the body and the mind. It is through the spirit that we have our consciousness of God, so that our highest aspirations and motives have a spiritual cause.

I have been talking to you about discipline and I am sure you will understand me when I say that every effort at self-conquest, every struggle against self-indulgence, every attempt to rise above laxity and sin reminds us of our need of Divine aid. Not one of us is equal to the great battle against the powers of darkness; our best intentions and strongest resolves give no adequate support. Only as by faith we yield ourselves to the incoming of Christ's Spirit can we know the secret of power and the joy of conquest. That is the essential meaning of the Christian life; it is the exchange of our weakness for God's strength. He alone can turn the tide of failure and defeat and give new direction to our thoughts and motives.

There are many appeals to the young manhood of today—money, pleasure, success, fame, and various lines of achievement. But as one has said, "Christ makes the highest bid of all." He gives the power by which we are "conformed to His image." —The Presbyterian.

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VINCO BRETHREN CHURCH OBSERVES FIRST ANNIVERSARY EXCEEDS DEBT LIQUIDATION

Rev. Willis E. Ronk was guest speaker at the Vinco Brethren Church on Sunday, May 23, as the congregation celebrated the first anniversary of the dedication of the new church building and concluded a drive to clear a remaining indebtedness of $1,500.

Three worship services, including the formal anniversary event at 2:30 o'clock on Sunday afternoon, were arranged. On the dedication day, one year before, all but $2,000 of the indebtedness on the new church was covered by cash and pledges. Since that time the amount has been reduced to $1,500.

Contributions and pledges of more than $2,000 to clear the building debt of $1,500 were made by members and friends of the congregation during services marking the first anniversary. Of this total almost $2,000 were cash gifts.

At the quarterly business meeting, May 26, the congregation decided to install a baptistry and rest rooms in the church and to paint the parsonage. The pastor was re-elected to serve for the fourth year, beginning June 23, and was given an appreciable increase in salary. It should be said to the credit of the Vinco Congregation that they have raised the support of the pastor to the amount of $1,800, and that without any suggestion on his part.

The congregation has voted to retain and nourish a permanent building fund in anticipation of future needs. The local church will be host to the Pennsylvania District Conference, July 19-21.

Rev. Willis E. Ronk, dean of our theological seminary, preached the dedicatory sermon on May 24, 1942, and had rendered valuable service to the congregation some time prior. It was therefore fitting and greatly appreciated to have him return to us on the first anniversary event.

Clarence Y. Gilmer, pastor.

VINCO ANNIVERSARY

It was a real pleasure to be present for the first anniversary of the dedication of the new church. The accomplishments of this church during the past year should be an inspiration to the entire brotherhood. Less than two years ago the old church burned and many a congregation would have been defeated, but the Vinco Brethren had faith and prayed to God for His leadership in the crisis time. I want to emphasize that this work is a monument to answered prayer. Of course we will not forget that the "people had a mind to work." This is indeed a beautiful church, all paid for, and a real tribute to the faith of the Brethren.

Rev. Gilmer and his wife deserve much credit for their leadership, faith and work during the trying days which this church has faced. I wish that Brethren everywhere might have had the privilege of fellowship with them for this anniversary and to have received something of their spirit as an inspiration for greater activity everywhere. May the Brethren go forward everywhere with greater faith and confidence with whatever problems which they may be called upon to bear.

Willis E. Ronk.

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Look to God and Clasp His Hand

"Be not too busy with thy work and care,
To look to God, to clasp thy hand in His;
Miss thou all else, but fail thou not of this;
Thou need'st not all alone thy burdens bear;
Listen and wait, and learn to know His will;
His love and service all thy life shall fill."

DR. W. I. DUKER, President
DR. L. E. LINDOWER, Treasurer
The National Sunday School Association of The Brethren Church
REV. E. L. MILLER, Vice President
REV. N. V. LEATHERMAN, General Secretary

NEW HOMES FOR OLD

Rev. George H. Jones

Some New and Challenging Conditions the Sunday School is Facing

Within the past few years government projects in which aforetime slum districts (tumble-down homes and miserable shacks served to house families too poor to afford better and in many cases too poor to pay moving expenses to get out) were entered with the thought of bettering conditions.

Now, instead of these breeding places of vice and crime, we have clean courts, cement houses, well-kept lawns and a new neighborhood of order, cleanliness and apparent decency. Of course in many of these new modern homes, with oil heaters, plenty of light and fresh air, negroes and whites are mixed up indiscriminately.

But the outward appearances have so changed and are kept neat and orderly by a resident overseer, that we feel indeed a revolution has taken place. We now expect better people where a better environment has been provided. So we began our visits with the vague idea that now these underprivileged families could be wooed and won to Church and Sunday School attendance when but little hope had existed before. In fact the former conditions had made it almost impossible for the minister to do any mission or pastoral work in the district.

First of all the neighborhood had been called "a red-light district," which to the initiated, rendered a visit something of a risk to both reputation and personal safety. But now, wide streets, neat lawns, clean windows and white walls, made apparently a new world for a large number of underprivileged mortals. Outwardly the change was from the worst to the best. Our visits to several homes that we had opportunity to enter, a slight acquaintance with a boy or a girl that had once or twice wandered into our Sunday School, gave us the chance and enabled us to see the inside of these new homes. Without exception they were neat and clean the first year. We began with the expectation that now with physical conditions as good as the government and a morally-approving community could provide, there would be a splendid reaction and the response would be notable in the fact that now 500 families, formerly the flotsam and jetsam of a city, would need and seek Church and spiritual relationships in harmony with the better environment provided. We learned here a great fact—that unless the environment is changed by the internal and external activities of those involved, you found people just where you had left them.

Were we gratified by the increased interest and the many new homes in which to bring the cheer of the Gospel and finer fellowship of Church people? We were careful to check results. The reaction after a four years' experience with a suburban project and two years of an overcrowded and "down and out" section of some ten squares of squalor, filth and vermin, has been disappointing.

In the suburban section, where a farm had been purchased and some 300 domiciles of two and three rooms each had been constructed and made available, and where the rentals were amazingly low, the physical uplift was wonderful. Clean households were now the rule and even the dirty children were washed and kept approachable. Even though baby habits still prevailed. Perhaps the warning that carelessness and unsanitary conditions would result in orders to move, proved salutary. Children as well as adults can be kept cleaner by community demands was learned by those watching the experiment. From this standpoint alone, an extremely valuable lesson was learned.

In the larger and metropolitan area, where five minutes walk carried one to the business heart of the city, the physical improvements were similar.

The Social Life

The social life of the respective projects was an interesting study. In the suburban group, the families, necessarily small, because of the limited number of rooms (2 and 3) made "getting acquainted" a short process. Both groups had been accustomed to games of dice, cards and other forms of petty gambling, during which booze, profanity and vulgarity of all kinds had been generally indulged in. Here and there an exception might have been noticed, but mostly the general level of the slums demolished was the normal relaxation of the average family. Almost any kind of new environment would prove superior to what had been condemned by a social survey, and from which the families had been banished until the new homes could be finished and

they were then permitted, perhaps we might say, encouraged to come back.

Now in the re-shuffle, new neighbors were the rule. At first there was a wariness about getting back into the old ruts. However the new environment soon ceased to be embarrassing and the old habits began to reassert themselves. Fortunately in the two projects with which we are concerned, the liquor was kept as far away as possible, so that only the other forms of social indulgence came back generally. The larger project with more children in the family and the opportunity for four or five rooms, with larger families and more older children, a noticeable difference for the worse, in comparison with the smaller project, was observed. The rentals here, were so ridiculously low, that few families were unable to meet the rentals asked. In fact they were so much lower than what had been paid to private individuals, that many other families tried to take advantage of the savings.

Physically, the conditions were so much improved that there is no question but that in improved health and sanitation the project was fully worth all it cost, in spite of the graft, rackets and legitimate profits paid for by the experiment. Many of the contracts and agreements were normal and the questionable things which we observed in the process of demolition and construction were not more than could be expected, when political projects are managed by political appointments, rather than efficient business corporations. Socially, the chief improvement we observed, was the elimination, though not total, of the booze, formerly the chief refreshment. What factors will enter into the shaping of new habits in these new habitations is yet to develop. No cellars are to be found in either of the projects, which is a blessing.

Spiritually, we are still in the mood to ask ourselves—are the minds and the morals, the habits and the ambitions of these regenerated slums, equally as much improved as their physical environment? Socially we don't see much of a change, except in a more sober home environment, we doubt if the general level is much higher than before. Spiritually, by way of comparison, as far as Church and Sunday School interest is concerned, no better than before.

Conclusions

Our conclusions confirm our convictions, that we don't make men, women and children better, by providing better houses in which to live and better sanitary conditions to preserve their health and make their appearance more attractive. The root of the problem of better people, is in the old Gospel way "Except a man be born again" he is the same creature.

What might be done to meet this new condition is a challenge. When we are convinced that "fine feathers do not make fine birds" and that better living quarters do not make spiritual-minded people, we are about where we started from before the slums were destroyed. To recreate and reclaim to the Kingdom of God, the many underprivileged people and families formerly almost impossible to go after, but now placed upon a plane where good Church and Sunday School workers may go, is a real opportunity. To now go where only Salvation Army soldiers and professional social workers dared go, is a great step toward helpfulness.

New lives for old. New homes for old. New conditions for old. May the Church awake and in the opportunity discover that new life and new powers come with the exercise of Christian initiative on a new frontier.

Muncie, Indiana.

INDIANA DISTRICT CONFERENCE PROGRAM

SHIPSHEWANA LAKE *JUNE 15 to 18*

TUESDAY EVENING, JUNE 15

7:30 Opening Song Service ..... Mrs. Ian Ewers
8:00 Devotions ..... Moderator Flora
Special Music ..... South Bend Church
8:30 Conference Sermon—"Active Service"
..... Vice-Moderator Bert Hodge

WEDNESDAY MORNING, JUNE 16

6:30 Morning Devotions ..... H. H. Rowsey
8:00-9:15 Simultaneous Sessions
9:30 Praise and Prayer ..... G. L. Maus
9:45 Report on Conference Membership
10:00 Moderator's Address—"Power for the Brethren Church"
10:45 Bible Lecture ..... Dr. L. E. Lindower

WEDNESDAY AFTERNOON, JUNE 16

1:30 Praise and Prayer ..... Dr. G. W. Rench
Special Music ..... North Liberty Church
1:45 Sunday School Association ..... W. I. Duker
2:30 Sermon—"The Church of the Living God"
..... C. C. Grisso

WEDNESDAY EVENING, JUNE 16

7:30 Praise and Prayer ..... Harry Gilbert

7:45 Missionary Sermon—"New Frontiers in Old Fields" ..... Smith Rose
Special Music ..... Nappanee Church
8:15 Missionary Playlet ..... W. M. S. North Liberty

THURSDAY MORNING, JUNE 17

6:30 Morning Devotions ..... J. Milton Bowman
8:00-9:15 Simultaneous Sessions
9:30 Praise and Prayer ..... Arthur Tinkle
9:45 Conference Business
Reports of Committees—Reports of Boards, etc.
10:45 Bible Lecture ..... Dr. L. E. Lindower

THURSDAY AFTERNOON, JUNE 17

1:30 Praise and Prayer ..... William Overholser
1:45 District Trustees and Report
2:15 District Layman ....Rev. Claud Studebaker, Speaker
2:45 College and Seminary Interests
3:15 Brethren Publishing Company Interests

THURSDAY EVENING, JUNE 17

7:30 Praise and Prayer ..... George Pontius
Special Music ..... Goshen Church
8:00 Address (Representative from Church of the Brethren)

FRIDAY MORNING, JUNE 18

6:30 Morning Devotions ..... Robert F. Porte
8:00-9:15 Simultaneous Sessions
9:30 Praise and Prayer ..... Harvey M. Oberholtzer
9:50 Final Business Session—Election of Officers
10:45 Bible Lecture ..... Dr. L. E. Lindower

WOMAN'S MISSIONARY SOCIETY

Theme: "Tarry"—"Go"

(Luke 24:49) (Matt. 28:19-20)

WEDNESDAY—8:00-9:30

Call to Worship
Hymn
Devotions— ..... Mrs. U. J. Shively
Report of Officers—Sec.-Treas.; Shipshewana Report; Pres.
Announcement of Committees
Book Review—"Prayer" by Hollesby ....Mrs. Delbert Flora
Violin Solo ..... Mrs. Everett Miller
Memorial Service in charge of Mrs. Ralph Smoker of New Paris
Benediction

THURSDAY—8:00-9:30

Call to Worship
Vocal Trio ..Mrs. Guy Groves, Mrs. W. R. Deeter, Mrs. Geo. Needham
Devotions ..... Mrs. U. J. Shively
Elections
Business
Vocal Trio..... Mrs. Groves, Mrs. Deeter, Mrs. Needham
Play ..... Warsaw W. M. S.
Benediction

FRIDAY—8:00-9:30

Call to Worship
Hymn
Devotions ..... Mrs. U. J. Shively
Unfinished Business
Installation of Officers
Vocal Solo ..... Mrs. J. Raymond Schutz
Talk—"SERVE" ..... Mrs. F. C. Vanator

W. M. S. OFFICERS

President ..... Mrs. Russell Rodkey
Vice-President ..... Mrs. Francis Neff
Secretary-Treasurer ..... Mrs. D. A. C. Teeter

S. M. M. CONFERENCE PROGRAM

Theme—"God"—"Self"—"Others"

WEDNESDAY, JUNE 16

8:00 Registration ..... Elkhart S. M. M.
Song Service
8:15 Devotions
8:30 Organization and Business
8:45 Special Music ..... Nappanee S. M. M.
Message—"Ownership" ..... Mrs. S. M. Whetstone
Benediction
4:00 Weiner Roast
9:45 Fireside Hour ..... Goshen S. M. M.

THURSDAY, JUNE 17

8:00 Song Service
8:15 Devotions
8:30 Business
8:45 Special Music ..... Elkhart S. M. M.
Message—"Partnership—"My God and I"
Benediction
1:00 Luncheon ..... Warsaw-S. M. M.
9:45 Campfire ..... Nappanee S. M. M.

FRIDAY, JUNE 18

8:00 Song Service
8:15 Devotions
8:30 Special Music ..... New Paris S. M. M.
Message—"Stewardship" "Self for Others"
Benediction

S. M. M. OFFICERS

President ..... Rosemary Roose
Secretary-Treasurer ..... Ellen A. Bennett
Patroness ..... Mrs. J. M. Bowman

MINISTERIUM PROGRAM

General Theme

The Distinguishing Marks of the New Testament Church
General Scripture—Eph. 4:11-12

I. IN WORSHIP—Wednesday A. M.—Dr. Robert F. Porte
Suggested Text—Matt. 15:9
Discussion Period to follow

II. In Intercongregational Relationship — Thursday—Dr. G. W. Rench

Suggested Text—Titus 1:5

Discussion Period

III. In Missionary Enterprise—Friday—Rev. W. R. Deeter

Suggested Text—Luke 24:47 .

OFFICERS OF THE MINISTERIUM

President .....Dr. G. W. Rench
Vice President .....J. M. Bowman
Secretary .....G. L. Maus

THE LAYMAN'S ORGANIZATION

President .....Fayette Shoemaker
Vice-President .....Sam Sharp
Secretary-Treasurer .....H. D. Hunter

CONFERENCE OFFICERS

Moderator .....Delbert E. Flora
Vice-Moderator .....Bert Hodge
Sec.-Treas. .....A. E. Whitted

* * * *

Conference Song Director .....Mrs. Ian Ewers

BOARDS AND COMMITTEES

CONFERENCE BOARD OF TRUSTEES

Chas. E. Colip, 1947; Everett Miller, 1943; Mrs. Albert Hartman, 1944; Mrs. U. J. Shively, 1944; Defoe Leedy, 1944; Clarence Cripe, 1945; G. L. Maus, 1946.

DISTRICT MISSION BOARD

C. G. Wolf, Treas., 1943; W. I. Duker, 1944; C. C. Grisso, 1945.

MINISTERIAL EXAMINING BOARD

G. L. Maus; Claud Studebaker; J. M. Bowman

ASHLAND COLLEGE TRUSTEES

C. G. Wolf; Dr. J. Raymond Schutz

NATIONAL CONFERENCE EXECUTIVE COMMITTEE

H. H. Rowsey and A. E. Whitted

MEALS SERVED AT THE HOTEL

ON TO SHIPSHEWANA

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TANK CARS HAUL BEER AND WINE

People living in homes equipped with oil burners will get what comfort they can from the statement of Ray Tucker in his syndicated column, "News Behind the News," which appeared during the recent winter and reads in part as follows:

"Nothing Else Matters"

"Continued use of key transportation facilities by wine and beer interests has precipitated severe criticism among Administration insiders and on Capitol Hill. For some reason Joseph B. Eastman, Jr. has been unable to check the grape magnates or the big brewers.

"Regardless of the shortage of oil and gasoline on the Atlantic seaboard, several hundred tank cars which could carry more important commodities arrive in this area weekly with full cargoes of the fermented stuff. The industry has turned over about 50 per cent of its normal shipping equipment, but it is thought here that sacrifice should be total until the scarcity of fuel is relieved by the coming of milder weather.

"Prohibitionists have seized on this issue to renew demands for nation-wide dryness. It is not a question of white-ribbonism at all—merely a common sense problem of revising methods of distribution. But unless these and similar evils connected with the trade are remedied quickly John Barleycorn may be sent to a concentration camp."

The same situation applies to the transportation of food, which experts say may be even harder to get before the year is over. When facing cold homes next winter and a shortage of food necessary to proper nourishment, an enraged public can be expected to demand that all shipping facilities be reserved for those commodies that really count. John Barleycorn cannot be interned any too soon for the nation's welfare. Early passage of the Bryson bill (H.R.2082) will do the trick.

—From National Civic League Bulletin.

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OHIO PASTORS AND CHURCHES

PLEASE NOTE

This is a reminder that your report of Points Gained in the Five Year Program of the Ohio District are due in the hands of the Secretary of the Conference, Rev. E. M. Riddle, 1033 East Main Street, Louisville, Ohio, by the 10th of June. Please be prompt in sending this report in as you have been sending in your regular statistical report.

Of course you will remember that this report does not take in a full year of your work, since the Five Year Program did not take effect until after the beginning of the new conference year. However, make the full report, adjusting your figures to conform to the best of your knowledge to the points of the program.

Remember, this means that you will have to be sending in your report almost immediately after receiving this copy of The Evangelist.

DO IT NOW!

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 20, 1943

"WHAT PROTESTANT CHRISTIANITY STANDS FOR"

Rom. 1:17; 2 Tim. 3:15-17; 1 Pet. 2:5

For The Leader

Protestant Christianity was originally to mean that group of believers in Christ that protested the ritualistic formalism and salvation by works emphasis placed on Christians of an early day. Because these pious souls protested these beliefs on the grounds that salvation was by faith, they were called Protestants. We need not go far today in so called protestantism to find the original principles of this faith have been covered over, or forgotten entirely. There is much in today's Protestantism that doesn't protest anything.

But the basic principles of our faith are still at hand. These form the basis of our study tonight.

QUESTIONS ON THE TOPIC

1. Who were some of the founders of protestant churches?
2. Name the founders of our own Brethren Church.
3. Explain how that the Bible is the chief authority for faith and practice in our Church.
4. How can we increase the purity of daily living on the part of the people of our Church?

DISCUSSION

1. PROTESTANT CHRISTIANITY STANDS FOR SALVATION THROUGH THE BLOOD OF CHRIST. The Philippian jailor asked Paul, "What must I do to be saved?" Paul answered, "Believe on the Lord Jesus Christ, and thou shalt be saved." This did not mean a mere knowledge of Christ, nor does it merely mean making Him a master of our lives. It means absolute faith in the power of His Blood to save us from the power of sin. It means resting on the merits of His life-blood atonement for our sins. The Holy Word says, "Without the shedding of blood there is no remission of sins." Original Protestantism protested the shallow thoughts of ministers and laymen who minimized this cardinal truth by placing emphasis on works and a good life rather than sincere acceptance of Christ. Today we, of the Brethren Church, must be positive in our assertions that salvation constitutes a personal belief in Christ as the Son of God, in His atoning death, and an acceptance of Him as Savior. Real protestant Christianity believes this.

2. PROTESTANT CHRISTIANITY STANDS FOR AN ORDERLY WALK. When into Christ we have come, we are new creatures. Therefore we are to live lives separate and apart from the worldly. Our coming to Christ must make a difference, or the outside world will never know it. We must learn that there is a difference between us and the unconverted of the world. A difference which commands that we live different lives. Pleasures of sin, amusements, literature, conversation, habits, and friends must show that we have been under the Blood of Christ.

Protestant Christianity protests the indulgenses of sin. We must have definite convictions against the things of the world. We may not think a thing is sin, and our own thoughts may lead us to believe that there is no harm in doing certain things. Yet if we were to look at it from what God says in the Bible perhaps our attitude would change. The Bible is our authority for our daily walk. We are too lax today in letting our Church people do mostly as they please. This is not the fault of the church so much as it is the fault of the people themselves, who, by lack of study of the Word, have lost their convictions against such things. The majority of Church members, if they would read the Bible sincerely, would repent in "sack cloth and ashes" for the things which they have been doing. Let us as young people take a definite stand against the sins of evil living, and stand firm for the conditions of an orderly walk as taught in the word of God. For this is what Protestant Christianity stands for.

3. PROTESTANT CHRISTIANITY STANDS FOR THE TRINITY. Common in many circles today are beliefs that Christ was never divine, that the Spirit is some unknown presence, and that God is one person without the Son or the Spirit. Protestant Christianity believes and affirms the Doctrine of the Trinity—God, the Father, God, the Son, and God the Holy Spirit. It believes that they are Three in One and One in Three. It believes that Christ, the Son, is Pre-existent with the Father, and that He assumed the body of human flesh and became the sacrifice for sin. It believes that the Spirit, being the third person of the God-Head is the driving and convicting power of today's Christian evangelism. We cannot in any way tamper with the Eternalness of God, the Deity of Christ, or the Personality of the Spirit, without endangering our very right to call ourselves members of the Protestant Christian faith.

The Scriptures recognize the three distinct personalities of the God-Head as well as uniting them in one all-powerful, all-knowing, trinity known as God. It is well for us to keep in mind the marvelous attributes of our God as we endeavor each day to live and serve and honor Him who died for us.

4. PROTESTANT CHRISTIANITY STANDS FOR A LIFE OF SERVICE. James says that "Faith without works is dead." The very possession of salvation is at once a commission to devote a life of service and loyalty to the One who has made our salvation possible. We do owe Christ a life of service, but because we love Him we shall want to serve Him. A weak point in many Christian lives is that too often we desire to take the salvation offered, but do not love Christ enough to want to serve Him. We can never pay the debt we owe Christ for what He has done for us, and our work for Him should not be done in the spirit of trying to repay Him. But, it is our duty to serve Him full-heartedly, and sincerely, that others might learn to know Him and accept Him. It is an act of love and voluntary will on our part. One thing stands out, though, that if we are truly grateful for what He has done for us, we will want to serve Him. That is the test for every Christian! It is the test of true protestantism. How are we measuring up to the test?

5. PROTESTANT CHRISTIANITY STANDS FOR THE IMMINENT RETURN OF THE LORD FOR HIS OWN. From the time of the early disciples, true Christians have looked and longed for the return of the Lord for His own. True Christians are bought with the price of Blood and thus become possessions of Christ. Their welfare is His first consideration. So He has promised them eternal residence in a prepared place—heaven. He has given them the assurance that one generation of believers shall "not taste of death," but shall be caught up in the air. It is the duty of every Christian to watch and work for the coming of the Lord. He will come in a troubled moment in this old world and snatch away those who "watch and wait," later to return with the

(Continued on Page 14)



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

THE DAFFODILS GO A-VISITING

By Lucy Meacham Thruston—F. C. C.

Bare knees deep in the soil knelt Betsy. Carefully she parted the long green leaves which were like shields above paling buds and calculated how long it would be before those buds were wide open like yellow mounted trumpets blowing spring, Easter joy. And when those trumpets were really shouting, wide-mouthed and loud, carrying a word of love, to whom should they go? There was grandma who really loved daffodils and every spring told her over and over how they had "gotten loose" out of the yard and gone clean down the flat stretch to the "front gate" a quarter of a mile away. But that was the old home in Virginia. Here at Betsy's—and grandma lived not far away—was this carefully tended plot, dipping to the South, shouting out its spring word first of all the many flowers in the garden.

Carrie was watching her flowers too, but she would be ahead of Carrie. "O—oe!" she called to Carrie across the fence, "just two more days and they'll be out." Carrie knew that that meant Betsy's flowers would be out for Easter.

"Well, mine won't be out for a week," groaned Carrie and she came around through the gate and stood there beside Betsy. Carrie looked jealous and cross, her words were cross too. "No use kneeling there and getting yourself all dirtied up. S'pose you say your prayers to 'em every morning."

"Em!" But Betsy knew that was what it amounted to. Every morning for the last week she had hopped out of doors and knelt down by that flower bed while the sun was just shining on it good and strong. She went skipping back into the house singing to herself a line she made up about spring and flowers and joy. But the next morning she neither skipped or sang. The long slim leaves shielded not a single flower, the flowers had been cut close to the ground and on that ground Betsy did not kneel—she flung herself down and cried.

"What on earth is the matter?" Carrie ran out at the howl.

"You did this, Carrie Rowe, you cut my flowers. They're gone, every last one of them. You did it."

"Me?" Carrie gasped, "You're crazy. I'm going home; and I'm never coming here again," she flung back from the white picket gate.

Betsy's eyes were red all that day, sometimes they were not only red, tears were coming out of them. Maybe if she went to see grandma—grandma was always so comforting. But before Betsy could say a word she caught sight of something by grandma's elbow. Daffodils, her daffodils, she'd know them anywhere.

"Somebody sent 'em," said grandma complacently, "we found 'em on the step this morning. They're lovely. I think I'll send 'em to Kate. Kate has the grippe, there's lots of it about. Won't you take 'em to her?" Betsy's heart tightened up, harder than those buds had looked when she first watched them coming out. But she took them.

"Land's sake," cried Lindy, Miss Kate's cook, when she took them out of Betsy's hand, "these is pretty. Bet you Miss Kate sends 'em on to somebody else. Better come inside, Miss Betsy, looks like a squall of rain." But Betsy only wanted to go home and moan to herself.

The rain did come, slanting down, a spring squall, soon over. But Betsy got wet and she had rolled in that damp soil when she had found her flowers gone and there was grippe about. She waked up in the night hot and dry, and heard her mother say in the morning, "running a 102 temperature. I'm sending for Dr. Sharpe."

That meant Easter in bed. Easter morning was beautiful, and before breakfast came the first rap on Betsy's front door. Carrie's mother had sent a breakfast to the sick girl and Carrie herself was bringing it. The second rap brought in a basket of gay-colored eggs, the next—well that was flowers. Betsy had first to laugh, then to gasp. They were her own daffodils. . . . there was a queer ripple of their frilly edges. These flowers had been the rounds of the sick. But who had cut them? Grandma gave the only clue.

"Lindy's boy came in here this morning, looked all around so queer. 'Why, Miss May,' he said 'ain't nobody sent you no Easter flowers?' You know I do sort of look out for him, but looks like he never can do enough for me." But Betsy lay silent. Inside of herself she was adding another line to the first one she had crooned. "Easter is for promise, Easter is for peace, and Easter is for goodwill, may goodwill never cease."—Selected.

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

1. The Bible speaks definitely, positively and finally on truth that pertains to life and Godliness.
2. Thy Word is TRUTH.
3. The gift of God is Eternal Life.
4. If we always have faith, and hope, and love,
   Our reward is sure in heaven above.
5. Forget self—serve others.
6. An Upright man can never be a Downright failure.
7. For success try—Aspiration, Inspiration and Perspiration.
8. Slake your thirst with the Water of Life.
9. Useful occupation is an antidote for sorrow.
10. Habit determines conduct and character.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 25

"On The Move"

We are saved by faith. FAITH is a MOVING PRINCIPLE OF ACTION. Still water becomes stagnant. An idle spiritual life will soon die. The keynote of a happy walk with God is FAITH, a vital, living, active faith in God. Spiritual dignity is always found where faith in God and His word is vigorous.

As Abram walked by faith, Hebrews 11:9, so the Christian of today must walk by faith, Philippians 3:20. Either he is on the march or he is out of line.

1. **The Christian walk** is a walk of entire separation, from the old life of sin. Genesis 12:1; Joshua 24:2; Compare 2 Corinthians 6:14-18; 1 John 2:15-17; James 4:4.

2. A walk of dedication to the Lord and things of the new life in Him. Genesis 12:1-4; compare Romans 6:11-12; 12:1, 2; Philippians 1:21.

3. A walk in which the Lord's will is supreme and in which His interests predominate. Genesis 13:8-15; Compare Prov. 3:5, 6; Matthew 6:33; 1 Cor. 7:20; 12:28.

4. A walk in which we look to God only for rewards for service. Genesis 14:22-15:1; Compare 1 Corinthians 9:15-18; 1 Peter 5:2-4; Galatians 6:9; 2 Corinthians 5:10.

5. A walk in which we move forward believing God in the face of utter human impossibilities. Genesis 15:2-6; Compare Romans 4:17-22; Acts 27:25.

6. A walk in which we find our all in Him and walk before Him with sincerity of purpose and uprightness of life. Genesis 17:1-3; Compare 2 Corinthians 1:1-12; Philippians 1:10.

7. A walk in which we are willing to give up all, even the dearest things of life, for the Lord, believing that He is able, through the resurrection, to make good His promises. Hebrews 11:17-19. Compare Acts 20:24; Romans 12:1; Philippians 2:17.

Laid to Rest

WRAY—Charles Ervin Wray, a Charter Member of the Center Chapel Brethren Church, Indiana, was called suddenly to his reward by a heart attack, on May 19, 1943, at the age of 57 years.

He was born in Kansas on September 25, 1885, but came to Indiana as a youth. In 1918 he was married to Elma Gray, who departed this life in 1940.

Left to mourn the loss of a beloved father are two sons—Charles Louis, of Wabash, Indiana, who is married and is the father of the only grandchild, Lougene, and Glenn Elbert, in his country's service, stationed at the Peru Naval Base; and four daughters, all at home, Emma Louise, Wilda Mae, Opal Catherine and Charlene Elma. One brother, Homer of New Haven, Indiana; two sisters, Mrs. Harry Bruck, of Salem, Indiana, and Mrs. Grover Deal of Peru, Indiana.

Brother Charley was a faithful deacon of the Center Chapel Church, having held that office since 1908. He was truly one of God's saints. His last audible words were uttered in prayer, "Help, Lord Jesus."

He was laid to rest beside the remains of his companion in the Chili, Indiana, cemetery. The writer officiated, assisted by Rev. Harley Zumbaugh, the pastor of the Center Chapel Church. An overflow audience paid their last respects to him.

May God bless the children and raise up others to carry on His work.

Arthur H. Tinkle.

CHRISTIAN ENDEAVOR TOPICS

(Continued from Page 12)

power to defeat the powers of evil and sin. We are not to prepare this world for His coming. We are to prepare our hearts to meet Him. We are to work with the unsaved that they might know Him too. "Let us labor for the Master from the dawn to setting sun," and then "When the roll is called up yonder, we'll be there." This is the duty, this is the hope of protestant Christianity.

BIBLE QUIZ

1. What is the foundation of the Church? 1 Cor. 3:11.

2. What is the way of salvation? Hebrews 9:22; Hebrews 9:12; Acts 4:12; Romans 10:9-11.

COMMUNION NOTICE

The Spring Communion Service of the Burlington, Indiana, Brethren Church will be held on Monday evening, June 7th, at 8:00 o'clock.

The usual invitation is cordially extended to visiting Brethren.

W. R. Deeter, Minister.

ANNOUNCING CAMP JUNIATA FOR 1943

YOUNG PEOPLE'S CAMP

June 29 to July 9

JUNIOR-INTERMEDIATE CAMP

July 3 to July 9

The Brethren Sunday School Board, Pennsylvania District is planning for you

We Invite You to plan to attend

Tell Your Friends

Help work up a good reprsentation from your church

WALTER WERTZ, President
VERA LAUGHLIN, Vice President
N. V. LEATHERMAN, Secretary



News From Our Churches

LOST CREEK, KENTUCKY

We have not written oftener for our Evangelist readers because we have been so very, very busy that we did not get done some of the things that should have been taken care of. But we are very glad to tell you that our God has been very faithful, and it is because of His faithfulness that things have come along as well as they have.

Has the war situation affected your work? Yes, much. Has the war situation darkened the prospects for the future of the work any? Our reply is NO! The future is just as bright as the promises of God and the only thing we know to do

because of that is to "Go forward." The war situation has cut down attendance here at Lost Creek, especially. It has taken away some of our most faithful Sunday School officers and teachers, and of course this we feel keenly. But it does not deter. After the war, if our Lord tarry, we look for the most of them back.

The school year closed with good programs, and a good attendance through the year. Only one pupil in the school this year did not accept Christ as Savior. Then another outstanding thing is that the school year closed with all obligations paid in full, in spite of higher prices for things. The price of coal this year was almost doubled on us, and that amounted to much when we see that the Institution burns around 100 tons a year. This has all been due to the faithfulness of our Lord in answer to prayer.

One of the outstanding events of the school year was the visit of the Men's Gospel Team from Ashland College and Seminary. They were: Archie Martin, Captain; Fels Lam, Galen Maus and Bill Solomon. The "Boys" gave splendid Gospel messages, and conversions and reconsecrations resulted, and a splendid uplift followed their visit. The fine clean lives of these young Brethren had a very helpful influence on the student body here. They saw so much Christianity in their lives, and there was a unanimous bid for their return next year.

Another outstanding event of the school year was the establishing of two scholarships by Major James H. Stacey, D. C., of Camp Sutton, N. C., formerly of Jackson, Kentucky. "Jim" was born and reared above us here on Troublesome Creek, and as a school boy played ball on the Riverside Campus. He fitted himself for the dentistry and practiced here in Jackson till the war came on. In his first letter he wrote enclosing his first remittance, he stated that he was laying aside his tithe and would send it to Riverside monthly, for some children of the Mountains who might not otherwise get an education. Well, this came as a most happy surprise from one of our local folks, and we thanked the Lord for it.

But while we do have much to praise the Lord for, there is still a real burden on our hearts. Our burden is that Brethren young folks do not volunteer for this work, or work of this nature. We wonder what they are afraid of. Certainly there are young folks in the Brethren Church that are qualified. Is it fear that the Lord will fail the work?

May I give you this: A couple of years ago one of our workers stayed through the summer months when there was no school, and no income through that channel. We were also keeping some orphan children that summer, as we are this summer—five of them. This worker came to us and asked how we were going to live this summer? Well, everybody lived all right and did not miss a single meal. God has been supporting this work for the past twelve years and what He has done He can continue to do—can He not if we are true and faithful? Is it possible that there are no Brethren young folks who will actually take God at His word and step out in faith in that Word that He will supply their every need? Phil. 4:19. We are sure that things would be better if we had all Brethren workers all of the same doctrinal faith. WE LONG SO MUCH FOR THIS.

We need now a high school teacher, and a husband and wife, or an elderly woman to care for the Wheeler Home where the boys stay. We know the salary will not be large, as salaries go, but do believe eternal rewards will be great. Will you join us in prayer that there may be some Brethren folks, qualified, who will step forth and say, "Lord, here am I, send me"?

G. E. Drushal.

TRAVEL FLASHES

Huntington, Indiana

I want to criticize myself first, for using such a title. It might augur that I am unpatriotic; but it is simply a lifetime general title I have used not indication that I travel so much. I have no desire to be in any shortest sense disloyal to my country; and I am sure that my work is backing morale both to the young men who must go and their folks who must stay. I do travel from place to place because of the extra convenience of the car and by missing one meeting occasionally, I get by with my A and B coupons.

Meeting House

Our beautiful church here deserves a mention. We have one of the most commodious and adaptable buildings here for our need in our Brotherhood. Just now, plenty of room for all occasions, and beautiful inside and out. This congregation has many reasons to be kind and generous to their pastor, handy with the tools of builders, for he found this house decaying and ungainly. It is now all pointed up as to the falling tower, new cement steps, entire inside cleaned and repainted. It is a more decorous building than many of our older and larger churches. They can well say with David of old: "Out of my poverty, have I dont this.' 'Few pastors would have equaled Oberholtzer in this. It is well-located and has a proven ability to live and take shocks that would have killed a less patient and devoted people.

It was a three-week's effort, proving again my contention that less time will not do all that needs to be done in most churches. In two of my meetings this year, it was the third week that proved the value of faith and works. At the end of the first week, I had begun to doubt the possibility of doing anything worth while. I guess it shocked the members that I should thus express myself. But the second week, we began to gather a bit of momentum and again, it seemed, made some definite gains. We had reaped a small harvest and it took great faith to continue; but it was a unanimous vote to go on into the third week when new plans to create interest were divulged. So, on we advanced.

Several things encouraged us: (1) The wide publicity of the newspaper accounts of our progress and of the excerpts of my sermons published in the Herald-Press every day until preachers and laity were telling our workers of their interest thus created. (2) The unstinted cooperation of the Churches of the Brethren of the city and surrounding country. In three different meetings they gave us half or more of our audience. In each of them we had seven Brethren preachers and in another, some from other denominations. It was a most inspiring and encouraging feature. All of the preachers brought fraternal greetings and other assistance. (3) The regular attendance of some unconverted friends who were worth staying, working and praying for. We rose to the challenge and the Lord came to our relief. (4) The floods. "All things work together for good to them that love the Lord;" the floods came and the week was cloudy. Women could not "clean house," farmers could not farm, gardeners could not garden. Now some of our "shift prospects" (in the mills) could not come and others took their place. It is a hectic thing to keep a regular crowd in the cities these days. Also, it takes a good deal of the pounding of the gospel hammer these days to make a whole-gospel convert. But the Lord triumphed over all obstacles.

The Victory

At two P. M. of the fourth Sunday, we were still defeated as to our larger hopes. Yet, the water was warmed in the

haptistry for possible baptism. We knew the spirit was at work. After dinner the pastor took one course, the evangelist another. Returning after an hour we had the promise of two pairs, two husbands and their wives and a baby for consecration. Then our faith rose and at the baptismal hour, we had seven; three pairs and the other, the Sunday School Superintendent—all fine, clean people about the age of thirty —two of them College graduates and active teachers. Praise the Lord, he was not yet done. At the evening communion service, we baptized and confirmed these seven (two others had been baptized before), consecrated three children, anointed two sisters, and all observed the communion that same day together. What a climax and a reward of faith!

Now What?

Well, we (pastors and evangelist) lived like kings on the donations and generosity of this small group for three weeks. We worked like soldiers going and resting between efforts, neglecting all else, than the strengthening of the church and the recruiting of the number of saved ones. One of the laments of all informed people of our groups is that division came here and a small number of former members are worshipping separately in a deserted Bus Station. Good people creating schism. Too bad! Another lament that I have always remembered was that former members of our churches elsewhere did not affiliate or remain with our people here. They would have been pillars and would have saved us much loss and sorrow here. Now, they have been replaced, we hope, by others who have grown up here and can become pillars. Pray that it shall be so.

Pastor Oberholtzer is loved and respected by his people and few are more devoted and patient and sacrificing for our Cause. He must deserve and receive much credit for our present solidarity here. Not one criticism did I hear from a single member. That's almost a record. The offering was a sweet surprise. It would put most of our churches to shame from a percentage basis. Where did it come from? Working girls (the most devoted and faithful I have seen in a long time), factory men and women who shared bountifully. No great gifts; just many doing their best—not their bit.

Please keep this people on your prayer-list that it may be molded into the working unit we have labored for here for a quarter of a century.

Charles A. Bame.

EVANGELISTIC GOSPEL ECHOES

Charles A. Bame

(From The Huntington, Indiana, Herald-Press)

On the Dunker Interpretation

"The Dunker position with regard to the word of God—the Bible—is and always has been, that it is safe to obey it. We have not been commanded to analyze it, explain it, mystify it or to split hairs concerning it, but to preach and obey it. Every example of the Bible is to substantiate that great and abiding truth. None of us agree one hundred per cent about anything the least bit profound. Why try when simple obedience to the written word assures a "well-done" from our master, the great judge of all, at the end of the journey?"

On the Conversion of An Ethiopian

"Many people in our churches forget," Dr. Bame said, "that one of the earliest converts was doubtless of the dark race—a high ranking treasurer of the queen of Ethiopia. He was reading a portion of Scripture on his return from Jerusalem where he had gone to worship, doubtless a proselyte Jew, and God performed more miracles to get this man out of darkness and his lost condition by putting beside him, the evangelist Philip, who knew his book, did his work, and got his convert baptized. Blessed is the people who have such a preacher and leader."

On Infidels

Few Infidels Appear at Special Service

"Infidel Night did not bring many infidels to our services," said Dr. Charles A. Bame, Wednesday night at the First Brethren church. "It seems that there are none or that they are afraid of losing their infidelity: and they would if they would stop, look and listen, for God has three roads leading to himself, nature, conscience and the Bible. Either road will take him out of his infidelity and he is lost as long as he does not try to get out of the wrong road.

"Anyway, what does infidelity get for anyone or what does it do but break up and tear down? Infidelity is unfaithfulness to friends, companions, neighbors. It is negative, not constructive. It teaches no worship, has no God, no Protector, revelator or Guide. Only by following the leads of nature and conscience and then accepting the salvation provided by Jesus Christ can the infidel find his proper place in a needy world taxed to the limit by all of his kind."

On the Judgments

"It is all wrong to sing 'When the saint and the sinner shall be parted right and left, for there is no such representation in the Bible. Judgments differ as to time and purpose and place. The Christian judges himself and 'shall not be judged,' but 'rewarded according to his works.' Some will have no rewards at all for their service for the Lord is nil; it is all burned up 'yet he shall be saved, yet so as by fire.' 'By the skin of his teeth' to use a street phrase.

"The wicked dead will be resurrected a thousand years after the righteous and will be deprived of that happy era on the earth known as the millenium, by being in torments. Literal fire or not, it will be torment, that we know well. It should inspire all to work for the life eternal, just for the happiness of living apart from torment for that long, long period."

On The Pleasures of Sin

"Vice is a monster of such frightful mien as to be hated, needs but to be seen. But seen too oft, familiar with her face, we first endure, then pity, then embrace." So said a wise author a long time ago. It is true. Anyone can see it unless they are blind. Look around you."

"The pleasures of sin leave a stain. Character lost is almost irrecoverable. God can forgive and will; not too certainly, nor too frankly do men forgive. Sin leaves its scars; they are impressed for time and eternity. Also, they leave a sting. Judas thought 30 pieces of silver rang nicely until he was awakened to his folly and then it fell like lead on the floor as he cast them down crying 'I have betrayed innocent blood.'

"The pleasures of sin demand repetition. It amounts to habit that binds like the withes with which they bound Samson. The gambler keeps on gambling, the sot souses deeper in his drinks, the dancer awakes too late, only to discover her losses, in many cases, she awakes a harlot. Deceitful and deceptive and dangerous are all kinds and types of sin. Jesus only can cure it."

* * * *

"Moses was far-sighted. Far-sightedness is faith in realization. The pleasures of sin are short-lived. The average age of the harlot is seven years, of the drinker of liquor less than ten years. Other indulgences shorten the years in proportion."

The BRETHREN EVANGELIST

Vol. LXV, No. 24 June 12, 1943

THE CHRIST

* * *

A Man of sorrows he, and Guest of grief
Who walked in quiet on life's humble ways
And suffered all the slurs and dull dismays
Which crush on mighty souls. His day was brief—
A sudden splendor reft with storm. Belief
On him grew dim, though great hearts walked through haze
Of doubt and fogs of death with shouts of praise
And knew him glorious and acclaimed him Chief.
But now he stands, strange, uncompanioned, vast,
Tall as all solemn, purpling mountains are,
The white majestic centuries crumbling waste.
The blood-sweat travail of his soul is past:
He hath throned love and wrought redemption far;
And who "believeth on him shall not haste."

—William A. Quayle.

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INTERESTING ITEMS

BROTHER A. E. WHITTED, PASTOR OF THE ARDMORE, Indiana, Brethren Church, reports that he is in the midst of a Vacation Bible School which has an enrollment of about seventy, with ages ranging from five to sixteen years. He also reports that the Sunday School is going nicely and that there will be a good offering for Educational Day.

WE NOTE FROM THE WARSAW, INDIANA, bulletin of May 23rd that the Warsaw Laymen had a fine meeting on Wednesday evening, May 19th. At that meeting Brother Howard Hile was elected president of the Laymen's Association. Also Brother R. F. Porte, pastor of the church, reports a fine Mission Offering and a good balance in the church's treasury.

Why not have a report of this laymen's meeting for the Laymen's column in **The Evangelist?**

WE GLEAN FROM THE MILLEDGEVILLE, ILLINOIS, bulletin that the Children's Day program is to be presented at that church on Sunday, June 13th. Also a Vesper Service for the High School Seniors was held at the Milledgeville Church on Sunday, May 23rd.

It is a real privilege for every church to do something for both its young people and children.

THE PARK STREET BRETHREN CHURCH, of Ashland, is joining with the other churches in the conducting of a two weeks Vacation Bible School, beginning Monday, June 14th and continuing through the 25th. Four schools will be held over the city, two in public school buildings and two in down town churches. This is an experiment to see which of the two places will be the more satisfactory, school building or church. The experiment, which is being watched very closely by the members of the Ministerial Association, which sponsors the schools, and the results will be tabulated with much interest.

A MARKED COPY OF THE VINCO, PA., ANNIVERSARY bulletin was sent us by Brother Gilmer and we are glad to pass on to the **Evangelist** readers the good news. The Morning Sunday School Attendance was 214 as compared to 225 one year ago. Brother Gilmer adds this parenthetical comment, "Not bad for wartime." The evening service was attended by 250 people. We were interested in this notation in the evening program which said "Blackout came on here and we continued with prayer and praise until the lights came on." This, fortunately, came as the congregation was engaging in the closing prayer period of the service. At the top of the insert, which we told you about a few weeks ago, called "Servicegrams," we find the following statement written by the pastor: "We have 33 boys on our mailing list. Some organization remembers the boys each month with a gift." In a comment on this particular work, one of the boys writes in a letter, "You folks certainly are doing a wonderful job of keeping up the soldier's morale." More power to you, Vinco!

TWO VERY FINE WELL PLANNED BULLETINS from the Uniontown-Highland, Pa., circuit of Brethren Churches, Brother Dyoll Belote, pastor, came to our desk a few days ago. Brother Belote surely leaves nothing to be desired in the "news" he places in his bulletins. They are of particular interest to each of the congregations. We particularly note this statement on the front of the bulletin: "At present some 80% of our young people are in the army or defense work, and the rest are affected as to their attendance by the war. C. E. is suspended for the duration." We realize that every church has the same problem.



EDITORIALS

"WHEN YOUR KNEES KNOCK—KNEEL"

Such a slogan on a bulletin board should make each one that reads it stop short and meditate. After all short, snappy phrases or sentences that appear on bulletin boards are put there exactly for that purpose. If they fail to accomplish this aim, they in no way become of value either to the one who places them there or to those who take the time to read.

The slogan which stands at the head of this column is one that should lead us into pretty deep water. For there is a mingling of "fear" and "hope" and "trust" in this phrase that should lead one to the most sacred of all places—the prayer chamber. While circumstances may be such that there be no time to seek the seclusion of a closed door or a prayer closet, nevertheless the fact of the need and the desire for answered prayer makes even the wide open spaces a prayer retreat in the presence of a prayer-hearing and a prayer-answering God.

Not one of us but has, at some time or other, found himself in a place where a "fear" or "dread" has come to take possession of him. Not one but has met obstacles that were seemingly insurmountable, and, which caused, at least symbolically, a "knocking of the knees" in the face of problems which, at the time, seemed incapable of solution. It is under these circumstances that we realize our extreme need of Divine guidance, and we are literally driven to our knees in prayer and supplication.

But just why should we "fear" and permit the "knees to knock" when we have such a God who is both friend and advocate? Why should we become "faint" in the presence of dangers, either real or fancied? For that is exactly what the "knocking of the knees" means—becoming faint to the point of collapse. We have a God who is a "very present help in time of trouble." And we should remember that we are told "not to be weary in well doing, for in due season we shall reap *if we faint not*."

And we should not wait until we reach the extremity of our lives, at a time when we are so faint that our need makes our "knees knock", before we come to the place of prayer. It should be an everyday habit, a habit that would keep us so close to God that at any time, even any moment of the day or night, we should be in that close and intimate fellowship that needs no searching and that makes for a constant companionship with our Almighty friend and protector that takes away all fear.

In this present day, when stress and trial are so much upon each of us, it seems easy to make our way to our Father and bring our innermost thoughts and petitions before Him. It is easy to kneel in His presence, even in the midst of the throng, and lift our voices unto Him. But some day, we pray God it may be soon, the present stress will be abated and then what will be our attitude? With the incentive for "fear" gone, will we take our problems to the Lord? Or will we be like the small boy who, when he was asked if he said his prayers at night or in the morning, answered, "Why, at night, of course!" When asked why not in the morning, this was his answer, "Why, there ain't nothin' to be afraid of when it's daylight."

Beneath the poster which carried the words of our subject, "When Your Knees Knock—Kneel", were several scriptural passages which should undoubtedly be added to this thought. They are as follows:

"Commit your way unto the Lord." Psalm 37:3.

"In all thy ways acknowledge him and he shall direct thy paths."

"Except the Lord keep the city the watchman waketh in vain." Psalm 127:1.

Then this final admonition came: "If God be your partner, make your plans large."

There is a little poem entitled "Prayer", by Rena Stotenburgh Travais, that seems to fit into this thought very well. Here it is:

Give us the peace that lies within the heart
Though war may rage like storm, o'er all the land.
The peace of one who bade the waves be stilled
And o'er whose manger bed an angel band
Sang: Peace on earth. With conflict all about
Send now the peace man cannot live without.

Give us the peace of those who trust in thee,
Our lives, stormtossed, are sinking in despair;
Our courage fails us, and we cannot see
A lifting of the burden that we bear.
False panaceas have been all in vain;
Give us thy inner peace, to keep us sane.

F. C. V.

Real joy comes not from ease or riches, or from the praise of men, but from doing something worthwhile.—Dr. Wilfred Grenfell.



GETTING ACQUAINTED WITH GOD

Rev. W. R. Deeter

In meditating upon the thought of God, immediately comes into my mind some of the teachings received during my College days of some twenty years ago that, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Another, "As the hart panteth after the water-brook, so my soul thirsteth after Thee, O God." Another, "God is a Spirit, who in holy love, creates, sustains and orders all."

It is not my purpose to go into the "theology" of this theme, but to humbly give some suggestions, illustrations and examples of how we can become acquainted with God, as others have in the past.

God revealed himself in times past to priests, prophets, and "fathers" of the church, though he did not communicate his will all at once, or by one man, but part at one time, and part at another—in "divers manners,"—angels, visions, word of mouth; then at last through His Son, confirming, enforcing, fulfilling what had been said before.

So we must assume that God IS.

We must believe in the existence of God. "He that cometh to God must believe that he is." That is the first step in getting acquainted with Him. The Bible assumes, that there is a God. It is a part of wisdom to assert that God is. John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God." Again he says, "We shall see him as he is." 1 John 3:2.

All through the centuries God has tried to reveal himself to men, without breaking down his reserve, or forcing his presence upon human senses, and thus endangering human freedom. He speaks to souls whose spiritual senses are alive to His presence, now and always.

One of the best illustrations of how a man can become acquainted with God, is the story of the manner in which God revealed himself to Elijah, the prophet, in a terrific thunderstorm on Mt. Sinai, after he had fled into the wilderness to escape the furious vengeance of the wicked queen Jezebel, one of the most evil women of history. Elijah was a hero. He had dared to denounce King Ahab for his sins. He had dared to champion the cause of Jehovah, alone, before an unfriendly people, and in a test of faith with the prophets of Baal. He won his single-handed combat. God revealed His power to the people, when monotheism had almost died out in Israel. Sometimes it takes earthquakes and thunder to shock our deaf natures into the mood to listen to our God and become acquainted with Him. So when Elijah knew God had not forsaken him, he forgot Jezebel and was ready to listen to Jehovah. Elijah's crisis passed. His faith saved him.

Yes, God can and does reveal himself to the hearts of willing men who have the faith sense to discern Him.

There is no question that in these war-time days, under the stress of awful crises, many men, not especially pious heretofore, are finding a new and vivid experience of God. It is not that God is any nearer, but in days of material prosperity, we easily forget God. But now the day of supreme need is upon the world, and among many nations men are becoming aware of Him.

Speaking of NEEDS—many are supplied when we get acquainted with God. "My God shall supply all our need, according to His riches in glory, as it is in Christ Jesus."

Every believer is a bundle of needs. He has needs physical. No creature seems to have so many constantly, recurring needs. He has needs social. Life can only develop itself by clinging to other forms of life. Our affections need objects about which to twine if we would develop strength and beauty. Such words as father, mother, friend, brother, represent the needs of our social nature. He has needs mental. The mind in its best state is like the garden of Eden; but uncultivated it is like the wilderness which brings forth thorns. It needs teachers, books, culture. Man has moral and spiritual needs also. He is a sinner. These words are enough to express his utter poverty. He needs nothing less than God's great Salvation. But salvation does not end all his needs. Even as a redeemed soul a man's needs are many and constantly recurring.

Getting acquainted with God is ever revealing

The believer soon learns he needs frequent forgiveness and a constant renewal of spiritual life. The believer is a traveler journeying across the desert of this world, rough, arid, barren, and with enemies on every hand. How great then his need.

The believer is a voyager, trying to cross the rough and boisterous ocean of life. There are waves of distress, billows of trouble, storms of adversity, shoals of danger, quicksands of error and rocks of destruction he has to encounter. What will be the fate of his poor bark if he have not the breezes of divine influence to waft him; the anchor of hope to steady him; the compass divine to direct him; the voice of the Captain to cheer him, and the hand of the Pilot to guide him safely to the haven of everlasting peace?

The believer is a racer, trying to reach the goal of glory. Earthly weights and cares threaten to cast him down. A thousand voices call to him from every side. How liable he is to faint and tire, and, therefore, how great is his need of being acquainted with God.

The believer is a soldier, trying to win the victor's crown. His foes are legion in number and very strong, for he wrestles not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places. Surely Omnipotence can uphold us in our battle with spiritual foes. The agent is God, an ever present help. Paul is positive this source will never fail.

On the merchant's desk is a "Want Book," so he will know when to replenish his supplies. How comforting to know that God has a "supply book" which exactly meets our want book. His promises, providences and divine visitation combine to meet the necessities of all his people. The supply will be through the medium of Christ. He is the channel of communication of God's blessings by virtue of his atonement. All the riches of God's grace and the rapture and splendor of an eternal heaven are to be given through Christ.

Many years ago an aged and ragged man wandered into a western settlement, asking for food and shelter. Round his neck was a ribbon, from which hung a small, soiled pouch. It was given him in his younger days. He took from it a bit of crumpled paper, which proved to be by careful inspection a regular discharge from the Continental army entitling him to a pension for life, and signed by General Washington himself. Here was a man with a promise duly signed, which, if presented in the right place would have secured to him ample provision for all his days, and yet he was wandering about hungry, helpless, forlorn and no home.

What a picture it gives of many, who, with all the Promises of Jehovah near at hand, who is ready and anxious to give them to all who want to become acquainted with Him to have a Charter of an eternal inheritance in full possession, but refuse and are left gloomy and sad and starving in the wilderness.

Brethren set thy helm toward the right course, and then fasten it there, and turn not aside. Learn to know God. Way back yonder in the infancy of our world, God demanded men's best. He demands it today as much as then. Know Him.

—Burlington, Indiana.

WHY RELIGION?

By C. A. Barnhart

Why does a man need religion? Was not the Garden of Eden, plus a helpmate, quite enough to satisfy man's every need? Was Adam religionless? Is man born without religion? Could he not live a normal life and die a natural death without religion? Is not religion something extraneous, foreign or intrinsic that has been foisted upon man? Could he not get along just as well without it?

Well, let us see. It is not so much a question of whether he could, as whether he would. Evidence seems to indicate that man is naturally a religious being. If he cannot find a religion ready-made, he will make one for himself. Even unbelief and stubborn doubt constitute a sort of religion. The 1942 World Almanac states the grand total of all religious adherents in the world as 2,140,945,009. Since this is approximately the total population of the earth, it would seem the religionless individual has not been born yet.

Prehistoric man, trembling in his cave in fear of wild beasts, storms and pestilence, sought out a medicine man or priest and asked him to intercede with the gods in his behalf. The medicine man lived well by rendering a doubtful service, but the cave man could eat and sleep better and felt more secure. His religion was not wholly in vain.

The early Egyptians relied upon their Book of the Dead to help the departed soul gain entrance into a happy future state. And while a large per cent of the population died of tuberculosis before they reached their twenty-first birthday, the medieval theologians and philosophers sat around arguing the question as to how many angels could dance on the point of a needle.

Modern scientists have a much keener insight into the nature of the world. They can create storms in the laboratory. They no longer attribute storms and pestilences to God's anger. They have conquered many of man's most fatal diseases. They grow "angels" of a sort in their test tubes. They can tell you exactly how many can dance on the point of their hypodermic needles. And to save your child from diphtheria, rabies, lockjaw, smallpox and many other diseases, they will introduce these "angels of mercy" into your child's bloodstream. These dancing angels will destroy the bacteria that cause disease. The scientist's God is much less cantankerous than was the God of the cave man.

But the scientist can see beauty and grandeur even in a drop of stagnant water. His universe is boundless. He marvels at his own genius. He asks for eyes that will pierce the limitless sky, and they are given to him. He seeks a cure for incurable disease, and he finds it. He knocks at the door of knowledge and truth, and the door swings open. The scientist's God is a being of such transplendent glory that he makes the cave man's conception of God look like a beggar.

So, whether men live in caves or laboratories, they recognize a power greater than themselves. There is something that pulls at both the cave man and the scientist. That something is God. Whether we will or not we follow the pull of forces other than ourselves.

Since we must and will yield obeisance to something, what yielding will pay us the greatest dividends? Wherewithal shall man find the maximum security, happiness and peace? He must seek the answer in religion. If he does not find it there, he has not found the right religion.

What can the right religion do for man? The right religion will add years to his natural life. It will make him temperate and prudent in all things. He will remember that he is dust and will have due regard for the laws of health. He will not defile his temple lest he be destroyed. He will accept the truth wherever he finds it. Proving all things, he will hold fast that which is good.

The right religion will make a man tolerant and teachable. God did not, and will not, reveal himself in his entirety in a day, a year or a thousand years. Today, "we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away." (1 Cor. 13:9, 10.)

The right religion will give a man a purpose in life, and that purpose will be a fulfillment of God's purpose when he said, "Let us make man in our image." The man who has God's image will see his fellow men as God sees them. He will see them as worthy creatures seeking survival and happiness. Seeing them as God sees them, he will not try to exploit them for his own benefit. The man who sees through God's eyes will not start out selling gold bricks.

The right religion will make a man socially acceptable to the best people in the best places. Deceitful men will hate him, evil men will fear him, and wicked men may crucify him. But righteous men will love him and honor him. "He shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season." (Ps. 1:3).

The right religion will give a man a new philosophy of life. The things he once hated he will now love; the things he once loved he will now hate. He will love the things God loves and will hate the things God hates. His will will pay obeisance to the will of God. He will find God everywhere and will worship him without ceasing.

The right religion will lead man to the everlasting arm. There he can say with Paul: "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." (Rom. 8:38, 39).

—The Gospel Messenger.

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ASHLAND COLLEGE AND SEMINARY COMMENCEMENT EVENTS FOR 1943

The Ashland College and Seminary Commencement activities were carried out as per schedule this year. The Baccalaureate services were held in the Park Street Brethren Church on Sunday afternoon, May 30th. The rain, which had been giving some concern, held off until after both the services and the President's reception had been completed. Dean Willis E. Ronk of the Seminary was the speaker of the afternoon.

The Commencement weather was not quite so kind, but the rain held off sufficient time to permit the class and the faculty to make their march to the Gymnasium, where the exercises were held. Dr. J. Raymond Schutz, of North Manchester, Indiana, was the speaker of the morning.

The full program for both events is given below:

* * * *

BACCALAUREATE SERVICES

PROGRAM

Prelude, "Concert Variations" ..... Bonnet
Miss Mabel Zehner, Mus.B.

Processional, "Marche Religieuse" .....Guilmant
Miss Zehner

Invocation .....Rev. Martin Shively, D.D.

Anthem, "Jesu Joy of Man's Desiring" .....Bach
Chapel Choir, Mrs. Dorothy Brown Garrigus, Conducting

Scripture and Prayer .....Prof. L. E. Lindower, Th.D.

Anthem, "Springs in the Desert" .....Arthur B. Jennings
Chapel Choir

Sermon .....Dean W. E. Ronk, Th.M.
Dean of the Seminary and former pastor of a number of Brethren Churches

Hymn, Faith of Our Fathers .....Congregation

Benediction .....Rev. Martin Shively, D.D.

Recessional "Marche Religieuse" .....Guilmant
Miss Zehner

Postlude "Toccata (Fifth Symphony)" .....Widor
Miss Zehner

Reception, Graduates and Friends, Faculty Members and Members of Board of Trustees—Garden, President and Mrs. Mason, 921 Grant St.

* * * *

COMMENCEMENT EXERCISES

PROGRAM

Processional, "March from Tannhauser" .....Wagner
Helen J. King, Mus.B., M.Mus.

Invocation .....Prof. Edwin E. Jacobs, Ph.D., President Emeritus

Music .....The A. Cappella Choir
Louis E. Peter, Mus.D., conducting

Salutatory .....Avis Betty Colbert

Bachelor's Oration .....Margaret Marie Stranahan

Mantle Presentation .....Bernice Louise Henry

Mantle Acceptance .....Howard Eugene Barnhill
President of Junior Class

Class Gift—Presentation .....Wayne Swartz Aldrich

Acceptance ..... President E. G. Mason

Valedictory .....Donna Rosabelle Rupert

Commencement Address ....J. Raymond Schutz, A.M., LL.D.
Pastor Brethren Church, N. Manchester, Ind., President Standard Ins. Co., Indianapolis

Presentation of Candidates for Degrees
Dean M. P. Puterbaugh, Ph.D.
Dean W. E. Ronk, Th.M.

Conferring of Degrees .....President E. G. Mason, LL.D.

Announcements .....President Mason

Benediction .....Prof. M. A. Stuckey, Th.M.

* * * *

ROSTER OF GRADUATES

Bachelor of Theology

Elmer Roy Carrithers .....Mansfield, Ohio

Bachelor of Arts

Wayne Swartz Aldrich .....Lagrange, O.
*Richard George Anter .....Cleveland, O.
Avis Betty Colbert .....Medina, O
Norma Jane Flaherty .....Ashland, O.
Donald L. Kiefer .....New Paris, Ind.
William R. LaRue .....Meyersdale, Pa.
Archie Russell Martin .....West Salem, O.
Olivia May Racey .....Woodstock, Va.
Donna Rosabelle Rupert .....Greenwich, O.
Margaret Marie Stranahan .....Columbia Station, Ohio
Wilfred Newell Ulery .....Nappanee, Ind.

Bachelor of Science in Education

Lois Barbara Baughman .....Mansfield, O.
Ruth Franks Clark .....Wooster, O.
Betty Louise Crumley .....West Salem, O.
Virginia Louise Cupp .....Mansfield, O.
Estella Mae Easterday .....Ashland, O.
Bernice Louise Henry .....Ashland, O.
Lucile Holt .....Greenwich, O.
*James Robert Jelley ..... Ashland, O.
Portia E. Kilhefner .....Ashland, O.
*Dwight Burdette Kline .....Polk, O.
June Carolyn Kurtz .....Elkhart, Ind.
Veda Celestine Liskey .....Harrisonburg, Va.
Benedict Joseph Mucha .....Ashland, O.
Helen Smith Myers .....North Fairfield, O.
Philip Ezra Shumaker .....New Bethlehem, Pa.

*Absent, called into the Armed Services.

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The Winning of Souls

By Rev. Stuart Nye Hutchison, D.D.

The Wise Man said long ago: "He that is wise winneth souls." If we read carefully the context from which this verse is taken we will discover that there is an implied contrast here. The writer assumes that there is a goal to all our plans and purposes. We are all out to win—something, and the wisdom or the folly of our course depends on what we are winning.

He had already spoken of the folly of giving one's life to the accumulation of money. It is an absorbing pursuit for a time. The ardor of the chase thrills. But when it is over and the goal is won what have we for the life that is spent?

And the same is true of fame and popularity. It is a laudable ambition surely to be known and loved by our fellows. But how fleeting and transient is all earthly glory. The same men who were eating Solomon's bread a little while before were now lifting up their heels against him. The multitude that cried "Hosanna" after Jesus last week are shouting "Crucify Him." The rabble of Paris that strewed the way of Napoleon with flowers in 1869 was driving him into exile in 1871.

Any earthly quest is certain to end in vanity and vexation of spirit. There is one exception. "He that is wise winneth souls." The truth of this statement is clear for several reasons.

First, is the value of the soul. In one of the rooms of the art gallery in Dresden is a single picture. It is the Sistine Madonna. That picture is one of the most valued possessions in the world of art. But the poorest man, or woman, or little child on our streets is of infinitely more value than any painting.

(Continued on page 10)

DR. W. I. DUKER, President
DR. L. E. LINDOWER, Treasurer
The National Sunday School Association of The Brethren Church
REV. E. L. MILLER, Vice President
REV. N. V. LEATHERMAN, General Secretary



MY YOUTH PROBLEMS - WHAT ARE YOURS?

Rev. George H. Jones

It is an easy job finding out how to get to your destination, when road numbers are numerous and maps in every gasoline station, for the asking. It was almost as much pleasure traveling overland and enjoying the scenery, while motoring to a resort, as it was to rest and enjoy the recreation at the resort. The worries were almost all eliminated and what you wanted to do and where you wanted to go, were as simple as daylight.

But solving the youth problems of a Sunday School and Church, is not such a simple matter as knowing where you want to go and how to get there, under modern social and industrial conditions. We know where we want to go, but with neighborhood conditions, family habits, and a paucity of leadership the traveling is not so smooth or simple as watching the route numbers and reading a road map.

The human highway is full of obstructions and detours. Jimmy Smith is missed. Not at Sunday School today. A card goes out tomorrow, for no one knows what happened to Jimmy. He was at School. He was at the Movie Saturday, but he is not in Sunday School class this morning. A visit to his home may disclose the reason. Teacher goes on Monday evening. The home has no Church contacts. "Too busy," answers the father, indulgently. "Slept in," said the mother. "He was out late Saturday night to the Movie. Slept Sunday morning. We all like to sleep Sunday morning. It is the only day we can. Up early and to work the other days of the week. Next Sunday? O, ye—s, if we wake up in time." Another member of the class calls the following Sunday morning, but no answer. Everybody is still sound asleep. He reports, "No Jimmy." Finally a Sunday arrives in which Jimmy wakes up and comes. Jimmy is not much enthused. The teacher is the average teacher and Jimmy is just another one of a class of ten boys several of them being raised in similar homes. Can the homes be changed? or the parents?

It is a fine class, at times. Something happens and several new boys have come in. No they don't attend Sunday School anywhere, regularly. Just came today and might come back again. Next Sunday two of the regulars are missing. "What happened?" "Bill and Tom are not here?" "War work over in another city. Good jobs. Big pay. Family moved. Seventy miles away." Gone, but not forgotten. The teacher has an idea. The new boys might become regular scholars. A reference to her class list and the addresses are there. Over to the new home and the teacher finds things different. Slovenly kept house. Filthy carpets. Four or five smaller children. Everything in confusion. She introduced herself. She is welcome. Hardly any place to sit down, but finally room is provided on a littered-up couch. Fine prospects here for several more scholars. "The younger don't go anywhere and would like to come to Sunday School. Family doesn't go anywhere. Used to belong to church where we were raised, down in the southern part of the state, but never got started here. We just stay home and get along as well as we can. Maybe, if we lived closer, all the children could go, but it's a big job getting them all ready, cleaned up and dressed."

The teacher has slowly come to the conclusion that the mother was right. Poor chances under plainly evident circumstances, that these children have poor prospects of ever attending Sunday School anywhere.

Hopefully the teacher asks for the boy who had been there last Sunday. "No, he is not a scholar in any other school, the boys he runs with are in your class." The teacher urges the boy to come back, "Sure he will." But he is missing the next Sunday morning. And the teacher, meditating over her visit, wonders whether under such circumstances as his home conditions revealed, if the boy can be won.

Another of the new boys might be more promising material. So the teacher looks up another address. "No, the boy is not at home. Yes, we belong to Church, but don't have time to go. Son goes over to the new Tabernacle, once in a while. They are trying to get all the new scholars they can. Doesn't matter where a scholar goes, they are trying to reach the 300 mark and they want all the boys and girls they can get. They even offer to send the Sunday School bus around to fill it up, so son goes there sometimes, but nowhere regularly, that's the reason he was in your class Sunday. " Not so hopeful for this prospect.

While she is making the visits she decides to make an evening of it. A reference to her class book gives her another address. Here is a boy who was a regular, but is now slipping. Every now and then he is missing. Here is a changed address. A new location. The family had left the old locality. It was in a new neighborhood. She finally locates the home 21 squares away. A long way to come. Three other Sunday Schools to pass in getting back. What will be the best thing to do here? No one home. The right address, but the wrong time for a visit. Later another call. Still no one home, and a third evening is spent looking him up. "Sorry," said the mother, "we belong to the ——— Church, and Harry goes to the nearest Sunday School when we are home. It is a long way over there, perhaps he will be able to attend more regularly, nearer home." This was not so encouraging. A few brief words of warm appreciation of the boy and the promise of getting Harry over next Sunday, if possible.

Saturday morning she is reminded of her class by the long queue of boys and girls stretching out two squares or more heading for the movie theater. She catches sight of several of her boys in the line. Also several others belonging to other classes. There is a special thriller for children. A special price is an added attraction. But as she contemplates the line, the topic of conversation of a few Sundays ago recalls to her mind the intensity of interest displayed, as the boys were about ready for the lesson. The Movie Thriller of the day before was the subject of conversation. The Church neighborhood is a promising field but the Sunday School has this competition—the "ad" above the doors informs the passer-by that tomorrow, Sunday, there is also a special thriller for all, both children and adults. This is a revelation of some things that had been happening. The homes from which these children came, the neighborhood homes, had no religious instruction. Public school attendance was compulsory and took care of them daily. But large numbers are shipped off with Movie admissions, to be out of the way on Saturday morning. Money too is plentiful under present conditions, so large numbers of children are in line.

These are normal children from average city homes. The Movie management has a special on for youth. Special rates are made to fill the house. These children are given multiplied thrills. Things are happening. Visible lessons are learned. When the one performance is over, the Orpheum on the next square has a similar attraction. The children go. Next day is Sunday. The Church bell rings for Sunday School. Some of this mob of children get up and start for Sunday School. The teacher thinks of her job of keeping this thrill-soaked child interested in a quiet Galilean incident in the life of Christ. Just a little tremor of uncertainty comes into her mind. What chance does she have of holding the attention of these artificially stimulated childish imaginations soaked weekly in the slush of overdrawn melodrama? Will it be possible to get a lesson across and these young people interested and instructed in Christ, after a day of preparation like the average Saturday, and increasingly multiplying of theaters allowed to keep this up on Sundays? Movie competition is a real challenge. The drifting home unanchored by either ancestral ties or pride, or by a Church loyalty and membership that is non-existent. Here is a menace and a challenge to Church and Sunday School. "Quo vadis, Domine?"

Muncie, Indiana.

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BENEVOLENT REPORT

MAY, 1943 GIFTS

Elkhart, Indiana, Loyal Women's Sunday School Class		$ 6.00
Elkhart total now	$111.00	
LaVerne, Calif., Church		13.00
A Friend from Waynesboro, Pa.		10.00
Loree, Indiana		94.05
Udell, Iowa		10.00
Mrs. John Blocher (Meyersdale, Pa.)		1.00
Robert Holsinger, (Oakville, Indiana)		5.00
Oakville total now	$ 50.25	
Cerro Gordo, Illinois		7.10
Mr. and Mrs. H. C. Dooley (Washington, D. C.)		5.00
Washington total now	$ 42.00	
True Blue Sunday School Class (Roann, Indiana)		6.00
Roann total now	$ 68.35	
Ashland (additional)		
Rev. G. C. Carpenter		10.00
Church		4.00
Ashland total now	$219.07	
Total received for the month of May		$ 171.15
Previously reported	$3,990.58	
Total to date	$4,161.73	
Total last year	2,873.19	
Increase	$1,288.54	

New Paris, Indiana, still leads with $223.36. Ashland goes up to $219.07. Elkhart, Indiana jumps to $111.00, and takes seventh place, instead of twelfth. Roann, Indiana, becomes one of the leading churches with $68.35. The rest remain the

same as reported for the month of April.

Sixty-five churches have increased their offerings over last year.

Rev. George C. Carpenter leads in the largest individual gift made according to that which was reported by the churches. Below are the names of those who gave above $10.00. There were also 26 names reported as giving gifts of $10.00.

Rev. and Mrs. G. C. Carpenter, Ashland, Ohio	$35.00
Mr. and Mrs. D. A. Erlsten, Bryan, Ohio	25.00
Mrs. Nina McCoy Bishop, Washington C. H., Ohio	25.00
Mr. and Mrs. Clifford Mast, Smithville, Ohio	25.00
Mrs. Emma I. Fogle, Myersdale, Pa.	25.00
Mr. and Mrs. Ed Suman, Flora, Indiana	20.00
Mrs. Maud Rutt, Smithville, Ohio	20.00
Mr. and Mrs. Glenn Carpenter—to Ashland and Ardmore	20.00
Mr. and Mrs. George Leidy and son, Vinco, Pa.	15.00
Mr. and Mrs. E. H. Mitchael, Mt. Olive, Va.	15.00
Mr. and Mrs. C. Coleman, Mulvane, Kansas	15.00
The Lenharts, Meyersdale, Pa.	13.00

There are still some churches whose offerings have not yet been received. Only two months remain in the fiscal year, so if you have not sent in any offering, will you not do so NOW?

L. V. King, Treasurer.

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THE WINNING OF SOULS

(Continued from Page 7)

If we are to give our lives to the winning of what the world has to offer it ought to be something that has permanent value, something that will not be taken from us by death. If the passing from this life to the other is to deprive us of all we have won here, then life has been worse than wasted.

Again, a Christian to preserve his own light must help to lighten the darkness in which others walk. A flame that is so weak it cannot kindle another fire cannot itself long survive. We look at religion from three viewpoints. First is the relation it sustains to our own lives. There are two things every growing boy needs. He must have food and he must have exercise. If he has food and no exercise, he grows sluggish and unfit. But let him come in weary with honest exertion, and his food will be pleasant and his sleep sweet.

There are many who come to our churches who do not know what their trouble is. There is no joy in God's house. They are like the boy who thinks his mother's carefully prepared dinner is no good. It is not the dinner that is at fault. It is the boy. He ought to have exercise. He needs work.

We go to church, some of us, and hear the words of the preacher. They fail to move or interest us. We come away convinced that he is dull. What we need is not less food, but more real work. We are not putting our religion into practice. "For this cause many are weak and sickly among us, and many sleep."

Our religion has also a definite responsibility with regard to our neighbors. We will all agree that in a spiritual sense no man can live to himself. We cannot dwell apart in selfish isolation from others. What about that neighbor, or employee, or member of your household who is not a Christian?

Moreover, our faith creates for us a definite responsibility to our God. There are two weapons which Jesus used in His warfare which never failed. The first is love.

Mr. Moody told of a lad in Chicago who went to a mission Sabbath School. His father then moved to another part of the city, five miles away, but the boy walked every Sabbath to the old school, passed forty or fifty other Sabbath Schools. A lady asked him why he did not go to the school nearer home. She said: "They are near. Are they not just as good?" "No," he replied, "for they love a fellow over there."

"Love never faileth." If those to whom we go see behind our invitation not mere duty, but love, they will come, as Peter and Nathanael came long ago, because Andrew and Philip called them to the Lord.

There is another weapon without which we cannot succeed. It is personal touch. It was the method Jesus used to heal the bodies and souls of men and women in the days of His flesh, and there is still no other way. If we were to tell today the influence that brought us to Christ, I am quite sure that with almost all of us it would be found that it was the personal touch of someone we knew and loved long ago. It is the only way we can ever even attempt to pay the debt we owe.

Men were gathering apples in an orchard from ladders. A strong wind the night before had shaken off half the fruit, and it lay on the ground apparently perfect, most of it. "Look here," said someone, "why not put in these apples? They are perfectly sound." "No," replied the farmer, "not one of these will do for winter use. In a few days they will show a bruise and will soon decay. We never put into a barrel an apple that is not hand-picked. We cannot rely on them to keep."

And the man who told this story added: "We do not want some high wind of emotionalism to shake the fruit." It may be plenty and easy to gather. But it will not keep. Souls that abide in the truth are those that are hand-picked. It is to this task that the Lord of the Church summons its members.

—In The Presbyterian.

Librarians everywhere report that the present war spirit has reduced the reading of fiction in favor of more serious reading and the greater use of technical books.—United Presbyterian.

I Got This From The Bible

E. E. Stringfellow

The Bible is not only a religious book which has ome out of the great religious experiences of men vith God, and therefore has a message for all the reat experiences in life today, but it is also an in-exhaustible workshop. The quotation, "the wayfar-ng men, though fools, shall not err therein" (Isaiah 5:8), so often applied to the Bible, has been taken o mean, that the Bible is so simple, that simpletons nay be its interpreters. While of course this passage as no reference to the Scriptures, yet it is abun-lantly true that no book yields to the casual reader nd to the ordinary person so much guidance, en-ouragement and inspiration for creative living as he Bible.

But in the study of the years the idea about the Bible that has grown upon me is that here is an in-exhaustible workshop. A much more pertinent pas-sage, therefore, is Paul's word to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15), and even Peter's state-ment about Paul's epistles, "wherein are some things hard to be understood" (II Peter 3:16) is applicable to many parts of the Bible. In brief it is a book that requires diligent research and those who have stud-ied the Bible most and have drunk most deeply and unceasingly at its fountains would be the last to say that they had exhausted it.

Of course one is aware that all sorts of isms and fads, many of them foreign to the Bible, have sup-posedly been derived from it, when as a matter of fact they have first been read into it, and then in turn, with an air of authority, read out of it through some sort of allegorical interpretation; but even this abuse does not invalidate the truth of the inherent and intrinsic resourcefulness of the Bible when prop-erly approached and studied.

I can only hint at this resourcefulness: It portrays many varieties of religious experience: it abounds in the mores and folklore of the Semitic races; it runs a great gamut of literary types, among which are the great masterpieces of literature; it covers a wide range of history which can be checked by modern archaeology; he who would add to his appreciation and understanding of its messages can acquaint him-self with the languages in which it was written and early translated; there are the thousands of manu-scripts and versions of it to be read; there is not only the theology of the Bible, there is the theology of every individual writer of the Bible; there are its stories, its hymns, its philosophy, its ethics, its so-cial messages, its apocalypses, its great characters, and pre-eminently its central Person, and so on al-most ad-infinitum—truly an inexhaustible workshop for him who seeks worthy and profitable occupation. —The Christian-Evangelist.

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REASONS FOR FAMILY WORSHIP

It will sweeten home life and enrich home relation-ship as nothing else can do.

It will solve all misunderstanding and relieve all friction which may enter the home.

It will hold our boys and girls to the Christian ideal and determine their lasting welfare.

It will send us forth to our work for the day, in school, home, office, store, and factory, true to do our best and determined in what we do to glorify God.

It will give strength to meet bravely any disap-pointments and adversities as they come.

It will make us conscious through the day of the attending presence of a divine Friend and Helper.

It will hallow our friendship with our guests in the home.

It will reinforce the influence and work of the church, the church school, and agencies helping to establish the Christian ideal in the world.

It will encourage other homes to make a place for Christ and the church.

It will honor our Father above and express our gratitude for His mercy and blessing—Selected.

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HAPPINESS IS GOOD ONLY WHEN GIVEN AWAY

Want to be happy? Give thought to these ten rules:

First—Make up your mind to be happpy. You can think yourself into being miserable. Learn to find pleasure in simple things.

Second—Make the most of what you have, where you are, with the time there is.

Third—Don't take yourself too seriously. Don't think that everything that happens to you is of world-shaking importance.

Fourth—Don't let your neighbors set your stand-ards for you.

Fifth—Don't borrow trouble. You have to pay compound interest on borrowed troubles.

Sixth—Don't cherish enmities and grudges. Hate kes all the joy out of life.

Seventh—Keep in circulation. Meet interesting people.

Eighth—Don't hold post mortems. Don't spend time brooding over mistakes. Make them stepping-stones to success.

Ninth—Do something every day for someone else.

Tenth—Keep busy doing constructive things.—Baptist Standard.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

"Now is Christ risen from the dead." 1 Corinthians 15:20.

I hope Easter Sunday meant more to you than candy eggs and bunnies, for they have no connection with the day at all. It is unfortunate that people make so much of those things, for I am afraid that they have forgotten what Easter Sunday really stands for.

It is the day upon which Jesus arose from the dead. You will remember that He was crucified and died upon the cross. That same day His disciples and the women buried Him in the tomb of Joseph of Arimathea. The Roman soldiers rolled a great stone against the door of the grave so that no one might enter.

The people thought that this was the end of our Lord, and even the disciples had lost hope of ever seeing Him again, although He had told them that He would rise on the third day.

However, early on Sunday morning, just at dawn, when Mary and other women came to visit the tomb, they saw the stone rolled away, and an angel said, "He is not here but he is risen." Peter and another disciple came also and found that Jesus was not there. He had indeed risen from the dead and during the next forty days He was seen by the disciples and many witnesses.

But why does that make us happy today? I'll tell you why. Jesus said, "Because I live ye shall live also," which means that we too shall rise from the dead.

Every one of us must die at some time. It isn't very pleasant to think about, but it is true. It would be a great deal harder to think of if it weren't for the Easter message. Wouldn't it be sorrowful to lose our mothers, fathers, sisters, brothers, and friends if we know that we would never see them again? But we know, today, that all those who believe on Jesus as their Savior shall not perish, but have everlasting life. We shall see all our dear ones again because Jesus died and rose again and said, "Because I live ye shall live also."

Today we see the Easter lilies everywhere. They are symbols of everlasting life. In a few days they will wither and die. We will cut off the stalk and lay the bulb aside for the winter. Did you ever see a bulb? It looks like a dry onion. One would never think that a beautiful flower would grow out of it. If we plant it in some rich soil and give it proper light and water we shall have another beautiful lily next year.

So with our bodies at death. They are put in the grave, but on the day Christ comes for His own people they will be changed. The grave will give up its dead and they will have bodies made like unto Christ's glorious body.

With love, in Christ's Name,

Aunt Loretta.

A COMMUNION SUGGESTION

It is possibly a little late in the year to make a suggestion concerning a communion service, since most of the spring communions have been observed. But lest it be held over until the time of the fall observance it might be forgotten or neglected. Therefore we are submitting the following suggestion.

Ofttimes little thought is given to the closing of the service. A hymn is selected at random and many times is not in keeping with the occasion. In glancing through the hymn book several days ago, we came upon the following hymn, set to the music of that oft used hymn, "Blest Be the Tie that Binds." We felt that it might not be available to many of the congregations and therefore are taking the liberty of calling your attention to it, with the hope that it may fill an oft felt need.

The hymn is found in "The Hymns of the Centries" and was written by Aaron R. Wolfe in 1858. The four verses follow:

A parting hymn we sing
Around Thy table, Lord;
Again our grateful tribute bring,
Our solemn vows record.

Here we have seen Thy face,
And felt Thy presence here;
So may the savor of Thy grace
In word and life appear.

The purchase of Thy blood—
By sin no longer led—
The path our dear Redeemer trod
May we rejoice and tread.

In self-forgetting love
Be our communion shown,
Until we join the church above,
And know as we are known.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 26

Subject—The Master Invader

1. Into Eden drove his disturbing presence. Genesis 3:1-6 3:13-19. His conquest was the human heart.
2. He invaded the heart of Mary Magdalene. Luke 8:2.
3. He invaded the heart of the Man of Gadara and took complete possession of both body and spirit. Luke 8:30.
4. He invades every backslider's life. Luke 11:26.
5. He invaded and destroyed the life of Judas Iscariot. Luke 22:3.
6. He will invade the heart of every idle, unguarded life. 1 Peter 5:8.
7. Therefore, put on the full armour of God and guard well the door of your heart. Ephesians 6:10-19.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 27, 1943

STEWARDSHIP

Scripture: Rom. 12:1, 2; Luke 12:42-44, 48b; Mal. 3:10.

For The Leader

(Topic Editor's Note. The topic appearing in this issue was prepared for use in Brethren Christian Endeavor Societies under this date. Rev. Smith F. Rose, Pastor of our Church at Roann, Indiana, is the writer of tonight's discussion. Rev. Rose is Stewardship Director of the National Christian Endeavor Board of the Brethren Church. His fine material on Stewarship is commended to the use of every Brethren C. E. Society on June 27, 1943.—WSB.)

This is a great theme and is too often limited in our thinking to a purely monetary support of the work of God. Realizing that God is our Creator and that all we have and all we are is the direct result of His providence, we are conscious that we are stewards of all things—the Gospel, life, talents, time, material possessions, etc. In fact, our all is entrusted to us by God, that we might have the privilege and responsibility of a part of His eternal work. Stewardship is not on a compulsory basis, but we decide how much we are willing to do and how well we will do it. Today our stewardship is being tested—tomorrow we shall have to give an account to God. He will decide upon the basis of how we handle our stewardship as to whether we will be classed as just or unjust stewards. Let us examine a few of the more important general applications of our Christian Stewardship.

DISCUSSION

STEWARDSHIP OF THE GOSPEL. We think first of the Stewardship of the Gospel. God has placed in our hands an instrument which first brought salvation to our lives and now can bring salvation to others. It is God's plan and purpose that those who receive the saving message of the Gospel are, in turn, by every means at their command, to seek to bring salvation to all the lost. The average Christian does not bother himself about speaking to others about His Saviour, but is content because he himself has been saved. Were this attitude to prevail, there would be few people saved and we might see an era of almost total paganism. As stewards of the good things of God, let us seek to spread His message to the four corners of the earth.

2. STEWARDSHIP OF LIFE. There is a stewardship of life. This deals with the proper care of the physical, moral and spiritual sides of our make-up. It is our duty to care for the health of our physical bodies, because through them our spiritual and moral lives are manifested. Oftimes we grow careless and wear down our bodies and thus are not up to "par" when it comes to testifying for Christ. Our moral side, too, is important, for it either supports and confirms our profession or openly denies our connection with our Lord. It is the part of our life that indicates to others just what we really are. In order to meet the requirements here, we must have a well-ordered thought life which has been subjected to the will of God through the direction of His Holy Spirit. Our spiritual life will be cared for in proportion to our treatment of the physical and moral sides of our nature. The spiritual must be nourished upon the Word of God, strengthened by prayerful communion and manifested through a life of service for our Master.

3. STEWARDSHIP OF TALENTS. We are all different from each other and have different abilities and talents. It is well that this is true, for it not only prevents monotony, but it directs each of us into fields of service which are as we say "cut out for us." It has been said, "It takes all kinds of people to make a world." Likewise, God plans to use people with different gifts and talents to build and edify the church. If you can sing, play an instrument, speak before an audience, make friends easily, lead others, or any of a number of like things, remember that God has given this talent to you for the purpose of using it to further the work of His kingdom.

4. STEWARDSHIP OF TIME. God has given us our days, hours, minutes and seconds. We control the use of this time. Thinking of the week of creation, we are reminded that God rested on the seventh day. We believe that God has a right to one-seventh of our time. God not only has a right to one-seventh, but to all of it—yet we give Him so little. Usually we give Him just a few minutes here and there and perhaps a few hours on Sunday but that is about all. If men and women, young men and young women would give God even a seventh of their time for service, our Christian lives would be fuller and richer and our churches could not hold all the people who would thus be won to Him. God has first claim on your time; give Him more of it.

5. STEWARDSHIP OF MATERIAL POSSESSIONS. Too often the stewardship of material possessions has been stressed to the exclusion of the more important phases of Christian stewardship. It is true that many learn to enter other fields of stewardship by beginning here, but material wealth is of little consequence in the sight of God in contrast to these other phases. Remember the widow and her mite. It was not "how much" but rather "how" she gave that brought her the Lord's praise. The question is often raised as to how much we should give to God. Give to God? Such an idea is foolish, for everything we have is God's and we have it because God gave it to us. Yet we argue about whether to give a tenth and how we should figure our tithe, instead of gratefully bringing our tithes and offerings to Him. As a basis of argument, we might say that, if every Christian gave even a tenth, the church trustees would hardly be able to spend or use it fast enough. Let us try to begin with our tenth and the Lord will shower the blessings of Heaven upon us. Let us remember that we haven't begun to give until we give more than the tithe. We should give not only our substance, but our all to God and this will pay dividends in Heaven greater than we could even imagine. Plan to be a just steward of God. Re-order your life to comply with His will and you will find not only joy, peace and victory, but also many precious souls entering the Kingdom as a part of your reward.

QUESTIONS FOR DISCUSSION

1. How many things can be included in Christian Stewardship? Name them.

2. How can we be better stewards of the Gospel? Give some suggestions as to what we can do.

3. What are some of the things which have a tendency to weaken our lives? How may they be avoided?

4. How can we use our talents to God's glory?

5. Do you give God a portion of your material possessions? How would you begin such a program?

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

1. The entrance of Thy Word giveth light.
2. We can often make a friend by being one.
3. No one knows the depths of God's love like the Christian.
4. The blessings of God are rich and free,
   Oh! how we all should thankful be.
5. Courageous Christians conquer conflicts.
6. You cannot win the great reward,
   Unless you labor for the Lord.
7. Soul winning is the need of today.
8. If you love God with heart and soul,
   You cannot fail to reach the goal.
9. Large asking and large expectation on our part honor God.
10. We can all be heroes in our virtues, in our homes, in our lives.

§□§□§

WHAT DO I OWE THEE?

Clyde Edwin Tuck

What do I owe thee for thy care?
Thy holy will to me reveal.
An attitude of constant prayer,
My highest thoughts, my deepest zeal.

What do I owe thee for the good
That has attended all my way?
I felt thy presence and withstood
The sin that lured me night and day.

What do I owe thee for the fire
Of love divine that keeps me pure,
That comes to quicken my desire,
And gives me courage to endure?

What do I owe thee for the peace
Beneath the shadow of thy wing,
The truth that brings to all release
And makes the sad heart leap and sing?

What do I owe thee? Bringing all,
A poor, weak gift, I humbly wait
As in the dust I prostrate fall—
My life to thee I consecrate.

—*Exchange.*

§□§□§

"PHILIP WENT TO SAMARIA"

Harry Trumbull Sutton

He goes not to so many friends,
But rather to so many dens,
Where kindness neither takes nor lends;
Where hatred with more hatred blends;

Here dwells the curst Samaritan,
An ill-devised, misshapen man,
Half-bred beyond the coasts of Dan,
In whom foul blood forever ran.

Yet to this "dog" on hatreds fed,
Whose kennel grounds no Jew may tread,
Whose snarling tooth ten Jews had bled,
To this black place is Philip led.

How shall we praise his daring feet,
How hold our breath as these two meet;
For when they do each other greet,
The world will seem all fire or sleet.

Ah, note it big, and dare to say
Hate's bitter chains were burned the day,
When Philip's heart said, 'Jesus' way
Will make us one who sought to slay."

No braver was the chieftain bold,
In whose grim days, the days of old,
When sword in hand he forced the hold
Of hostile chief for blood or gold.

§□§□§

LAWLESSNESS

Wartime seems to breed loss of respect for law in mar ways. Parents away from home, doing war work, are n giving care and attention to their children's needs. Juveni delinquency has been increasing in my own community ar surrounding territory at an appalling rate. And it is not co fined to juveniles alone. Idiots, morons, and others of lo I. Q. are increasingly a problem in sex attacks and oth similar activities.

One newspaper item contained these records. Large tack placed before and behind the tires of Automobiles. A woma drinking at a bar (and we are frank to admit we don't fe very sorry for her), robbed by three men who came up alon side. Juveniles creating disturbances to keep sick people ar war workers from their rest. A man stopped by a railro policeman for questioning, who dropped three sacks and ra The sacks were found to contain thirteen stolen chicken Indecent approaches to numerous local women by sex moron And to crown it all, a father, mother and son brutally beate to death in their beds at night.

Yes, when we are taught that we must learn to hate order to be of best service to our country, we must also l ready to pay the price of lowered standards of morality ar law. This is placing an increasing burden upon the church in these days, and it will mean the giving of everything w have in the post-war days when they come. We pray for th earliest possible end to the world hate and destruction.

Perhaps this generation will find the truth of great Bib statement one of these days.

"They have sown the wind, and they have reaped th whirlwind." (Hosea 8:7).—Exchange.

O—O

TOMMY "SAID GRACE"

The pastor told me.

They were members of his church. They were invited t the home of a relative for dinner. Father, mother and Tomm nine years of age. The grandfather was present.

A friend had told him to "take a bottle of beer" to pe him up a bit. He brought it to the table with him.

When the family was seated, Tommy, as usual, was asked to "say the blessing."

Tommy had never said "Grace" over a beer bottle before. He was on the spot. It troubled him. All bowed their heads; Tommy, too.

Finally Tommy raised his head, looked over at his mother and said: "Mother, I can't ask God to bless us with that beer bottle sitting there!"

The grandfather moved with the alacrity of a nine-year-old, as he grabbed the bottle, and started for the back door. The beer and the bottle were no more.

As he resumed his seat at the dinner table, we predict that the meal was eaten in the old-fashioned Methodist camp-meeting atmosphere.

"Out of the mouths of babes . . ."

—Ethel G. Hubler, in National Voice.



News From Our Churches

FROM VANDERGRIFT, PA., TO LINWOOD, MD.



The following account of the change of pastorates by Brother Elmer M. Keck is taken from a clipping sent from a Vandergrift newspaper.

The Rev. Elmer M. Keck, pastor of the Brethren church of North Vandergrigh, handed in his resignation at the close of the morning worship service Sunday morning and it was accepted by the official board.

He has accepted a pastorate at the Brethren church at Linwood, Md., which is not far from Baltimore, Md. He will deliver his farewell address in the North Vandergrift church Sunday morning, June 6.

Soon after June 6, he and his wife and three children will leave for Linwood where they will make their home. While pastor of the Valley church, they resided in Riverview.

Mr. Keck is a graduate of the Brethren school, the Ashland College and Seminary at Ashland, Ohio. He took his post graduate work at a Southern seminary at Dallas, Texas.

Upon completion of his ministerial training, he accepted a call to a Brethren church in Westmoreland county, near Mount Pleasant. From there he went to a church in Bedford county, near Bedford; then to a place in Kansas, near Wichita. His last pastorate before coming to this vicinity was in Huntington county, near Flemington, N. J.

He has occupied the pulpit in North Vandergrift for the last two and one-half years. At present, he is vice president of the Vandergrift Ministerial association, in addition to his many other church activities.

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A VISIT TO THE MT. PLEASANT, PA., CHURCH

A few weeks ago I received an invitation from the Mt. Pleasant, Pennsylvania pastor to come and preach for them and assist in a communion service. I accepted the invitation and when I arrived I found a most cordial welcome. I was there for Sunday school. They have a good school equipped with interested teachers. Their singing is above the average. Brother George Gearhart leads the singing and he does it very well. There is every prospect here for a growing school and a strong hope for the future of the church.

Their communion service was well attended with every indication of a deep spiritual interest. The service was very quiet and orderly and a reverent atmosphere marked the entire service. It was a deeply spiritual service and well attended. All present realized what the Lord said and what he promised, "If you know these things, blessed are ye if ye do them."

Brother Singer has done and is doing a good work, and the future of the Mt. Pleasant church looks good.

J. L. Bowman.

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SOUTH BEND, INDIANA

I presume the church family is entitled to a report from this church at South Bend. Seems to me the last months have been crowded so full of things pressiing for attention, that anything which could be deferred was put in that list. I did report briefly when sending in a report of meetings at Johnstown. However that was six months ago, which hardly seems possible.

Reaching home at midnight on Friday, and, finding Mrs. Studebaker had reached the limit of physical endurance, on Saturday morning we consulted the doctor. So much waiting for my attention, yet the preacher does have a home to maintain and certain obligations to the home. This meant major surgery and these months of convalescing when it is next to impossible to secure assistance in housework, so in spite of my lack of training and being quite alergic to "Kitchen Mechanics," yet I have tried to help out around the house without a great offense at the Mrs.' artistic taste. It does seem very difficult for me to understand the finesse of keeping a house in order.

Mrs. S. recovered nicely from surgery, but her condition recurred and she is now taking an X-ray treatment each day and seems to be responding in a fine way, for which we are grateful and hope and pray for her complete recovery.

This period of time, of course, is the busiest of the year. The Evangelist family has been favored with reports of meetings of special interest by our good brother, Lewelyn Swintz, one of our very faithful and active church men. He feels there should be much more reporting of activities of the churches, as do many others, and proceeds to help out. For this we thank him and suggest that others might take a tip and do likewise.

During this time we lost our first active church member by death, during a year and a half as pastor, Mrs. Clyde

(Emma) Yoder. She was a very lovely and faithful Christian and shall be greatly missed. Mrs. Rosetta Shriver was the first member called by death and that after a year of pastoral service. She was a dear saint, had been kept to her bed for many, many months and was anxious to "depart and be with the Lord." Another member who had been an invalid for many years and had not been able to lie down and sleep for twenty-four years, Mrs. Mabel Vinson, was called home soon after Mrs. Shriver.

This report is not to be an obituary, but it is news not to have a death in rather a large church membership for over a year. We do not report our deaths, which in some cases would be of interest to quite a large circle of readers, hence we have kindly mentioned these.

I presume there are a number of special things that might be of interest. Our "Watch Night Service" consists of a brief report of each group or class of the entire church and auxiliaries, with special features which they present. This makes a varied and interesting program and increases attendance. A little time for social and refreshments and closing the year in prayer and reconsecration of life.

There was a joint meeting of the W. M. S. and Laymen at the invitation of the women and another joint meeting at the invitation of the Laymen.

The special offerings for "Publishing House, Old Folks' Home and Superannuated Ministers, and Foreign Missions" met a very good response and we think the College and Seminary will receive a generous offering.

We have one of our capable young men in Ashland preparing for the ministry, Richard Wolfe, and another who would like to enter next fall. For this we are glad and remind you of the great need for men to give their full time to building churches.

We have been and are still doing quite a bit of repairing and redecorating.

Our music department, under the leadership of Mrs. John Riedel, is doing some good work. A "Youth Choir" to supplement the regular choir is showing fine talent and is giving us some fine music. Though we had a half dozen pionos, when they asked for a new one of a different style, for the convenience of the directress, our people immediately responded with enough money to pay for it and about $40.00 extra for the use of the choir to supply music. The Ladies' Bible Class is sponsoring a movement to secure choir gowns for the Youth Choir.

We held our Revival Meetings at the same time of the season as last year. A two-weeks' meeting closing two weeks before Easter. This year, as last, we asked our various classes and groups to present a special feature for every evening of the meeting. This gives every group in the church organization some special responsibility, and we believe adds to the interest and attendance. The pastor did the preaching. Our attendance was better than last year; we reached more new people, and our response was better in every way. We baptized thirty-nine and have several more for baptism, one lady, eighty-two years of age, and a man and wife and several more young people. Two came by letter and one by definite reconsecration and four had been received shortly before our meeting. This makes a total of forty-six new members, which included ten men with their wives and in some instances the children; seven heads of families besides; four young people and eleven, including primary, juniors and intermediates—sixteen entirely new families. A splendid group of substantial people which we believe will add strength to the church. We have many more to reach.

We have the problems incident to our boys in the service, our Honor Roll now having forty-five names, and, of course, others will soon be added; our men and women in defense work; overtime and many things that hinder—yet our attendance has increased sharply.

Our communion was the largest by 12% and we had a heavy toll of absentees from sickness. We are thankful for any progress, but there is so much room for improvement that we feel humiliated at the little we do.

Claud Studebaker, pastor.

Laid to Rest

A TRIBUTE TO A WORTHY DEACON

Fred J. Stalker of Pittsburgh, Pennsylvania, recently was called to his heavenly home. I believe he was about 85 years of age. He was called "Pa Stalker" by many who held him in great esteem.

His death occurred when the church was without a pastor and several others also in those few months, among them Mrs. Maggie Rau, mother of a large family of children that are active in the church. The church will be anxiously awaitingfor the coming of their new pastor, Rev. W. S. Crick. Our prayers and good wishes will attend them.

I dare not even attempt to report for this field and pay my respects to these dear people, but after associating with "Pa Stalker" as his pastor for ten years, I consider him one of those rare types of cutured Christian gentlemen that graces the office of deacon and enhances the spiritual work of the church by the sweetness of his life, the nobility of his character, and the simplicity of his faith. He only reached the third grade in public school, but he educated himself by his reading and contact with people in life in the insurance business, as an agent of Metropolitan. He had been retired for a good many years and lived comfortably on a modest pension. In the years of my acquaintance he was free from the stress of business that many times keeps men away from the services of the church. Pa Stalker was always at services in the church.

He was a keen Bible student, a man of prayer and the soul of honor. While attending Conference with him and going to his room as we prepared to start for home, at about 9:30 in the morning, I found him on his knees in prayer. I had no intention of intruding into his sanctuary of private devotions, but I thought of a time when I inadvertently passed by the door of another deacon and heard him using language that was not learned at Sunday School. How refreshing and encouraging to hear one of your deacons pouring out his heart to God in private prayer.

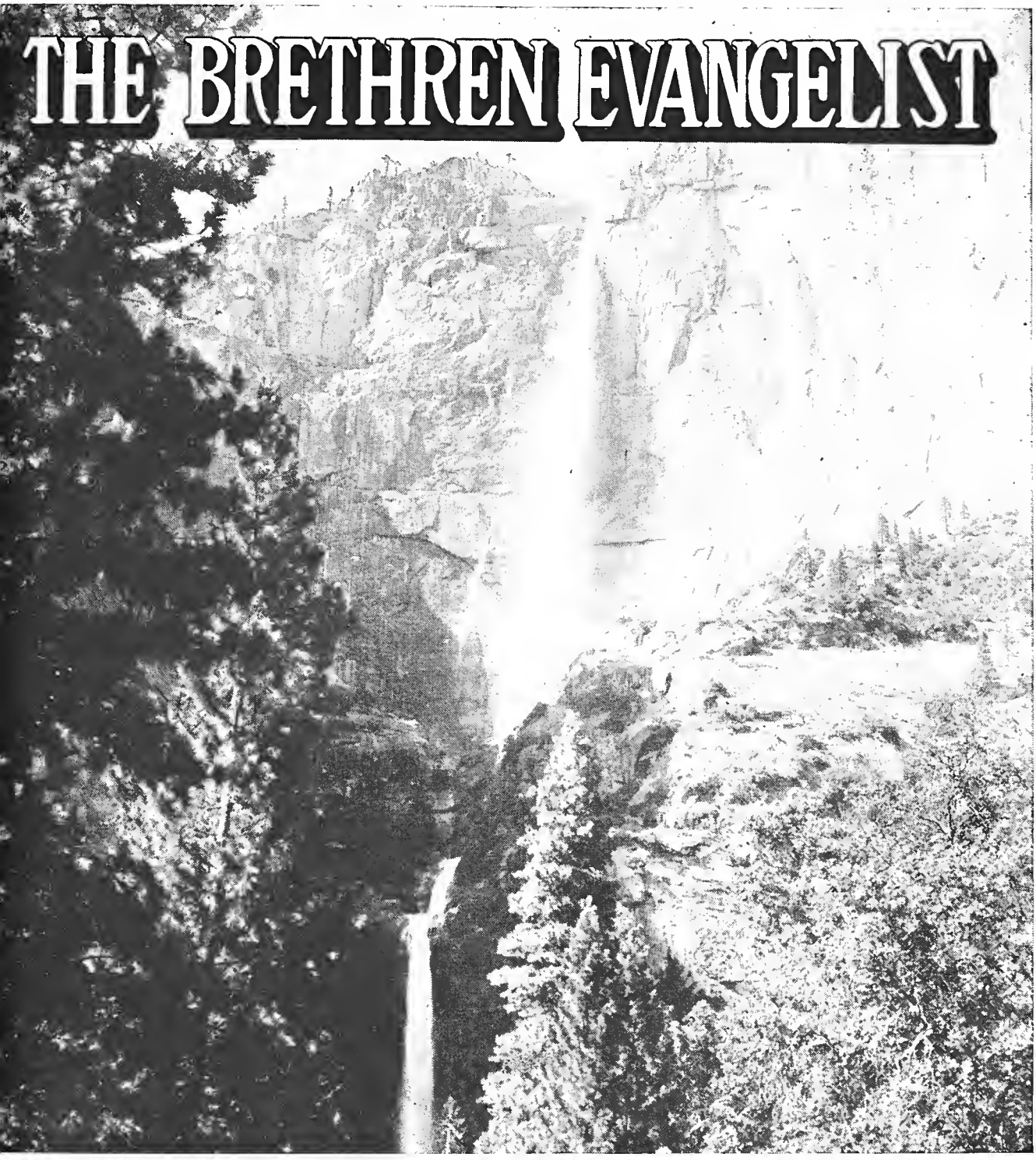
I think Pa Stalker was the greatest wood carver in the world. It reflected the fine poise and artistry of the man. He could pick up a rough stick and with a pen knife and the consummate skill of his brain and hands, there would come the most beautiful of carved objects.

Such he was in life. Not one to stir up trouble, but always ready to give his influence to peace and righteousness. His wife passed away a number of years ago. Their children rise up and call them blessed.

As a pastor and brother I loved him dearly and could not refrain from saying these words of tribute to a very worthy deacon. May our dear Lord raise up other workers to carry on at the beloved church and city of Pittsburgh, where there is a great field of people and some of the finest on earth. If there are obstacles, there can also be great victories.

Claud Studebaker.

THE BRETHREN EVANGELIST



Report of McPherson Conference and Greetings

* * *

Will the War Define Our Faith?
J. Ray Klingensmith

* * *

The Preacher's Problems
John F. Locke

My Kind of Minister
Roy E. Stroup

* * *

Evangelistic Visiting
Rev. William E. Beese

* * *

About Argentina

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Concerning Our Protestant Faiths

Believing that the end of World War II will bring a great demand for new and well-trained missionaries in every part of the world, the Board of Missions and Church Extension of the Methodist Church is now seeking more than fifty young men and young women for immediate service and 175 others to prepare themselves for service within the next few years. "We cannot wait until the war is over to begin selecting and training personnel for these tasks," says Secretary Ralph E. Diffendorfer. "We must be ready, and we can be ready only if we have NOW a group of adventurous men and women committed to this work and preparing for it."

Church of the Brethren

Dr. H. L. Hartsough, Acting Secretary of the Ministerial Board, reports that the Church of the Brethren gained 1,572 members the past year. There was a total of 5,511 baptisms. There was a loss through death and all other causes of 3,900. There are 3,000 ministers in the denomination, 1,000 of them being past 60 years of age. 258 of the present ministry are licensed men and there are 70 licensed women. There are 45 ministers on foreign fields. Of the congregations reporting 262 are served by full time ministers; 466 by part time ministers; and 151 by the free ministry. There were 43 reported deaths in the ministry during the year. He also reported the largest number of graduates from Bethany Biblical Seminary with the bachelor of divinity degree that the church has realized in any previous year. Fifteen graduated in May, 1943, and a dozen more will graduate with various degrees including the bachelor of divinity degree in September of this year. Bethany Seminary has 80 students.

There are 10,000 members of the Church of the Brethren in India. 371 were welcomed into membership there this year. They are very soon to celebrate their 50th anniversary as a Church in India.

There are 3,000 members of the Church of the Brethren in China. E. L. Eikenberry, their Supervisor, lives 8 miles from a concentration camp.

Kagawa

"Two thousand people attended evangelistic meetings conducted by Kagawa in Kyoto to celebrate the foundation of the United Church of Japan. Many new decisions for Christ were made. He is now conducting a series of meetings known as "Catacomb Evangelism." There is no public advertisement.

Dr. Rufus Bowman

The President of Bethany Biblical Seminary in a challenging and inspired address before the Annual Meeting of the Church of the Brethren declared: "I cannot stand anything second rate in Bethany Seminary for a young minister in the Church of the Brethren." He also stated that "much of our modern education is leaving God, Moral standards, the Church, and the noblest that is in man out of its emphasis." He declared that "the path of the future is for the church and its colleges to lock arms and go together. It is not good church statesmanship or leadership to let strong faculty members go now. A college is great souls teaching,—not your buildings." He also declared that "It will take a generation to repair the loss of good men. A lowering of moral standards will follow." His great conclusion was that the only way out is for "the church to throw its arms around the school in these days of great need."

REPORT OF THE McPHERSON CONFERENCE AND GREETINGS

From the Church of the Brethren Annual Meeting

At McPherson, Kansas

We have just returned from one of the finest conventions of Christian people that we have ever been privileged to attend. We refer to the Annual Meeting of the Church of the Brethren as a Fraternal Delegate from our own denomination. The great inspiration and joy that we caught from the spirit of the meeting was adequate compensation for the inconvenience of being required to stand nearly one whole day and night on the train en route.

Every detail and program of the conference seemed to be specially designed to add to the richness of the faith and heritage of Brethren people. The speakers were positive and laden with urgency. The burden of the whole week was commensurate with the world crisis in which we live. Great vision was supplemented with great vigor. A great laity was led by a greater leadership. A noble heritage was restless to prove its nobility in a time when the world needs it. And it clung tenaciously to the God-given tenets and instruments of its faith as its most powerful levers with which to answer its challenges.

One breathed the atmosphere of a solid people that only deep convictions with centuries of background could produce. The singing of the old and blessed hymns in such strength and fervor that the ancient past seemed to rise up and shower blessings upon us, brought every session to a hushed consciousness that something great and exceptional is now waiting. With perfect order and purpose great issues were decided. Hundreds of thousands of dollars were pushed into Christian work so rapidly that one concluded that the Brethren lived for nothing else. Reports from China, England, Spain, Puerto Rico, South America, Mexico, Japanese relocation centers in America, Refugee students, War relief, Child welfare, Medical care, War prisoner work, Rehabilitation, International Good Will, Evangelism, and regular church work fairly lifted one out of any thought of "self" into the thrice blessed consciousness of "others only" for His sake.

One of the great things accomplished in this conference was the pension program for the ministry and missionaries. Again they won. For in opening their hearts to their spiritual leaders and workers, the Lord will bless them abundantly.

A brief and wholly inadequate summary of Dr. Leland Brubaker's ten minute address on Sunday afternoon will give you a glance at one department of that great denomination.

FACTS CONCERNING RELIEF

Dr. Leland S. Brubaker, chairman of Relief and Rehabilitation

China $2,000 per month given in war relief. Used to buy food and clothing and to help individuals for personal rehabilitation. Money is delivered at no cost through the United China Relief Agency. Two men are used in the distribution—Ernest Wampler and O. C. Sollenberger. Two additional men will be sent later.

England One person working in the war prisoner camps, dealing directly with Italian and German prisoners of war. He has been doing this for two years. He lived in London during the blitz period. He is making contacts with war prisoners now which will be very valuable after the war in the period of reconstruction.

Spain. Two people who are administratively responsible for Protestant relief work in Spain. This work in cooperation with the American Friends Service Committee.

Puerto Rico Fourteen Christian Public Service Men with a medical staff are doing hospital work among the poor of Puerto Rico. It is contemplated that this unit will be enlarged to twenty-five within the near future. Ten additional new personnel are now booked to leave Miami as soon as it is possible. This costs approximately $2,000 per month.

South America Four people establishing a Center for children in Quito. Quito is the second poorest capital in all the world. There are fifteen thousand children who are not being cared for by the schools of Ecuador. Reading material, clinical help, educational and religious classes are to be offered.

Mexico One individual is working in the village of Miacatlan, helping to rid the community of malaria and hookworm.

Japanese Relocation A hotel is established under the supervision of a director and his wife which has already placed approximately 200 Japanese since its beginning on March 1.

Refugee students Ten refugee students place in our various colleges during the past year. Each one receives approximately $100 financial help.

In summing up the work that the Church of the Brethren is doing under its Relief Program alone there are seven countries represented with six distinct types of relief work. They are using approximately 45 people in this program and have 90 more in training for the future.

That is but one phase of this Church of the Brethren work, which also owns and controls six institutions for Higher Education, North Manchester College, McPherson College, LaVerne College, Juniata College, Bridgewater College and Bethany Biblical Seminary (with 80 students) are also their great vision. Their total receipts for their Conference Budget Fund were over $285,000. Nearly $75,000 was brought as a Conference Offering. In addition to this their Brethren Service Committee with its relief ministries received nearly one-half million dollars for its great work of mercy.

To touch upon other phases of their testimony as a people would require my reprinting their Conference Booklet and all of the addresses delivered at the Meeting. Great challenges, great visions, great passions, great consecration, great unity in great purposes made a great conference.

Greetings

By official action of the Conference in business session Christian greetings and friendship were sent to our Conference and churches.

Editorials - - - By J. Ray Klingensmith

Will the war Define our Faith?

In a recent article entitled "Now or Never For the Church" George Lawrence Parker asserts that human culture was saved from extinction at one time by the monasteries or, in effect, by the church. He states also that "now that extinction threatens Western culture, once more, and our educational system is taking its orders and its shape from the military arm of government, the church is summoned to ask the all-important question, Has not the hour come when I and I alone can save all those precious values of mankind called culture?"

Admitting a bit of doubt in some of the "culture" the church is called upon to save, we do accept the inescapable fact that the church of Jesus Christ is now called upon to save something. Perhaps she will be as well off to let a lot of her own dusty habits go down the stream with the rest of the useless "culture" that the rolling wheel of civilization has gathered and is afraid to shake off. But there is something that the church alone will preserve out of our super-evanescent period. At least the section of the church that remains will preserve it. And if the church doesn't preserve this it isn't worth its place in the field of humanity after this conflagration is over.

Will the war Define or Purify Our Faith?

If the church is waiting on the pressure of life to rekindle her faith in Jesus Christ she probably has chosen a difficult course in hard knocks and disappointments. After she has suffered them for enough years she will find that Sadism is hardly an incubator that produces Kingdom children. Dr. Leslie Weatherhead writing recently on "Preaching in Wartime Britain" upsets a lot of hopes of a lot of people. He refutes the conclusion that the war with its fears and sufferings has brought England to anything near a proper conception of Christianity. He says there is no sign anywhere of religious revival. Radio services are listened to by large numbers, but most churches are empty and most Christians disheartened. If peace came tomorrow, he states, most people would slip back into their old grooves. He also says that unless the present situation can be spiritually capitalized before men harden their hearts, now softened by the shocks and blows of private and public misfortune, then Britain will be as pagan as she was in 1938. Dr. Weatherhead states that a chaplain who at a compulsory parade service preached to several hundreds of soldiers had only THREE to listen to him when, as an experiment, the compulsion was removed. So the war will hardly correct the bad habits and weak Christian faith of the church. If we are

waiting on its good effects we probably have a long wait.

Army trained Ministers will Hardly accomplish it

Reaching into our future ministry the Government today seeks to train its own chaplains. At least it prescribes their training. Even the regular ministers it takes into its chaplaincy while gaining a rich experience in human problems will scarcely be able to improve upon the riches of Christianity already accessible to us if we want them, right here at home. When these men flock by the thousands back into our pulpits after the war, they cannot bring the transformation to the church that it will need. And if these leaders have gained a new zeal in prayer and soul winning they will probably be pretty lonely in many churches to which they return.

Dr. Charles Clayton Morrison recently writes on "Liberalism at its Christian Best." Admittedly it isn't good enough. It has failed. What then are we now waiting on to keep us from going directly to the main issues in Christianity, Fellowship with Jesus Christ, Prayer through Jesus Christ, daily realizations of spiritual realities, growth in the knowledge of the Bible,—these are things that need not wait upon a war or new experiments on social fronts or upon a return of the men from the war.

And yet convictions are not everything. They are the foundation and framework of our testimony; but they are not the work of our lives. It is true that Jesus said "this is the work of God, that ye believe on him whom God hath sent" and again he said "Believe me for the very work's sake." And he also said "By their fruits shall ye know them," and "herein is my Father glorified exceedingly, that ye bear much fruit." Convictions without actions are dead.

What are we Waiting for?

Is it charity or mercy for the poor we lack? Countless millions today are homeless, hungry and even Christless. It is to our own shame and condemnation and final extinction if in a time so great we have no compassion or mercy. It is possible to fear the "social gospel" so much that we may exclude the Christian gospel. God loved the world; can we love only the (Brethren) church? "Though I speak with the tongues of men and of angels and have not charity I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Again it is written "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

We believe it is time for our church to consider what the other Christian churches of the nation have already considered and acted upon. We have no agency of mercy to help the suffering, even the suffering Christian victims of the war. "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." Never were so many millions scrabbling for a bite of food or aching for a bandage or medicine as there are today. Never had we so much. God shame us if we use the "Gospel" as our excuse. Pity our orthodoxy if it denies mercy! Shame to our "love" if it is only for ourselves!

This does not mean that we should give at the sacrifice of our own good causes. But no cause is now a cause of mercy quite like this. And if now we pass by like the Priest and the Levite, we doubt if our service to the lost world is valuable enough that the Lord will have much more need of us. This takes nothing from our message; it adds to it, and to us, and to them, and to the cause of Christianity and its Christ of mercy.

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IF YOU DESIRE CREDIT FOR YOUR EASTER MISSIONARY OFFERING THIS YEAR, WE WILL HAVE TO HAVE YOUR OFFERING *BY JUNE 30.* THE BOOKS WILL THEN BE CLOSED.

The Crusade of Prayer

Last month we issued a Call to Prayer for 1,000 people of our denomination. From across the land there has come a response. Individuals, groups, and some churches have entered upon the burden presented and so evident if we will accept it.

Why pray? For a greater vision in our leadership to lead our people into greater service for Christ. Christian statesmanship is a prized possession.

For a young man who already has presented himself as a candidate for South America. Soon he will have his education completed and then he can go. Pray for God to raise up more to go with him.

For another young man who has written in response to a burden he has felt for years to do definite work for the Lord. He is trying to make a decision and needs definite guidance.

For yet another young man who is keenly aware of his own longings to become a worker in the ministry. He needs your prayers.

For Christian Endeavor Societies now planning joint meetings on Sunday nights or week-nights for the purpose of having the Cause of Christ and the church presented to them. Pray for this.

For our Pastors, Sunday School Teachers, Superintendents, Young People's supervisers that they may show great leadership with our own young people before they reach the early age of 18. Their choice must be made before then or they will be taken by the Armed Forces. The Church and the Morality of the Nation also faces a crisis.

For the District Conferences that spiritual fervor and definite plans may lead the way into great and worthwhile actions.

For Dr. W. S. Bell who is now recuperating from an operation. He is at his home in Milledgeville, Illinois.

Have you sent in your card yet? WE NEED AT LEAST 1,000 people who care enough about our church and future ministry to pray. Send us your card.

Be sure and see the back page.



The Preacher's Problems

From Whence Do They Come?

John F. Locke

(Another in the series by Mr. Locke on "The Divine Foolishness")

If you had chosen to be a plumber, you would have had problems. Some of them would have been common to all men who follow that trade. Some of your problems would have been the result of your own community and clientele. Plumbing in California and New Hampshire is by no means the same in every respect. Some of your problems would have resulted from your own personality. Some plumbers are not too gifted; some forget more tools than others; some are splendid diagnosticians of what ails your drains while others come upon this vital knowledge only by trial and error.

What may be said of plumbing could be applied to banking. Bankers have problems. Some of them are presented by the government, some by their own stupidity in evaluating property and the character of the persons with whom the bank deals. Some of the problems are personal, such as a wasteful wife whose demands lead a weak teller to do a little forgery with which he buys a new car, or perhaps he plays the stock market in the hope of putting it back, meanwhile making a nice profit for himself.

What may be said of plumbing and banking may be said of the profession of a physician, teacher, lawyer, merchant and all the other trades, callings and professions. I have taken all this time to say somewhich is very trite but very true: *the ministry is not the only thing in the world which you might have chosen to do, in the doing of which you would have problems.* I have heard preachers talk as though they felt that if they had prepared themselves to follow some other calling, business, or profession, life would have flowed along with a calm sweet murmur of progress to an azure sea of affluence, influence, and distinction. Well, that is not true. All of God's children may not have or need shoes, but they all do have problems. This is not the time or place to enter into philosophical discussion of why we have them. We can say, though, that we believe that this is the best possible world God could have placed us in for this kindergarten stage of our existence. We shall doubtless inhabit realms in the afterwhile where problems neither come nor are discussed, but now for the next few minutes let us talk about some of those that are waiting for us just around the next turn of the road. You would consider your seminary course worthless, you should consider this course of lectures on preaching worthless, if traffic signals were not placed to warn you as you travel, about curves, one way bridges, railroad crossings and places to descend in second gear. Here are a few warnings. May they greatly reduce accidents.

What is the preacher's number one problem? The answer is that it all depends. In some instances it is the preacher's health, in others it is his wife, in others, it is his preaching—and so on ad infinitum. I shall stop far short of infinity, but I do have what I believe to be a rather comprehensive list in mind.

Health

First of all the preacher's health is a problem. Many of our failures may really be traced to our physical state. The great thought which you will utter will flow through the soil of your brain. When you are tired you may flee like Elijah from one wicked woman and seat yourself under a Juniper tree of pessimism feeling that you are the last man who cherishes such splendid orthodoxy, and as Job remarked to his tiresome friends, "wisdom will perish with you." In dealing with Elijah the Lord fed him and then let him sleep. There is a certain downdrag to our calling that demands recognition and proper treatment. *We get more discouraged than our brethren in other professions.* Few lawyers or doctors or plumbers ever taste of these bitter waters. We scale the highest peaks and inhale deep drafts of the clean, clear air then we come down the mountain and sometimes keep on going until we are in the very slough of despondency. I have never heard of a *great* preacher who didn't have this experience. It must have been on a Monday morning that St. Paul wrote the words, "O wretched man that I am, who shall deliver me from the body of this death?" But don't forget the times when his language soars in poetic beauty and his spirit is caught up into the heavenly places.

You are *not* a better preacher because you look frail and seem to be faring badly in this vale of toil and tears. Health leads to good cheer and the minister must be cheerful. Spurgeon says, "I don't believe in going about like certain monks I saw in Rome, who salute each other in sepulchral tones, and convey the pleasant information, 'Brother you must die,' to which lively salutation each brother of the order replies, 'Yes, Brother you must die.' I was glad to be assured upon such good authority that all these fellows are about to die; but until that event occurs they might use some more comfortable form of salutation." Oliver Wendell Holmes hints that he might

have chosen the ministry if he had not seen so many preachers with a handkerchief about "their meager throats and a funeral service in their forlorn physiognomies."

When Jonathan Edwards was called to the Presidency of Princeton College he refers by way of objection to his physical ailment which often occasioned, he writes, "a kind of childish weakness and contemptibleness of speech, presence, and demeanor, with a disagreeable dullness and stiffness much unfitting me for conversation; but more especially for the government of a college."

The great preachers have all been men of the out-of-doors. Moody and Beecher worked in their gardens. Billy Sunday took wonderful care of his body. Our Lord himself was a lover of flowers and fields and the open air. He was a climber of mountains. The men He chose to be with Him breath through the New Testament their own saneness and health. John the Baptist, who prepared the way for the Lamb of God, was a man of the out-of-doors. When *he was shut up in prison his soul raised a question about Christ* which Our Lord answered in terms of deeds. John was a man of action.

Be as well as you can be. It is your duty. God has given you a body for a habitation for your spirit. Take care of it for God. The Brethren Church will have no room in its Ministry for a man who smokes. Why any church should tolerate a smoking minister is beyond the limits of our present discussion, because it is beyond the limit of my imagination. Personally, I can say *I do not want my spiritual counsel filtered through a nicotone clouded brain.* The use of ardent spirits is even more unthinkable among us as a people. But Christian temperance not only declares that we must abstain from all that is evil, it also urges upon us a moderate and proper usage of the good and necessary. Which brings me to the subject of *eating*. Some of the Brethren of the ministry seem to be bent upon establishing reputations for themselves as gourmandizers. There are preachers who preach an evangelistic sermon in the evening and then come to their place of abode expecting a vast fare to be consumed before they retire. Dean Brown used to say that he believed a *large amount of the religious apathy of New England* was due to the old New England custom of baked beans on Saturday night. Perhaps some of our spiritual powerlessness can be explained by our lack of *humane treatment of our digestive systems.* A man often fails to sleep because he has coffee intoxication, not *because he has labored extra hard for the Lord.* Coffee like certain other things, *makes your nerves tell you lies.*

Be as well as you can be. But if you aren't well, don't make a habit of giving organ recitals about the debility of your various vital spots be they lungs, kidneys, or a torpid liver. When people ask you how you are, say "Well." You can finish the sentence with mental reservations in silence. A bore has been described as *one who actually tells you,* when you ask him, how he is.

One of the major ways of staying well is to *keep your sleep account balanced.* If you are tired it will show. If you can preach when tired or when your stomach is crammed, it is only a proof that the arm of the Lord is not shortened. Beecher said there were three things a man must watch: his *sleeping,* his *eating,* and his *laughing.* Lord Bacon's advice would be good for preachers today, "To be free-minded and cheerfully disposed at hours of meat and of sleep and of exercise, is one of the best precepts of long lasting."

Money

Let us turn to the *problem of money.* A mishandling of this problem has been the ruin of many a preacher. A great many preachers have rushed boldly in at this point where we find St. Paul fearing to tread. It is to be noted that Jesus emphasized the *feeding* of the sheep not the shearing, as being of utmost importance. "The shearing is a part of the shepherd's work and sheep that have been well fed do *not object to getting rid of the fleece in the balmy days* of spring." People are glad to give service and substance when they have been looking up to a shepherd that really cares and feeds them.

But let the people gain the impression that you are *grasping* and forever trying to *ingratiate yourself* with them in order that you may hint for this and that which you want, let them get that impression, and much of your influence will be gone. A laborer is worthy of his hire. *There is a manly way to get an increase in gifts and salary, and that way is to earn it.* How much harm has been done the cause of Evangelism by money-minded evangelists no one can say. Certainly some of their ways of getting a huge offering are beneath the high calling of a minister of the Gospel of the Son of God. In the long run you will fare better everywhere if you do not seem so interested in money. After all, *if you wanted money what are you doing here?* It is just as true for the pastor as for the people that it is more blessed to give than to receive. Give the best that you can and you will not starve. Be content. *It is a form of lying to lead people to believe that you are making a great sacrifice to preach the unsearchable riches.* Don't keep telling the people what you have done. If you have been a faithful servant you will receive your reward from the Judge of all the Earth who can be counted on to do right.

Money is a profound question. *It has been said that the spending of money is the severest test of character.* How the preacher spends his will come

under the closest scrutiny. Accept this as a good soldier, it will be for your soul's welfare. Someday, if the church remains on earth long enough and more progress has been made, we may pay all our preachers, missionaries and seminary professors the same basic salary. The man in the country and the man in the town ought to receive the same. Of course there should be an adjustment as to expenses and for number of dependents. This will be a great day if it ever arrives. For most all of the scrambling for positions and honors will be gone. Does the man in the city deserve 5 times the salary of his country brother? Should not the rural preacher be paid so that he can buy books and continually fit himself for his many sided work? In Virginia some years ago I knew a man whose salary was $*,600 plus his car and his house. In his denomination not fifty miles away were men of similar seminary training receiving less than $1,000 for a more difficult task. He was surrounded by a paid director of Religious Education to run his Sunday School and hold prayer meeting, a church secretary and a church visitor to do his calling. I see him now as I last remember seeing him in his *beautiful office*, his feet on the desk *reading some late book and smoking a cigar*. I pity these brethren. Something should be done for *their early relief lest their souls be endangered by the vanity of the mind.*

MY Kind of Minister

By a Layman, Roy E. Stroup

In looking back at the work of the ministry as it has been functioning in and through the Church for the past fifty years or more, there seems to be some very noticeable flaws that have had a tendency to mar the program of Christ rather than to promote the Kingdom of Christ. To mention a few of these flaws one must include the greed for members without properly enlightening such members as to the real purpose of the Church and the finished work of God in the giving of His Son for sin-sick souls. Another flaw one must bring forth is the shallow depth of faith in a living Saviour. This has not only weakened the Church in the eyes of the world, but has been the cause for much disturbance and disloyalty inside the visible Church. One might also mention the narrow view many church leaders, including pastors, have taken concerning various church groups, as well as social and race prejudices that have been allowed to develop and freeze the spirit of Christian love that should exist between men and women dwelling together on the earth. These and many other flaws which could be mentioned in the old church order have resulted in a broken world order, besides having developed a religion which is more pagan than Christian.

To illustrate what I mean I find it necessary to use myself as an example. In my brief life of forty-three years, I have been influenced by two different kinds of ministry which have had no small part in molding my thoughts and habits. I will make no apologies for this procedure for I, like Paul the Apostle, now have certain convictions which I can only pass on to you by talking about my personal Christian experiences. In analyzing my life to date, I find the main difference in the ministry of the Church as it affected my life was primarily my understanding of God. I shall attempt to define these two positions as follows:

Be Good or Else

My first understanding of God grew out of my home training and my church training. My mother was trained in the old order of the church. My father could not understand the church and became a Christian late in life. The training both my parents had received from their generation resulted in their constantly reminding their children to be good or else the rod would not be spared. My mother taught me the Lord's Prayer and also kept reminding me that I should fear God. Just who God was I could not understand, except that He was some kind of a being to be feared. As I grew older my Lutheran Church, through its pastor, preached to me about God, Christ, the Devil, etc., but presented

This article is printed with permission of Mr. Stroup. Mr. Stroup read this paper before the Lutheran Pastors' Association of the Mansfield, Ohio, District. He is an active and prominent layman of the First Lutheran Church, Shelby. At present he is a lay member of the Executive Board of the Synod of Ohio. He has been active in Brotherhood work, and now is teaching a large class in the Shelby congregation.

the scripture messages in such a way that I always pictured God as a mighty power, some kind of Divine Being, but One Who existed some place far away from me and my life. I was taught to go to Sunday school and church on Sunday for here God was supposed to be present, but the rest of the week I only thought of God as being far away from my earthly existence.

The best approach to God I could find was by living by the Law, and if I would keep the Ten Commandments I might become good enough ultimately to reach out to this great God, the Creator of all. I was taught by one pastor that each day I should be a little bit better than the day before as all good people should make a gradual upward move toward God and should never move downward. This was my understanding of God and resulted in my not even knowing if I was a saved man or not. In fact, as I now look back and picture my life at that time, I see myself as a Pharisee of the Pharisees. I thought I was good because I went to church and said my prayers. I was deceived through the ministry of my church and was practicing a pagan religion instead of living a Christian life even though I was a professing Christian. Further, I was not satisfied; for I was still in an unsettled state of mind and I could not find the peace of mind which would satisfy my innermost being.

Better Guidance

My second view or understanding of God has come to me by the Providence of God. He sent to my church a pastor who possessed a true evangelical position. I, like Paul, had almost to be knocked down from my Pharisaic position to appreciate the true evangelical faith in God as a Father, Who, seeing me in my sin, reached down and picked me up while still in my sin, and called me a child of His. It has taken years of study and meditation under the guidance of a faithful minister to help me see why the Father did this for me, that because of His love for me He sent His Son to shed His blood on the Cross for me and, give up His life as per the Father's will. He later arose from the dead a living Saviour, Who walks and talks with me moment by moment. And also that the Holy Ghost intercedes and prompts me each day to live after the Spirit and not after the flesh. With this wonderful understanding of God there has been, and is being, built up within my very soul a faith in a real Christ and a loving Father (not one to be feared), but a loving Father Who becomes the power of my life each day. It is the living Christ that motivates my every decision and causes me to rejoice that I now know that I am a member of the Father's Kingdom and don't need to wait until I die to find out if I am saved or not. This kind of faith has brought a satisfied peace to my mind which I could never discover before.

From my observation it is my conviction that *for too long has the church as a whole dealt too much with how to make people good and too little with the real ministry of building up in the hearts of men, women and children a real and living Christ.* Personally, I feel that the work of the ministry must start right here, and the earlier the child can understand God as a loving Father, interested in every detail of the child's life, the greater the ministry to humanity and the church.

At the Turn of Affairs

Needless to say, we have already started on a new era when social orders are changing beyond our comprehension. *It can also be said we have started a new era in the Father's program for His church. Tomorrow's ministry will be vastly different from yesterday's.* If we can glean from post-war programs already in print, one must conclude that the ministry of tomorrow will be a much more spiritual and vital ministry than we in our day have yet witnessed. *It must be a Christ-vitalized ministry* that will not only grip the church but will reach down into every avenue of life, regardless of class or position, if we are to survive a world catastrophe. Now with the opportunity facing us, due to the changing world condition which I believe is the active work of a loving Father endeavoring to reach all mankind for His Kingdom, the question emerges as to our ability to meet the challenge. This especially involves the work of the ministry and takes in all leaders of Christianity. To the end of meeting this challenge may I boldly present three divisions of the work of the ministry, namely, conversation, teaching and preaching? Lest you misunderstand me I wish to mention that I am assuming the office of the ministry includes administering the sacraments, visiting the sick, burying the dead and like ministerial acts in addition to the three mentioned.

Conversation

I have purposely given this an unusual heading, but it expresses the very thought I have in mind. Most ministers have quite a few hours each week when they converse with various types of people, and it is to such occasions that I wish to refer. It may be at a class meeting or on the street or in a home that such an opportunity presents itself. It is during a social conversation that I feel a lot of good may be accomplished if handled properly. Of course it is to be realized by the minister that the party he is conversing with will never wish to discuss on his own suggestion the great subject of faith in God as a loving Father; but the minister being first filled with this subject and having himself had the experience of the true faith in a living Saviour will find

many opportunities on such occasions to express his convictions in a very pleasing manner.

Too many ministers spend all their social hours talking about what the laymen are interested in and not enough time in trying to interest the laymen in what the minister should be interested in. I am an insurance agent. I have a service to sell. I call upon my prospect either with an intention or just to converse with him in a social hour. I direct the conversation to lead my prospect to the point where he gives me his attention. I then tell him more of my story (or experience) so as to create within his mind a desire to have what I want him to have, or what I sincerely think he needs. After he has the desire for my service, the sale is simple. To me the same procedure must be followed when ministers and Christian leaders converse with prospects for a more vital Christian life. This will apply to church members who need a deeper understanding of Christian faith as well as prospects for church membership. The pastor must control the conversation, keep the interest of his hearer, and create the desire in the heart of his hearer for a great Christian faith in a loving Christ.

To my mind much can be done in ordinary conversations when the man or woman least expects that he or she is being introduced to the most vital knowledge they can possess. I have known pastors who very seldom speak of their Christian faith unless it is from the pulpit. I am convinced that through ordinary social conversation a very important work of the ministry can be carried on and that as Paul was constantly injecting his praises and Christian experiences in his conversation wherever he was, so can Christian leaders be very valuable in ushering in the new spiritual order in our day.

Teaching

Not being a teacher or a minister, I realize I am treading upon dangerous ground; but I am concerned about the educational program of our church. The greatest thing our church has to teach is to enlighten its members about their Father in heaven and Christ, their Saviour: in short, to help church members understand more fully their Christian faith. To this end I would like to suggest that, along with the Sunday school teaching program, the Luther League and other such programs, the pastor conduct a class for young and old, the same to meet at least once a week. The pastor should be the teacher and study with them the great truths of the scripture—Faith, Love, Grace, etc. To teach these properly would in the course of time include some biblical history, thus giving the members of the class a background of their Bible, their faith and their church. With several years of such teaching program the church members will develop a richer faith and the assurance which is so badly needed in the world today. I would suggest such a teaching program in place of the midweek prayer meeting, if no other time is available.

Years ago I heard the late Dr. Evjen say in a sermon on prayer, "Prayer could be an attitude toward God." In other words, *a Christian steeped in the true faith of the Father and Jesus Christ will constantly have a loving attitude toward the Father and, living in such a confident fellowship with the Father, actually lives a life of prayer.* With a triumphant faith like that the child of the Father knows the Father will provide all things and the usual requests heard so many times in prayers are of no importance. It is only the person not having a confident faith who pleads with God for many requests. Therefore, if there can be a program for the purpose of building up faith in our church members, I for one would not count it a sin to dispense with the old-fashioned prayer meetings.

Preaching

Not being a minister, I presume I have no right even to discuss this phase of the work of the ministry, but by way of emphasis I wish to stress the importance of sounding Sunday after Sunday a positive note of Christian faith to a dying world. By the sermon the minister can either hold up Christ as the Lamb of God that gives life and light to a disturbed world, or by thoughtless story-telling or shallow preaching cause hungry souls to go away from the house of the Lord disgusted and disappointed. To my mind, the average person who goes to church does so because he or she wants to be reassured of Christian faith and desires to be lifted up in worship to the Father, and therefore needs to hear a message that is hopeful in its aspect, deep in its content, and convincing in its application. I am convinced that the church that preaches the true Gospel of Christ today will be the church that will stand the storms of tomorrow and can help build a post-war Christian society which is so much discussed at the present time.

It would seem that no minister can have too much knowledge of the true Christian faith that Paul speaks about in 1 Timothy 1:1-14.

Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.

Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

(Continued on page 15)

In winning souls to Christ a prominent place must be given to

Evangelistic Visiting

Rev. William E. Beese

Evangelistic visiting is evangelistic preaching put into practice. While in evangelistic preaching a man may have a large audience, in evangelistic visiting he may have only one, or at most several persons who compose the family and visitors. This puts one into the realm of personal work.

Some men go out hunting simply to "kill time." *Evangelistic visiting has a purpose.* Ours is a ministry which is more than preaching. This ministry brings us closer to the people. *Nothing is more spiritually contagious to a congregation than to see a pastor do what he wants his people to do.* Nothing will warm another soul like the soul next to it on fire for God. When a pastor can't sleep for thinking of some of his people, he wants to go after them. There must be that love for the people whom, perhaps ordinarily, we would not take to—and those who would not quite fit in with our ideals and natural fellowship of spirit—but who need the ministry of our Lord and Master and would not get it if we do not bring it to them.

Since *the Church is organized to win recruits for Christ and His kingdom*, the Christian minister must go above his, too often, human inclinations and be a real pastor-evangelist to meet the requirements of our day and age. Has not the church too long confined her efforts to certain periods within four walls and said to those without: "Come, come!" *The greatest heresy of some pastors and parishioners is that nothing can be accomplished with people unless one gets them within a certain area within a church building.* Christ said to the church: "Go ye out!" Some say, "We preach the Word and leave the results with God." That may be an excuse for laziness. When a gardener sows seed and has planting done, he watches over what has been done to keep down the weeds, he hoes around the rising plants, loosens the ground, makes it receptive for rains and warmth, stimulates the environments of the plants to promote their growth. Similar spiritual cultivation belongs to evangelistic visiting.

Many sermons would be more effective if they were supplemented by the personal touch of the preacher. Dr. Cortland Meyers said: "I laid my hand upon the shoulder of a noble specimen of young manhood and asked him if he were a Christian. I had not seen him to know him or to separate him from a crowd before that moment. He replied, with an evident desire to detain me, 'No, sir, I have heard you preach every Sunday for seven years, but I am not a Christian yet.' After that interview he became one of the most faithful members of the church. What seven years of preaching had failed to do, five minutes of heart-contact and personal relation accomplished."

During a sermon people cannot ask questions to have their difficulties made known, and their doubts cleared up, like they can during a personal interview with the pastor. This should be the normal practice of pastor and people rather than the unusual and the occasional thing that is done during special evangelistic efforts.

Evangelistic visiting during the year paves the way splendidly for special revival and evangelistic services. Dr. Theodore Cuyler found three or four inquirers during his pastoral visits on a certain afternoon. In the evening he called his elders together and told them about it. They arranged, on the suggestion of their pastor, for special meetings with the result that nearly one hundred persons were converted to God in a few weeks. This shows the wisdom of cooperating with the Holy Spirit. *Sometimes the Holy Spirit cannot work effectively because we do not work with Him.*

Philip was in the midst of a wonderful revival in Samaria. When he was called to leave and go south "unto the way that goeth down from Jerusalem unto Gaza," he went. He sees the Ethiopian eunuch riding in a chariot. "Then the Spirit said unto Philip, Go near, and join thyself to this chariot." He obeyed. He does evangelistic visiting with this man as they ride together in the chariot. The visiting does not all need to be done under a roof. It is often more effectively done outside when one has the person to deal with alone. Philip asked a question. The eunuch asks a question. It was the eunuch's opportunity. He needed a new point of contact. In the Jerusalem Jewish church there was no such opportunity for the information as he was now to receive. He needed someone in whom he could confide. Philip could not have done much with the eunuch if he had not given him the opportunity to tell his difficulty.

How to do evangelistic visiting has been the problem with pastors and workers in the church. The way to learn how, is to do it and grow in the practice of it. Often children give the visitor the best kind of opportunity for conversations in spiritual nurture and Christian expression. A child cannot understand some things, neither can the adult, but both can enjoy religion. An atheist became a Christian because

a child, in a very innocent way, asked him, "Was your mother also an atheist?"

Perhaps too much is made of church attendance in *conversation* instead of *talking about Christ*, or giving a few illustrations of what Christ is doing and has done in the lives of individuals to lead up to an evangelistic visit. Evangelistic visiting implies contacting people with the Christian life of the visitor and his message. The fear that it can't be done will vanish when the attempt of the seemingly unattainable and the human impossibilities are undertaken in the name of Christ. *Christian faith must function in practice.* In a New England churchyard a tombstone at a woman's grave has a tribute to her engraved in the words: "She . . . did what she couldn't."

(This article is published with the permission of the editor of The Evangelical-Messenger.)

From Argentina

Dr. C. F. Yoder

CORDOBA

Although it was late in the season for tent meetings, we decided to try a meeting in Cordoba before putting the tent away for the winter. Rain and cold nights hindered some, but the attendance was not bad. The children of the neighborhood were faithful in their attendance and although the conduct of some was not so good, there were many new children who learned songs and Scripture texts and began to attend the Sunday School in our hall. A number of new people among the adults also became interested and some young men also began to attend the mission. I have been away from Cordoba ever since the tent meeting a month ago, and cannot say how many new people are still attending, but I do know that by means of tent meetings we can always get new people interested. But we need workers enough to follow them up and keep them interested. We hope to have a lot of systematic personal work during the winter just ahead and then begin again with the tent in the Spring and continue until the new people are well enough converted to continue.

25 DeMAYO

From Cordoba I went to 25 de Mayo for baptisms and the Lord's Supper. As usual, some members came from surrounding towns and we had four days of Bible teaching which were very enjoyable because of the eagerness to learn on the part of the people. Miss Wood, who is in charge here, has worked for about thirty years without a furlough and will soon have to find a helper and successor. I pray that the work may not be left to fall into the hands of some one who may not be as true to the Word as she has been. She says that there would be no difficulty in leaving the work to me, but I could not do more than make occasional visits and would need someone to be resident pastor there. The fact that the Brethren Church believes in the enduement of the Holy Spirit and practices the laying on of hands after baptism as a symbol of this enduement, makes it acceptable to these people, who do not belong to the group which are characterized by noise and confusion in their meetings.

GERLI

From 25 de Mayo I went to Gerli, a suburb of Buenos Aires. Here I found Brother Anton and helpers conserving the work of the tent meetings very well indeed. A number had been baptized and took part in their first Love Feast with us, which was held on Easter Sunday. After the Lord's Supper we had a testimony meeting in which the hall was crowded full and the hour went by rapidly as one after another gave testimony of their conversion. Quite a number expressed their gratitude for the tent meeting in which they first heard the Gospel. The new district in which our work is located is only a few squares from the old, but the people are different and the parents come with their children. We now have a fairly large group of people who give promise of being stable and the commodities of the mission home are ever so much better. The large roof garden furnishes a fine place for social meetings and we have a fine group of young people organized into an Endeavor Society. But we will soon need a larger hall and are praying that in some way the Lord will provide for the need. The branch mission in Remedia Escalata is also growing. The tent meeting there lasted only a few days, but the attendance has increased and, as there is no other mission anywhere near, it seems to be our duty to care for this field.

ROSARIO

There is always good news from Rosario. The Lord has been marvellously blessing the work there. Although late in the season the tent was moved from Cordoba and located in a new district in Rosario just to one side of the district we already occupy. An ideal corner lot was found fronting on the great boulevard which is being formed as a part of the Federal Highway. It will be the central artery of the city, extending from one side to the other. This district has only recently been populated. During the past ten years the people have bought their lots on time-payments and have built their own homes. They are mostly of European origin and there is no other mission near, nor even a Roman Catholic church.

The very first night the crowd was far too large for the tent. So it was taken down and the larger tent put up in its place. Then there were three hundred or four hundred every night. The Bible pictures, including the Virgin and the Apostles, assured the people that we are not atheists as some had thought. The weather continued good and the people seem unanimous in desiring that the meetings continue and a permanent work be established. Their enthusiasm is really wonderful and they are trying to find some hall large enough to continue the meetings. That will not be easy as the usual halls are used by corner stores and are not large enough. Now is the time to secure a building site as when this great great boulevard is finished prices will be doubled.

Our meetings in the former district have to be accommodated as best we can in the hall we have had for years, but it is not half large enough. At the last women's meeting there were almost sixty women alone present. I am sure that the brethren in the home land will be glad that our greatest problem here is that of finding halls large enough rather than that of finding people to fill them. We trust that the Easter offering of this year will be an answer to the prayer for more workers to help to care for these great new fields that are ripe for the harvest.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 4, 1943

"HOW CAN WE PRACTICE DEMOCRACY?"

Scripture Lesson: Romans 12:9-18

For The Leader

There are around 130,000,000 people under the protection of the stars and the stripes of our country. We call it a democracy. It is doubtful if more than a mere handful of that teeming multitude could give a satisfactory definition of what we mean by "democracy," or how best to practice it. Each of us have our own ideas about what it means, and we strive to practice it from what we believe it to be. Tonight we should look back into history and see for ourselves how our democracy came into being, what constitutes a democracy. Then we should dedicate ourselves to the task of preserving this democracy for others.

QUESTIONS ON THE TOPIC

1. In your opinion, was our democracy "founded" on democratic principles, or did these principles come as a result of the Christian lives of the early founders of our country? Explain your answer.

2. Does a democracy have advantages over other types of government? If so, what are they?

3. Does a democracy have disadvantages which other types of government do not have? If so, explain what they are.

3. What are the hindrances to having a pure democracy in this country?

4. Can there be a democracy without the love and fear of God in the heart of the people? Explain your answer.

DISCUSSION

1. THE BASIC FOUNDATION ELEMENT OF A DEMOCRACY. The popular belief of the meaning of democracy is that each person has the right to do anything he wants to do, as long as it doesn't interfere too much with other people. Regardless of how we may look at it, it still seems to be true that the ruling principle is "self, first; and others second; God, if at all, last." This is exactly the reverse of the true way of democracy. A survey of business, personal, and social relationships will bear this out. This is a sad state of affairs. Of course, this comes in a country where freedom exists, bought by the blood and lives of patriots of past years. Greed, lust, and selfishness are taking advantage of the privileges permitted in this country. Thus we see the results of the popular idea of a democracy. What then is the true foundation?

The true democracy operates on love. That is, love for God, and love for everyone else. Equal rights means equal love one for another. In other words, a democracy intends that men shall love their brethren, and not seek to harm them nor take advantage of them. It intends that people shall worship God and honor Him. It might be well to note that when our forefathers founded this democracy they intended "freedom of religion" to mean a freedom of interpretation of the scriptures; not a freedom for every religious fanatic and dogma which unbiased mind could conceive. We note also, that true Christianity is the only religion under which a democracy can truly operate. If we love God, and our fellow men, we shall always practice democracy regardless of what other people are doing. This we can do with the help of Christ.

2. THE NECESSITY OF CHRISTIAN HOMES. Juvenile delinquency, crime, etc., all bear testimony that democracy has not been kept alive in our American homes. How can we expect our boys and girls to grow into democratic citizens if they are not taught how to act at home? This is a question for which our social leaders, educators, churchmen, and government officials do not have an answer. It is our opinion that they know the answer but are not willing to come out and face the problem square. The answer to all our crimes, etc., is the lack of Christian training in American homes. Yet that is only part of the answer. The rest of it is, that the parents of our homes have no desire or concern for God themselves. So, what can we expect of children who grow up in homes where the parents do not care?

Social programs, planned recreation, clubs, community playgrounds, may all do their part in minimizing youth problems, but they can never solve the problem as it was meant to be solved—in the Christian teachings of the homes. The best thing we can do to practice democracy is to maintain a pure, Christian home life—parents and children alike. If we practice it at home, we shall live it among men.

3. REALLY PRACTICING DEMOCRACY. It demands that we be pure and upright before men—in character, life, and deed. We must be honest with men, and with God. Democracy demands that we be diligent in following a gainful occupation. All our business dealings must be done on Christian principles. Furthermore we must seek to help others, be humble, and strive to live peaceably with all men.

We must reverse the popular conception of democracy, by "putting God, first and always; others, second, and self last." Only a true Christian can do this. This was the way our nation was founded, and we cannot improve on their method.

4. GETTING ALONG TOGETHER. It is natural for each of us to have our plans for life. As we seek to work them we shall find plenty of competition. Yet there is plenty of room for everyone. Our homes are full of articles which we could purchase cheaply because of competition. So this is a fine thing in a democracy. If we lose "free enterprise" we have lost democracy. But these competitions need not be hatreds, as many of them have become. With Christian love in our hearts we shall be able to meet any opposition in life.

We can help in our relationships with others by giving sympathy when it is needed. Democratic America does that. Let one place of business burn out, and other business firms offer their assistance, even to their competitors. That is true democracy in action. Do we do that in our churches? Doors to lasting friendships have been opened through a word of sympathy in a trying hour. It will take a burying of our pride to work together as we should, but nothing can hinder us if we will but seek to do more for others than they can ever do for us. If we will but center our hearts on Christ, seek His leadership in our lives, then we shall see a democracy which will never fail in its avowed purpose of government of the people, by the people, for the people.

BIBLE QUIZ

1. Was democracy ever practiced in the Old Testament? Genesis 37:3, 4, 27; Genesis 42:1-3; Genesis 45:1-3; 10, 15.

2. What was there about Joseph which made him able to take this attitude toward his brethren? Genesis 39:21.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 27

Subject—Seven Reasons for Attending the House of God

Introductory references,—Psalm 23:6; 26:8; 27:4; 65:4; 84:2; 84:10; 122:1.

1. Because the Lord is in His Holy Temple and He says COME. Deuteronomy 12:5.

2. Because The Lord has promised to bless all who attend. Psalms 84:4.

3. Because it is the only place where we can be sure of help in time of trouble. Isaiah 37:14.

4. Because it is there that God will teach us His way and His way leads to Heaven. Micah 4:2.

5. Because history proves that it is the only place of comfort in old age. Luke 2:36-37.

6. Because Jesus did. Matthew 12:9; Luke 4:16; Luke 18:10.

7. Because the early converts of Jesus did. Acts 13:14; John 17:14; Acts 2:46; Acts 3:1; Luke 24:52-53 and for a cap-sheaf Hebrews 10:25.

BE ONE IN 1,000! Send in your postcard

telling us you are one of us in our crusade

of prayer. Before you forget!

J. Ray Klingensmith

Ashland, Ohio

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

1. The Church provides Insurance for the Soul.
2. A Saint is a Sinner who keeps on trying.
3. Vitamins for the body—nothing for the soul.
4. Draw nigh unto God, and God will draw nigh unto you.
5. If you want a smile,
   If you want to win,
   Deliver the punch that will conquer sin.
6. Joy and peace abound for those whose hope is in the everlasting.
7. Let your light shine from within.
8. Try reading the BIBLE as regularly as you read the newspaper.
9. Absence from your church is a vote to close its doors.
10. The self-seeker seldom finds himself.

§□§□§

My Kind of Minister

(Continued from page 11)

From which some having swerved have turned aside unto vain jangling;

Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

But we know that the law is good, if a man use it lawfully;

Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

According to the glorious gospel of the Blessed God, which was committed to my trust.

And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief.

And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

In Paul's day many good people were following after fables which ministered questions of doubt rather than establishing the believers in faith and love which, says Paul, is in Christ Jesus. Paul felt called upon to guard the true faith for the sake of the believers, and he preached the Gospel of Christ at all times with but one object—to build faith in the hearts of his hearers in his Lord Jesus Christ. I ask you then in this trying age: Dare the church and the ministry of the church do otherwise if the power of Christianity is to help solve world problems.



WHICH WAY SHALL I TAKE?

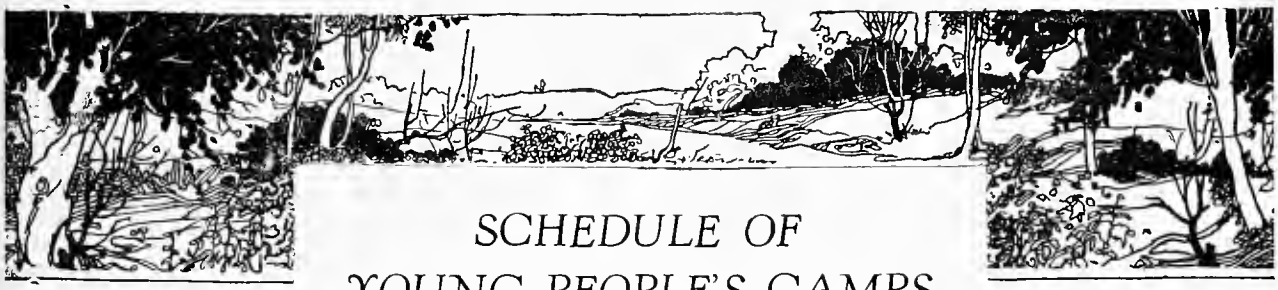
"Which way shall I take shouts a voice in the night
I'm a pilgrim aweary and spent is my light
And I seek for a palace that rests on a hill
But between us a stream lieth, sullen and still.

Near thee my son is the old wayside Cross
Like a grey friar cowled in lichen and moss
And its crossbeams will point to the bright golden span
That bridges the waters so safely for man."

If you are not yet 18 years of age you must make this decision. The fields are white unto harvest. We need workers. God needs men and women in mission fields. Churches need pastors. Why can't YOU help? Give God your life before somebody else takes it from you.

The Brethren Evangelist

Vol. LXV, No. 26 June 26, 1943



SCHEDULE OF YOUNG PEOPLE'S CAMPS

Camp Juniata - At Camp Reynolds, Entriken, Pennsylvania - June 29 - July 9
Two Camps

Camp Shipshewana - At Brethren Retreat, Shipshewana, Indiana - July 12 - 31
Three Camps

Camp Peniel - Thurmont, Maryland - July 18 - 24

Camp Blackhawk - Cedar Falls, Iowa - August 2 - 7

Mid-West Camp - Clay Center, Kansas - August 9 - 14



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More Camp Pictures and News Next Week

INTERESTING ITEMS

IT WAS THE EDITOR'S PRIVILEGE to attend a part of the Indiana District Conference. While the full report will be in an early issue, we are glad to report that the delegate body was larger than last year by the matter of eight delegates. The sessions which we were privileged to attend were of great interest. We are sorry to report that Brother Otho Winger, former President of North Manchester College, who was to have been the exchange speaker from the Church of the Brethren, suffered a stroke a few days previous to the time he was to appear on the program and was unable to fulfill his engagement. However, Dr. Charles A. Bame, very graciously filled the time, which was the evening hour of Thursday, June 17th.

REV. BERT HODGE, PASTOR OF THE FLORA, INDIANA CHURCH tells us that on Sunday, June 6th, he had the privilege of consecrating twenty-two children at their morning service. This is the largest number of child consecrations we have heard of in any of our churches at the same time. He also informs us that on that day there were 170 present in Sunday School, which brings the attendance up to the place where it was several years ago.

WE LEARN FROM THE WEST ALEXANDRIA, OHIO, bulletin that Brother Floyd Sibert, pastor of the Pleasant Hill, Ohio, Church was the guest speaker at the West Alexandria Church a few weeks ago. It is a fine thing when neighboring pastors can exchange pulpits. And that is a part of the Ohio Five Year Program.

WE FIND THIS INTERESTING ITEM in a recent Goshen, Indiana, bulletin: "Gifts to the Building Fund made possible the retiring of $2,000.00 in bonds last week. This is $500.00 more than the amount usually retired after our Cash Day." Congratulations, Goshen.

BROTHER W. S. CRICK AGAIN SENDS A BULLETIN from the Third Church of Johnstown, Pennsylvania, in which he lists the names and birth dates of the Cradle Roll of that church. This time the number is fifty-one. Again let us remind you that it is out of the Cradle Roll that the greatest additions to the Sunday School are made. The Bulletin also shows that the Third Church was third place in the number of children attending the Vacation Bible School.

WE GLEAN THESE ITEMS from a recent letter from Brother L. O. McCartneysmith, pastor of the Cerro Gordo, Illinois, Church: "Two weeks ago, we had Memorial services, honoring our soldiers; last Sunday Ascension Day, and next Sunday Children's Day. One June 20th Father's Day to be observed with a sacred concert in the evening, and then to close the month Bible Day will be held on the 27th, with a special service held on the evening of that day." Evidently the Cerro Gordo Church is a busy place.

FROM THE MILLEDGEVILLE, ILLINOIS, bulletin we learn that Brother St. Clair Benshoff, pastor of the church, supplied the pulpit for the Dutchtown Church of the Brethren while their pastor was attending the Church of the Brethren Conference in Kansas. This shows the fine cooperative spirit of these two churches.

WE NOTE THAT BROTHER DYOLL BELOTE, pastor of the Uniontown, Pa., Second Church recently held a meeting for the Jones Mill Brethren, of which church Brother Edgar Berkshire is the pastor.

THE ROANN, INDIANA, bulletin for Memorial Day carries with it the names of all their boys in service, placed in the form of a cross.



EDITORIALS

"THERE IS A LAD HERE"

These are the words of Andrew, the apostle, spoken in a crisis time in the life and ministry of our Lord. That the Lord recognized the value of the presence of the lad by using the little possessions of the lad and multiplying them for the use of the many is seen by the use he made of them. That the usefulness of the lad and his possessions carries on and on through the centuries and descends by inheritance upon every lad and lassie in the whole wide world is a saying almost too trite for utterance.

With the coming of the child there comes a corresponding responsibility. Into each family was and is woven a cord, sometimes strong, sometimes weak, that holds the entire fabric of family life together. The greater the strength of that cord, the easier the task; the weaker the cord, the harder the task. But weak or strong, the cord is there.

1. *There is a lad here—use him.*

One of the primary aims of our Young People's Camps in the summer months is to make the youth feel that he or she is of sufficient value to be of use in his material and spiritual relations with the church. That he is really wanted as a part of the church. That though he may be small of stature that he is of worth, just as much of worth, to the work of the church as the largest and strongest church member. And we are glad to say that many of the churches in our brotherhood have made the discovery that this is so. The camps can point to many examples of boys and girls being given the impulse to deeper and more evident Christian work in their local churches. The writer can testify to this fact by past experiences.

It goes without saying that a young man or woman wants to feel that they are valuable and vital to the work of the church. They do not desire to stand back and watch others do the job—they want to be a part of the force that accomplishes the task.

2. *There is a lad here—be careful of your language.*

Imitation is one of the primary elements in the human life. The chief ambition of most every small boy is to do that which grown men do. Mannerisms, walk, talk—these are quickly taken over by the small child. As days pass and childhood gives place to adolescence, these things have fastened upon the life to such an extent that they cannot be easily shaken off.

It behooves us, therefore, to be careful of our language in the presence of young people, (and everywhere else for that matter) that it *harm not the lad.*

3. *There is a lad here—be careful what you do; he's watching you.*

Where were you last night? What did you do? Who were your companions? Maybe the lad will not ask you these questions outright, but just the same his eyes are upon your actions.

We may congratulate ourselves that, since we have no children of our own, we are not responsible and have no obligations with regard to other's children. But not so. We never know who is looking at us as an example and even as a hero. There is a lad here—watch what you do.

4. *There is a lad here—instruct him in the ways of life.*

Far too often false modesty impels the parent to forbear telling the lad the story of life. Consequently he goes out into the everyday world, where today even the smallest child seems to be ultra-wise far beyond his years, to be taught the things he should have learned at home. And, what he should have learned at home he learns the hard way in the pathways of sin, and the parent, who thought to shield his child from the ways of an evil world, finds that he must look upon a worldly-wise youngster, instructed, not in the pure ways of life, but one filled in mind with the grim and tragic and distorted view of humanity.

The lad needs instruction—why not give it to him in a Christian manner?

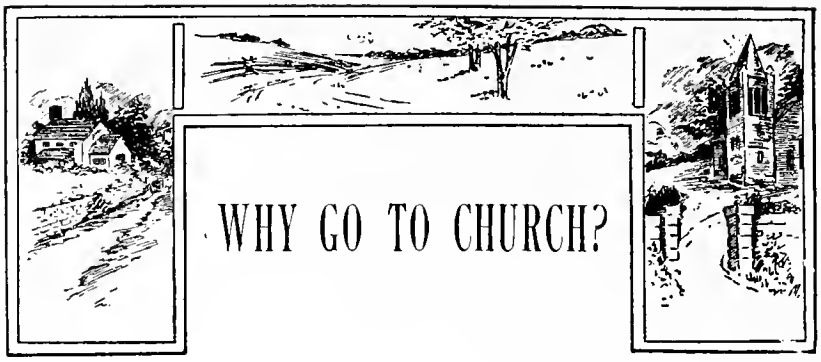
5. *There is a lad here—speak to him of Jesus.*

How difficult it seems for a parent to speak to his child concerning his relation to Christ as his Savior. And yet that is the Biblical way. Even the Jewish father was to instruct his child with regard to his relationship to God.

How many of us can look back to our childhood days and grasp the significance of a prayer said at mother's knee; of a Bible read in the home; of an insistence on church attendance and a care for the spiritual things of life?

I have memories of a large family Bible spread across the knees of my grandmother as she read day after day from its sacred pages. Those memories never leave us and the words of encouragement to Christian living have never departed from us.

F. C. V.



WHY GO TO CHURCH?

By Rev. C. A. Stewart

That is the question that is on the minds of thousands of people today, and especially those who do not attend church. Also it is a question with nominal church goers and many of them, when approached on the subject of church attendance, will at once start an argument with that very question—"Why go to Church?"

The first and foremost reason for church attendance is because it is a command. Early in the history of the Jews the Lord saw the value and understood what would happen to them if they did not come together in an appointed place to worship. So he gave them a command to do so. "But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither shalt thou come." Deut. 12:5. Among other statutes and judgments given unto them to keep, this one of assembling at a certain place for a specific purpose was given unto them. From that time on this command has been observed by every generation and race of people. And to the many thousands of people in the darkest countries in the world, even though they know not God, they worship a god of their own devising, but they have meeting places to carry on their heathen rites. *They assemble in a certain place.* This custom has filtered down through the ages and has become a fixed rule among all races, just because it was a command of God in the early ages.

This command has never been abrogated and is, therefore, as binding upon us today as it was upon the Jews. The weight of this command was so great upon the mind of the writer of Hebrews that we hear him saying, "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together as the manner of some is."

The second reason for church attendance is that the Lord has always had an appointed place to meet his children. He instructed his people to make a tabernacle for Him that He could dwell among them. He said, "And let them make me a sanctuary; that I may dwell among them." Even while the Jews were wandering in the wilderness, they were to carry with them the Ark of the Covenant, and all worship was to be centered around this Ark, which was placed in the tabernacle. The Lord said, "And there I will meet thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Exodus 25:22. This is not to say that God will not meet with His children anywhere else, and that we cannot worship Him anywhere but in the church. But time has proven that if we do not worship Him there, it is almost a safe guess that we do not worship Him anywhere else.

If the Lord has ordained that we should have a definite place to meet and worship Him, it is not ours to quibble about it and ask the reason why it should be done that way.

The third reason for going to church is—*Christ set the example.* We are told that it was His custom to go into the synagogue on the sabbath day. He was brought up in the teaching of the Jews and they were instructed to attend the synagogue service, and, everyone that was loyal to the traditions and teachings of the Lord was regular in attendance at the services on the sabbath day. Had it not been right Jesus would have corrected it, but instead He gave His sanction by attending the services when He had opportunity, at an appointed place. He also taught His disciples to attend the services and they did so.

We are told that Christ is our example and we are to follow Him. For that reason alone we should go to church.

The disciples not only went to church, but they tried to find a place to go if they were in a strange place on the sabbath. When Paul was in a strange city he looked for a place to worship and on one occasion he went out by the river side where a few worshippers had gathered for worship, and worshipped with them. Luke says that after the ascension of Christ the disciples "returned to Jerusalem

with great joy: and were continually in the temple, praising and blessing God."

The fourth reason for going to church is that it is a place for building up our spiritual life. It is there we hear what the Word of God has to say. And, by listening to the Word, the spiritual life is enriched and we are made better and stronger Christians. When people are able to attend the church services and do not, and thus become habitual absentees from the services, it is not long, as a rule, until they become careless in their Christian living. Going to church in a place set apart and dedicated to the worship of God brings us into closer union with Him and with each other, and we are better prepared to fight the battles of life more efficiently. Where there is no need felt for church-going, there is no need of a church; and where there are no churches, the spiritual life is at a low ebb. That does not necessarily mean that one cannot be a Christian if he does not go to church, but he is a much better one if he does go. Neither does it mean that every one who attends church is a good Christian because he attends. But he would be a worse Christian if he did not attend.

Experience has taught us that it is almost impossible to get men and women to become Christians if they never attend the services and thus hear the Word of God read and preached. And it is just as hard to hold them in the church if they do not attend after they do become Christians. The church is a place where we can meet God in a sense, the like of which we cannot find anywhere else. It is planned and built and dedicated to create the spirit of worship and it is there we seem to be closer to our Lord than anywhere else. Bryan, Ohio.

Walking With God

Rev. H. C. Funderburg

"I am the Almighty God. Walk before me and be thou perfect." Gen. 17:1.

This is a wonderful statement. It takes in a large scope. And it supplies an abundance of food for thought in the attempt to capture the essence of our text. God is renewing His covenant with Abram and changing his name in token of a great blessing.

God says, "Thou shalt be a father of many nations, neither shall thy name be any more called Abram, but thy name shall be Abraham, for a father of many nations have I made thee." (fifth verse). "And I will give to thee and thy seed after thee, the land wherein thou art strangers, all the land of Canaan for an everlasting possession and I will be their God." (eighth verse). In the following verses you will find the statement that this covenant must be perpetual throughout all generations. As soon as a generation fails, they forfeit their right to the Canaan land.

I am more than pleased to state to you that we have some Biblical characters that have walked with God. At this particular time I will make mention of two grand old patriarchs—Noah and Enoch.

We are told that Noah was just and perfect in his generation, and the Word states further that he walked with God. Gen. 6:9. And in Gen. 5:24 we read, "And Enoch walked with God and was not for God took him." Without these two examples we might have become faint-hearted and lost our grip on God. In the citations we see these men in their close walk with God that made them the noble characters they were, and their close association with God helped them to keep and obey the law.

I wish to pause at this juncture of my discourse, for a brief moment and raise the question as to whether we ever tarried long enough to consider what walking with God means? I am quite confident and so are you, that we are guilty of hasty reading of the Scriptures without giving them more than a passing notice, unless we are actually looking for some certain thing.

What does walking with God really mean? To me it first suggests *agreement*, for some writer says, "Shall we walk together except we agree?" Secondly, it suggests *friendship*. Friends walk together, not enemies. Thirdly, it suggests *progress*. When we walk we expect to arrive somewhere. We expect to reach our goal. The fourth suggestion is *improvement*. That is, getting better acquainted. Making some advancement or reform. "The righteous shall flourish like the palm tree. He shall grow like a cedar in Lebanon." Psalm 92:12. But the greatest fundamental is *companionship*.

We all love it. A true companion is a source of pleasure to us. God sent his Son for us. "I am a companion to all them that fear thee and of them that keep thy precepts." Psalm 119:63. How true it is. You can tell a person by the company they keep. Proverbs 13:20 says, "He that walketh with wise men shall be wise; but a companion of fools will be

destroyed." John 12:35 says, "Walk while ye have light lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth."

A walk to Emmaus. Luke 24:13-24. "What manner of communications are these that ye have one to another, as ye walk?" Homer Rodeheaver has a beautiful thought on walking with the King. Get a hymn book and read the words of "I Walk With The King." It is an inspiring song.

These fundamentals I have just pointed out show the paths that lead to any realized gain. Young people should understand that if the fundamentals of God's law are not present in their lives they will not make very rapid advancement in the spiritual life. Joshua 23:6 says, "Be ye therefore, very courageous to keep the law, that is written in the law of Moses." Not a part—*but all.*

To escape judgment, Jehovah makes a place of safety. I must be willing to walk therein. Not to do so still holds me under condemnation, and fear of future judgment. But to the true believer, so far as salvation is concerned, the judgment of past sins is a thing of the past. I hear John 5:24 say, "Verily, verily, I say unto you, He that hath my words, and believeth on him that sent me, hath everlasting life, and shall not come into judgment but has passed from death unto life." Again, in Romans 8:1 we read, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." Paul, in Galatians 5:16, urges the church to "walk in the Spirit, and ye shall not fulfill the lusts of the flesh." Believers are represented as appearing before the judgment seat of Christ, not to learn whether or not they are saved, but to receive the reward according to the deeds done in the body.

Many there are that have not as yet learned this great truth. They do not know the joy of the blessed assurance it is our privilege to know, that being saved they may receive a full reward *if they comply with the* conditions set forth. Second John, verse eight, says, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

May we ever be found "Walking with God" so that our names may be changed from sinners to Christians.

New Carlisle, Ohio.

To Live Is Christ

Rev. L. N. Lemmon, D.D.

Life is God's greatest gift to us, and to manifest Christ through life is our greatest privilege. The Christian is God's man, earnestly seeking to walk according to His principles. As life presses in upon us there are certain primary requirements which for the Christian must have precedence. "First things first" places Christ and His Kingdom in pre-eminence in relationship to our lives.

Living Under Pressure

Our modern tragic world has placed life under tension and pressure. Old foundations once thought so secure have in recent years been swept away. All this has tended to produce fears, and anxieties, and bewilderment in the lives of men.

But we need to remind ourselves that tensions and pressures are not modern inventions. They have always existed. Paul, writing to the Philippians, was in prison. He contemplated the possibility of his own death. Through his letter there shines the glow of the martyr spirit. Certainly he must have been under tension. But circumstances surrounding his life did not deter him from writing to his friends to interpret again to them the Christ, to give to them guidance in Christian living, to encourage them to fight a good fight, and to press on towards Christian achievement.

Shortly after the outbreak of the present World War, a businessman said to me, "Now what are you going to do with God and the Bible? Throw them out of the window?" That man in common with many people today was failing to see this one thing, viz. that God is not failing, but men have been failing miserably. Our present tragic conditions are man-made, and not God-imposed upon us. Men today are living under pressure because of the bands of steel which they have fashioned for their own lives. They have failed Christ; He has not failed them. They have not tried His ways; how then can He bring them help?

Pressure is intimately related to Christianity. Tribulation, suffering, hardship, imprisonment, crosses, death—these are words which tell the New Testament story of Christians. The early Christians came up under pressure. The early Church flourished amidst conflict. Stephen gave his greatest testimony under pressure. Saul of Tarsus became a

Christian under pressure. Later he carried on his glorious ministry under pressure.

The greatest symbol of Christianity is the cross. The cross is most surely a symbol of pressure. Here our Master and Lord was walking that most difficult way of life.

Men of the Lonely Road

Paul, in prison and shut off from his friends and fellow-workers, was a man of the lonely road. Frequently men under pressure are lonely characters. Paul was lonely and yet not alone. He was imprisoned and yet was free. They might keep him from men, but they could not rob him of God and Christ. His deep and abiding faith is heralded from that prison in these words, "For me to live is Christ."

It sometimes appears that the greatest achievements of humanity have come from lonely characters. Abraham, Joseph, the Prophets, the Disciples, Stephen, Paul, even Jesus Himself—each lonely, but each accomplishing great things for God. They were men of the great redemption. They were truly adventurers with God. Men of the lonely road, but daring and audacious, so that they reached the very heart of spiritual growth and advancement. In Hebrews 2, we read of men of this lonely road and their lot as early Christians. They were mocked, scourged, bound, imprisoned, stoned, sawn asunder, slain with sword. But Christ had touched their souls, and that was all that mattered to them. Surroundings did not control their characters. Their hearts with Christ enshrined therein became a citadel which would not easily yield. Outward conditions mattered little so long as all was right within. And it is always so. Life is bolstered up when we sustain a vital relationship with Christ. He becomes the very center of our living. "For me to live is Christ."

Life's Imperative

Life's great imperative is to have Jesus Christ enshrined within the heart. Thus He becomes life and power. Spiritual ideals and New Testament principles must throb through life. There is no other definition than this that Christianity is a life. "Christ liveth in me" is the highest spiritual point that men may attain. It is the crowning achievement of life's earnest endeavors.

A woman recently spent $1.00. She bought twenty five-cent stamps, and used them to write to missionaries for whom she had been praying to tell them of her interest and her prayers for their work. That small investment became a window into her soul. It revealed her inner purposes and motivation.

Dr. Jesse Bader tells of a visit to a lighthouse on Lake Superior. He told of the wonderful prisms designed to carry the light out over the lake. Then he described the light as comparable to a small gas jet used in a home. But that small light caught up in those prisms was carried out over the lake for fourteen miles. Life is like those prisms. It catches up the truth of God and reflects it into our needy world, so that it becomes life and light to men in despair.

Harry Lauder, the Scotch comedian, after the loss of his son in World War I, was asked to sing at a luncheon. He answered, "No, I can't sing for you today. My John is dead up yonder in the field. I can't sing today, but if you allow me, I'll preach a little." Then he told the roads that were open to him in his sorrow. He might have taken the road of drink, or he might have in despair ended his own life. But he took another road. "I came to Jesus and He has filled my heart with peace." There is no other worthy way. Paul understood this and took that road. Thousands since have found joy and peace on this same road. In our tragic world, we must find this road. With Him there is life and light and joy unbounded. Without Him life has no meaning or purpose.

Perhaps our greatest contribution in our modern day is just to be Christians, not mediocre Christains, but men dynamic and powerful who know and love and serve faithfully the Lord Jesus Christ.

"Sometimes I shut the door on all the world
And go alone to that most sacred place
Where there is only God.
Just God and I!"

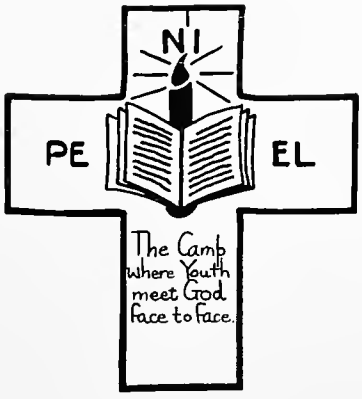
That is the secret; that is the way; that produces character; that determines destiny.

" 'Mid all the traffic of the ways—
Turmoils without, within—
Make in my heart a quiet place,
And come and dwell therein."

"For me to live is Christ.

In the Presbyterian.

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Camp Peniel Seal



Dr. L. E. Lindower To Supervise Brethren Camps This Year

Dr. L. E. Lindower, member of the faculty of the Ashland Seminary, is to be in charge of the Camp work this summer. Dr. Lindower is not new to this work, having had charge of some of the camps for the past several years.

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SOUTHEASTERN CAMP PENIEL

Camp Peniel will be held from July 18 to 24, at the Church of the Brethren Camp near Thurmont, Maryland.

All Brethren young people of the Southeastern District, between the ages of 10 and 25 years are urged to attend Camp Peniel. The cost will be $5.00 for the week.

Juniors and Seniors will be in camp at the same time, but each group will have its own special classes and work. The graduates of last year will find new courses being offered, so they need not worry about repetition of previous work.

Each camper will need to bring a Bible, conservative camp clothes, plate, silverware, cereal dish, cup, bathing suit, bed linen, with plenty of covers and a good disposition.

A very complete and inspirational camp program has been planned for every camper.

The camp faculty will be as follows:

Dr. L. E. Lindower.
Treasurer of the National Sunday School Association.
Dean of Camp.
Senior Course—"The Bible and the Spade."

Rev. E. L. Miller.
Vice President of National Sunday School Association.
Dean of Boys.
Senior Course—"History of the English Bible."

Dr. Edwin Boardman, Jr.
Citizenship Supt. National Sunday School Association.
Camp Treasurer.
Senior Course—"Personal Evangelism."

Miss Thelma Baker.
Camp Statistician.
Senior Course—"Christian Stewardship."

Rev. Clarence S. Fairbanks.
Director of Athletics.
Junior Course—"Old Testament Bible Study."

SOME OF THE SUM



Rev. E. L. Miller
"Camp Peniel"



Rev. C
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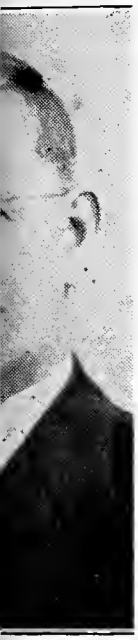


Rev. E. M. Riddle
"Camp Shipshewana"

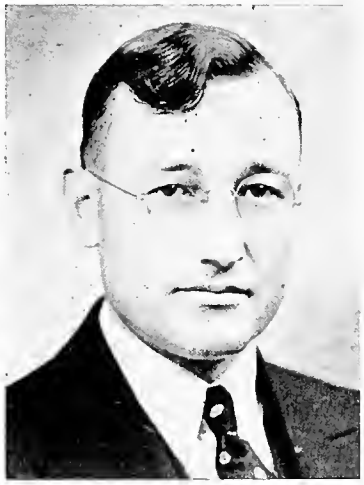


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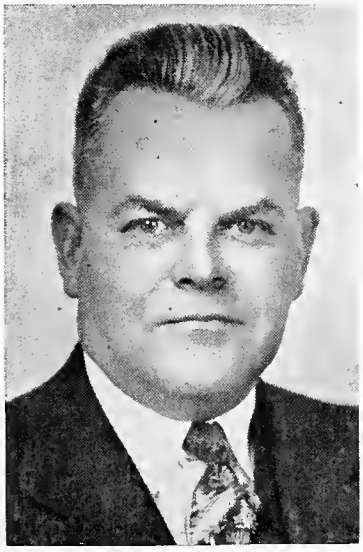
Johnson
Camp"



Rev. D. B. Flora
"Camp Shipshewana"



Baker
iel"



Dr. Edwin Boardman, Jr.
"Camp Peniel"

Rev. Paul Naff



* * * *

Likeness of other camp workers will be found on other pages of this issue.

Miss Katheryn Bowersox.
Dean of Girls.
Junior Course—"Bible Dramatics."

Rev. Paul Naff.
Director of Vespers.
Junior Course—"Gospel and Hymn Singing."

Miss Margaret E. Lowery.
Camp Director.
Junior Course—"Christ in the Fine Arts."

CAMP SCHEDULE

6:00- 6:30 ..... All Out
6:30- 6:40 ..... Call to Colors
6:40- 7:00 ..... Morning Watch
Juniors—Miss Katheryn Bowersox.
"Boys and Girls of the Bible."
Seniors—Miss Thelma L. Baker.
"Parables of Jesus."
7:00- 8:00 ..... Breakfast and Morning Chores
8:00- 8:30 ..... Classes
Junior—Rev. Fairbanks
Senior—Rev. Miller.
8:30- 8:45 ..... We Sing
8:45- 9:15 ..... Classes
Junior—Miss Lowery.
Senior—Miss Baker.
9:45-10:00 ..... Recreation
10:00-10:30 ..... Classes
Junior—Miss Bowersox.
Senior—Dr. Boardman.
10:30-11:00 ..... Classes
Junior—Rev. Naff.
Senior—Dr. Lindower.
11:00-12:00 ..... We Swim
12:15- 1:15 ..... Dinner and Noon Chores
1:15- 2:15 ..... Tribe Meetings
2:15- 3:15 ..... Rest and Study
3:15- 4:30 ..... We Swim Again
4:30- 5:30 ..... Sports
5:30- 6:30 ..... Supper and Evening Chores
6:30- 7:30 ..... Vespers
7:30- 9:15 ..... Campfire Activities
9:15- 9:50 ..... Prepare for Bed
9:50-10:00 ..... Concluding with Christ

CAMPFIRE ACTIVITIES

Sunday ..... Campfire Lighting Ceremony
Monday ..... Stunt Night
Tuesday ..... Story Dramatization
Wednesday ..... Hymnfest and Pageant
Thursday ..... Bible Pageant
Friday ..... Consecration Service

INDIANA CAMP SHIPSHEWANA

The camp at Shipshewana Lake Brethren Retreat, Shipshewana, Indiana, will be conducted for three weeks, July 12 to 31, and will accommodate three groups of students. Both Indiana and Ohio churches will be served by this camp. The various groups will meet as follows:

Younger Intermediates (ages 9-12) .. July 12 to 17
Older Intermediates (ages 13-15) ... July 19 to 24
Young People (ages 16 and up) .....July 26 to 31

The camp personnel is listed as follows:

Camp Adviser, W. I. Duker

Camp Director, L. E. Lindower

Associate Director, D. B. Flora

Camp Deans:—
Younger Intermediates, H. H. Rowsey
Older Intermediates, J. G. Dodds
Young People, E. M. Riddle

Deans of Boys:—
Younger Intermediates, William Solomon
Older Intermediates, E. J. Beekley
Young People, Clayton Berkshire

Deans of Girls:—
Younger Intermediates, Rosemary Roose
Older Intermediates, Peggy Beekley
Young People, Sybil Saylor

The following courses will be offered:

Younger Intermediates

1. Bible Memory work .....Rosemary Roose
2. Gospel Singing ..... Hattie Rowsey
3. Missionary Heroes ..... H. H. Rowsey
4. Camper Tasks and Play .....L. E. Lindower

Older Intermediates

1. New Testament Doctrines .....D. B. Flora
2. Nature Study .....Peggy Beekley
3. Missionary Heroes .....J. G. Dodds
4. Bible Dramatics .....Mrs. Leona (Keplinger) Unger

Young People

1. New Testament Doctrines .....L. E. Lindower
2. Missions .....L. V. King
3. Child Study .....E. M. Riddle
4. Christian Endeavor .....Vernon Grisso

Pastors of the Indiana and Ohio Churches have a supply of the Shipshewana Camp folders on hand. See your pastor, or if he is not supplied write to Dr. L. E. Lindower, 520 Samaritan Avenue, Ashland, Ohio, and he will be glad to send you one.

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THE MID-WEST CAMP

The Mid-West Brethren Camp (Called Camp Hawkeye last year, and a misnomer) will be held at Clay Center, Kansas, in Huntress Park, from August 9 to 14.

The following officers have been chosen for the camp:

Dean and Business Manager .....Cecil H. Johnson
Asst. Dean and Purchasing Agent .....Charley E. Johnson
Chief cook and Dietitian .....Mrs. Loren Lietsch

The teachers for the young people's courses are as follows:

Bible Doctrine .....L. E. Lindower
Church History .....Charley E. Johnson
Child Study .....Mrs. Raymond Landes
Evangelism .....Cecil H. Johnson

Special nature studies will be taken up under the leadership of Clarence Yoder, brother of Dr. C. F. Yoder. He has quite a collection of rare specimens. This should prove very interesting to the young people.

The teachers and courses for the Juniors are not available for announcement at this time. However, the courses are in the process of selection and both courses and teachers will be named in a later issue of *The Evangelist.*

This year all the students will be housed in the park auditorium, thus eliminating the use of tents. The usual equipment which the student takes with him will be standard this year as it has in the past.

Watch the columns of *The Evangelist* for further announcement.

Cecil H. Johnson, Camp Dean.

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PENNSYLVANIA CAMP JUNIATA

Two camps will be held at the Camp Juniata camp grounds this year. The Young People's Camp will be held from June 29 to July 9, and the Junior-Intermediate Camp from July 3 to July 9.

The usual program for the camp will be in evidence. The work of this camp is under the supervision of the Pennsylvania District Sunday School Board of the Brethren Church.

The officers of the association are as follows:

President .....Walter Wertz
Vice President .....Vera Laughlin
Secretary .....N. V. Leatherman

Because of natural surroundings at Camp Juniata it is a beautiful site with its great out of doors, with rivers and rills, valleys and mountains, and trees and flowers everywhere.

The companionship with other youth in this camp is enlivening because all have the same good interests that lead to lasting benefits. The leadership is in the best of hands and the training enables the youth to love the Lord more and to serve the church more faithfully.

With the devotional atmosphere as it is there is a definite urge for young life to accept the Lord, in all His fullness.

BLACK HAWK, CENTRAL DISTRICT CAMP

As the present issue goes to press information relative to the set-up of the Black Hawk Camp is not available. However, we feel that it will soon be in our hands and it will appear in a future issue of *The Evangelist*. Be watching for it.

A WORD OF APPRECIATION FOR OUR FORMER CAMP DIRECTOR

In taking over the work of supervising Brethren Young People's Camps at the request of the National Sunday School Association, I am very conscious that we are building "upon another man's foundation." Prof. M. A. Stuckey has been very efficiently directing the work of Camps for several years, and under his leadership they have grown to a place of very great importance in the life and work of the Brethren Church for the sake of our Young People. Because he has asked for some time to add to his graduate studies, the National Sunday School Association granted his request and voted to ask yours truly to assume this position. If in doing this, we can simply continue the work as it has been carried on, we shall be very happy. This is not the work of one man, but must be the result of full cooperation of all who have a part, empowered by the Holy Spirit. We should give credit where credit is due, and therefore, I am very anxious to have the Brotherhood know that we are conscious of the great contribution that has been made by Prof. Stuckey. Pray for this work that it may continue to be a power and a glory for our Lord.

L. E. Lindower,
Ashland Theological Seminary.

A CORRECTION FOR INDIANA AND OHIO CAMPERS

In the Camp Shipshewana folder, under the item "Important Notice" a change has been made to the effect that you write to the below person and address to obtain cooking and renting privileges. Mail all such communications to:

Mrs. C. D. Whitmer,
Brethren Retreat,
Shipshewana, Indiana.

DR. W. I. DUKER, President — *DR. L. E. LINDOWER, Treasurer*

The National Sunday School Association of The Brethren Church

REV. E. L. MILLER, Vice President — *REV. N. V. LEATHERMAN, General Secretary*

WHERE ARE THE CHILDREN?

Rev. George H. Jones

Many years ago a wide awake evangelist was called to a city church to conduct revival services. The first thing that impressed him was the scarcity of children in the worship services of the church. "Where are the children?" was his immediate question. "O, the children never attend preaching services, it's away above their heads. We get them out to Sunday School, but it's expecting too much to compel the children to stay for preaching when they've already had an hour in the Sunday School class."

Not so many years ago we heard parents arguing the matter "Of too much of a strain—a nervous strain, to have the child sit for two long hours in Church on Sunday morning." The habit began of leaving the Sunday School for a visit to friends or relatives when preaching services began. That attitude and state of mind begun at that time, is responsible for the general indifference and lack of loyalty manifested now by the young and middle aged people who were the victims of that fallacy.

The wide-awake evangelist at once began with a special effort to regain the interest and loyalty of the children. He tried a "songfest" or chorus singing of primary and 'teen age groups. It captured some. Then he tried object lessons with a short simple language message. He caught some more. He tried special evenings with family groups—the whole family with every member, even the baby included, and recaptured a few more. When he had finished a three weeks' engagement, the attendance of the children not only equaled that of the adults, but their interest had stimulated a noticeable percentage of indifferent parents into an active stage of interest once more. Out of this condition has grown our Junior Church services, or our reversed services. Where there has been no real progress in getting an attracative program for the children, we notice that at once the church lapses into the "childless" condition again. It seems as though we have not yet developed a program provocative of interest to the child. Once in a long while a teacher with a talent to entertain and instruct children, has been found, or a teacher

(Continued on page 15)

And Now

It is West Alexandria, Ohio

In the 100 Percent Column

THE ROLL OF HONOR NOW STANDS

No. 1. Vinco, Pa. (Second Year)..Rev. C. Y. Gilmer, pastor
No. 2. New Lehanon, Ohio Rev. Clayton Berkshire, pastor
No. 3. North Manchester, Indiana Rev. J. R. Schutz, pastor
No. 4. Ashland, Ohio .....Rev. L. V. King, pastor
No. 5. Johnstown, Pa. (Third) ....Rev. W. S. Crick, pastor
No. 6. Louisville, Ohio .....Rev. E. M. Riddle, pastor
No. 7. Waynesboro, Pa. (Loyal) ..Rev. D. C. White, pastor
No. 8. Lanark, Ill .....Rev. E. D. Burnworth, pastor
No. 9. Washington, D. C. Rev. Clarence Fairbanks, pastor
No. 10. Rittman, Ohio .....(Loyal Group)
No. 11. West Alexandria, Ohio...Rev. E. J. Beekley, pastor
No. 12. ..... ? ? ? ?

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

1. He never leaves us; may we never leave Him.
2. Life's greatest tragedy is to lose God and not to miss Him.
3. Faith is the Victory.
4. O Thou, who changest not, abide with me.
5. Obedience to God will bring victorious living.
6. God knows the way, He holds the key.
7. God's shelter is bomb-proof against sin.
8. If you wish to play the man,
   Live according to God's plan.
9. Where spirituality reigns, materialism cannot thrive.
10. All things are possible through Christ.
11. Don't be a part-time Christian—full time pays bet er.
12. Prayer is a valuable aid to a pious life.
13. It isn't enough to BE good; we should also DO good.
14. A good thing to banish is sin.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 29

Subject: A Sign of a Perfect Man

1. To be a reasonably perfect man is a great attainment. "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Words are an index to character. Ecclesiastes 10:12; Luke 4:22; John 6:63; Ecclesiastes 12:1; Acts 7:22; 1 Corinthians 14:9; Ecclesiastes 5:2.

2. An evil tongue is closely connected with hell. It is greatly to be feared. The Scriptures describe the evil tongue in its various workings:

(1) The hasty or angry tongue. Proverbs 29:20
(2) The slanderous tongue. Psalms 101:5
(3) The vain tongue. 2 Timothy 2:16
(4) The unclean tongue. Ephesians 4:29
(5) The flattering tongue. Psalms 5:9
(6) The lying tongue. Proverbs 6:17
(7) The boasting tongue. James 3:5
(8) The cruel tongue. Psalms 27:12
(9) The murmuming tongue. 1 Corinthians 10:10.
(10) The backbiting tongue. Proverbs 25:23
(11) The inquisitive tongue. Acts 17:21.

3. The tongue is a great responsibility. It affects God, our fellow men and ourselves. It affects families, neighborhoods, churches, nations, and even the whole world. Proverbs 25:24. 1 Timothy 5:13; Proverbs 26:20; 2 Thessalonians 3:11; Proverbs 12:25; Proverbs 25:11.

4. God keeps books. He keeps a record of the words we speak, and we shall be judged by them. Matthew 12:36.

5. Words come from the heart. The only way to remedy an offending tongue is to have a clean heart. Proverbs 4:23; Matthew 12:34.

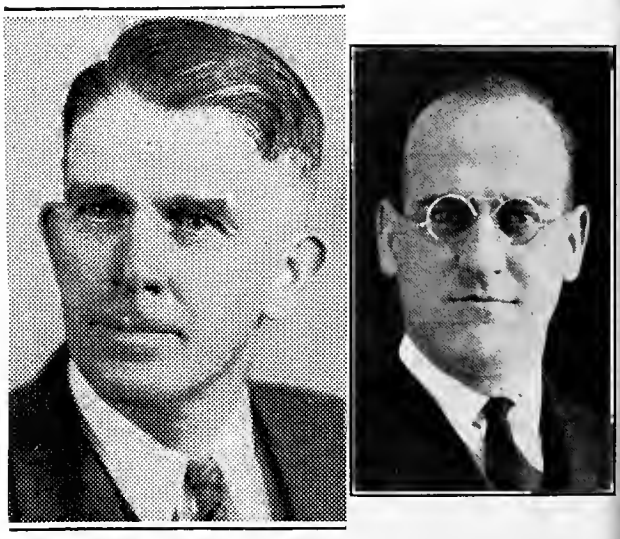
6. Someone has said, "Anyone who talks so much is sure to say something he ought not to say." Psalms 46:10.

7. If all tongues were sanctified the devil would have to go out of business. Matthew 12:37.

8. There is a verse we should keep continuously before us on the desk, or over the kitchen sink. It is a good prayer to begin the day with. Psalms 141:3.

9. There is also a good prayer along this line to go to sleep on. Psalms 19:14.

10. There are seven things which the Lord hates so much that he says they are an abomination to him. Four of them concern the tongue. Look them up. Proverbs 6:16-19.



Rev. J. G. Dodds Rev. H. H. Rowsey
"Camp Shipshewana"



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

"Whatsoever a man soweth, that shall he also reap." Galatians 6:7.

It's great fun to have a garden and to watch things grow. How many of you, boys, have a vegetable garden? Did you ever plant radish seed and get a crop of cabbage; or put a pumpkin seed into the ground and get potatoes from it? I never did, and I'm sure you never did.

How many of you, girls, have a flower garden? Suppose you plant pansies, will sweet peas grow, or hollyhock seed, will asters bloom? No, that is not possible.

When a farmer plants corn he expects to raise corn and when he sows wheat he looks for a harvest of wheat. The Bible is absolutely right when it says, "Whatsoever a man soweth, that shall he also reap." The crop that is gathered depends upon the seed that is sown.

We all know about the Victory Garden, but each one of us has a garden called "The Garden of the Heart," where habits grow, and this rule from the Bible holds good there also. When we do good deeds we sow seeds that will grow into good habits, but when we do bad deeds they will grow rapidly like weeks and develop into bad habits.

There is a story about a Scotchman named Sandy McKay who left Scotland and went to live in Australia. After he had been there for a long time he became homesick for the land of his birth, and said to himself, "If only I had a real Scotch thistle growing in my garden I would be happy and feel at home for it would remind me of the days of my boyhood." So he sent to Scotland for some seed and carefully planted them in his back yard.

How happy Sandy was when at last he could show a healthy thistle plant to his friends. By and by the purple flowers turned to snow white heads and the wind came along and carried the downy seeds far and wide till today there are so many thistle plants in Australia that the people there call them, "Sandy McKay's Curse."

Sometimes we do deeds that seem desirable, but they grow into habits that are harmful to ourselves and others.

We must be careful what we sow, but we must not forget to cultivate the garden. If you do not hoe the soil or pull the weeds in your flower or vegetable garden, the plants will not flourish. The same holds true about the heart. We must be careful that we cultivate good habits and root out the bad.

A few years ago a man in the West placed this advertisement in the papers, "A Sure Way to Raise Turnips. Satisfaction Guaranteed. Send One Dollar for full Instructions." Many farmers who wanted to be assured of a good crop of turnips for the next year sent their dollars and received this reply, "Place your feet securely on the ground, one on each side of a growing turnip. Grasp the greens firmly with both hands and pull strongly and steadily. If these directions are carefully followed in each case, you will have no difficulty in raising turnips."

If you would keep the Garden of your Heart free from weeds you must pull them out with both hands clasped in prayer to God and say, "Cleanse thou me from secret faults," and He will help you to pull them out by the roots so that they will never grow again.

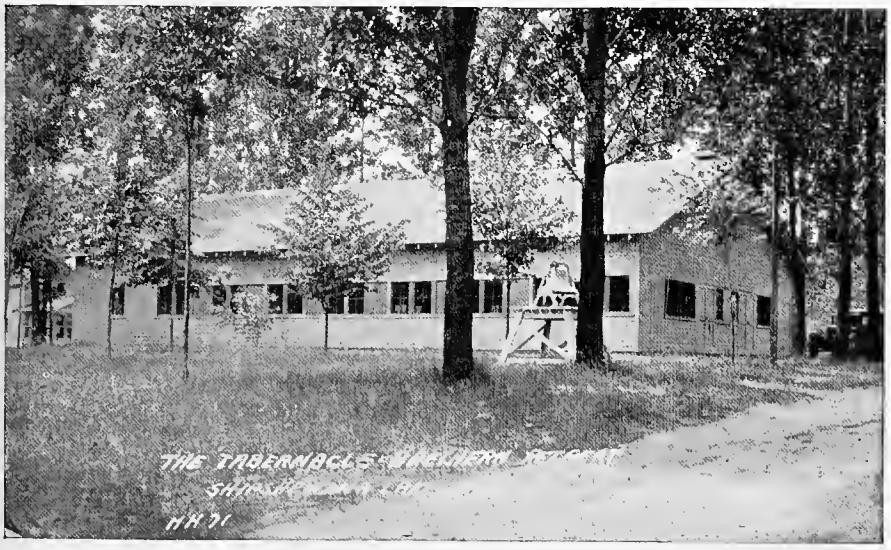
I wonder, if we could see our hearts as God sees them, what we would find planted and growing there? Would we see good habits or bad ones?

The wise man in the Bible said, "Keep thy heart with all diligence, for out of it are the issues of life." What you are in your heart is your real self.

If you want to have a beautiful character and a noble soul, you must not only be careful what you sow in the Garden of Your Heart, but also be particular how you cultivate it, for, "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

With love, in Christ's Name,

Aunt Loretta.



Auditorium at Camp Shipshewana

Meeting Place of Indiana and Ohio Camps

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 11, 1943

"THE CHRISTIAN DEPENDS ON GOD"

Psalms 40:1-8

For The Leader

None but the sincere Christians can ever realize how great their lives depend on the mercies of God. The more we learn to trust and depend on God, the more we know that we really need His help. People who make their Christianity a mere profession or excuse, can never realize how greatly they need God. Of course, God gives them of His mercy, but they do not feel that they are really dependent on Him. They depend largely on "the arm of flesh, which too often fails in times of need.

The more sincere we are, the closer we shall come to the perfect understanding that all of our life and strength comes from our God. Truly in these days, we young people must put our trust and faith in our God, for in the times of stress and strain, that trust will carry us through. Let us learn to know and trust Him more.

QUESTIONS ON THE TOPIC

1. Should we depend on God for everything? Should we expect God to do everything?
2. What would happen if God were to help us only to the degree to which we are faithful to Him? How can we remedy this situation?
3. For what things does the Christian depend on God? Are there any other ways to obtain these things?
4. How can we increase our trust in God in these present days? Explain.

DISCUSSION

1. THE GREATEST DEPENDENCY ON GOD. It is without doubt but that the greatest dependency which the Christian has on God is that of eternal salvation. The Psalmist, knowing the horribleness of sin, realizes that his deliverance is dependent on God. The fetters of sin can be likened to a "horrible pit." As the eastern pits were often deep holes in the ground, with no opening but a small hole in the top for both light and ventilation, and with no way of escape, so is sin. It is horrible, full of mud and slime and filth, revolting, sickening and deathly. How shall we get out from this fettered place? We cannot climb the muddy walls, we cannot fly out, our friends cannot help us for the enemy stands guard at the door. Only through the grace of our Lord can we be brought out of the pit of sin.

The world needs the saving grace of Christ. We need it. This is our greatest dependency on God. If God were to provide all the good things of life and give us homes, friends, etc., yet neglect the salvation of our souls, it would be to no eternal avail. God has provided this way of salvation through Christ. We must depend on His grace alone for the assurance of eternal life. Passing all else aside, this is still our greatest dependency on God.

2. THE CHRISTIAN HAS CONFIDENCE IN GOD. Only a Christian can see the old world in the chaos of the present year, and still face life in fullest of trust and hope. Why? Because "they trust in the Lord." And because they have walked close to God in days of well-being, they can feel His presence near them in the days of unrest. God it is who whispers to the Christian, "Fear not, little flock!" Fear not, for I have overcome the world." This confidence of the Christian puts a new song in his heart. It is the song of praise and understanding.

But seemingly, not all Christians possess this confidence. We need only to visit with some people to learn that they do not express the hope and trust which comes from a closer walk with God, and which is so sorely needed today. This is their own fault. There is no need for the Christian to fear. Our confidence in God need not be shaken. If we are faithful to God in prayer and in our daily devotional reading of the Bible, we shall possess strength which the unchristian people cannot understand. If we attend the services of God's house regularly as we are able, we will receive the strength for the battles of the week. If we seek to serve God each day, our minds will be kept far from the crashing walls of lack of confidence, and kept close to the unshaken eternal promises of our eternal God. We have confidence in God because we walk close to Him each passing day.

3. THE CHRISTIAN DEPENDS ON GOD FOR DAILY PROVISIONS. It would naturally seem that only those who trust God for daily food, would receive this food. That those who did not honor God would not receive any. However, too often the opposite seems to be true. People who curse God and take His benefits, too often seem to be well taken care of, while people who trust God are too often in want and need. This is true here and in other warring countries.

To say that the Christian depends on God for daily provisions, in this light seems almost like mockery. What is the answer? "The rain falls upon the just and the unjust." This is the mercy of God. The difference is in the reaction of the individuals. The Christian praises God for the blessings, while the unchristian does not. The Christian trusts God through adversity, while the unchristian curses the same God. Yet through it all, the Christian who each day affirms his trust in God shall always be under His watchful eye. Though the provisions may be slim, yet God is watching. Though the adversity may be even unto death, while an unchristian apparently is blessed, yet God watches them. And it is true, that a Christian is prepared to die, and the unchristion may be having yet another opportunity to repent. We cannot always understand the marvelous ways of our God. One thing is certain, that the trusting Christian has inner secret joys, even in distress, which the unchristian cannot know. When we have fully learned to depend on God, He shall carry us through the changing conditions of each passing day.

4. HOW TO DEPEND ON GOD. Picture a young person who proclaims Christ as Savior. See that person live among men and women with a strong self-will, going to church only when it suits, complaining of every hardship and pain. Has that person really learned to depend on God? We say not. Then picture another young person, making confession of Christ. Immediately that one desires to know more about God. Eagerly that one attends the services of the Church, and is faithful to the prayer meetings and daily devotions. Then see hardships come. That person, instead of complaining, prays for strength to see the battle through. That young person has learned to depend on God. The question in our mind this evening is, "Have we learned to depend on God in that way?"

WHERE ARE THE CHILDREN?

(Continued from Page 11)

with a magnificent personality and an overwhelming interest in child character building. But there is no question in our minds, that if we must train the child in the way it should go, we must first of all know whither we are bound spiritually. If the goal is clear in our minds with regard to the shape of the child's character and the habits we want to cultivate in them, then the first hurdle has been overcome.

But do not let us shallowly suppose that the bare memorization of Scripture verses and the parrotlike ability to tell the leading dramatic stories with which they abound, nor even the mechanical memorization of Biblical names, constitute spiritual education, but rather how does a test of the truth behind the drama, or the principle back of the verse, or the warning from a misspent life, or the challenge of a noble one, transform the thinking of the child?

Too often we are satisfied with the fact that we have acquainted the child with the source and details of a spiritual truth without going to the trouble to find out if the child has apprehended the transforming fact. Here seems to be our greatest failure. We apparently know, theoretically where we want to go, but our ignorance, our inefficient teaching and our inability to check on results, leaves us in such confusion, that the marvel is, that we are getting even the results for betterment that we have. A business institution or a secular organization of any kind with such chaotic results, would be insolvent or wrecked in a little time. But the fact that our institution is a non-profit organization and of such unquestionable purpose, absolves us from blame that would ruin any other institution.

We have been wondering and waiting for a body of material, and a proven method of application simple enough for a wayfaring man to utilize and apply, of checks and tests that would prove the efficacy of our spiritual education. How may those fine traits of a noble Christian character, which we admire so greatly, be woven into the thinking and conduct of the individual scholar? How many of us would be satisfied to try out a method upon an experimental class—not large, but large enough to be typical, and be "set" enough to refuse the lure of numbers, for the sake of certainty—as we attain results? Of course conditions in each home are different and the background of each scholar would not lend itself to the same pattern of treatment, but the general sameness is there, sufficiently strong that the same general treatment ought to bring a similar reaction or result.

As we have had the experience of a boy or girl, elected class treasurer, misappropriate funds entrusted to them and spent the same, then quit coming to Sunday School because of their embezzlement. How many of us have blamed ourselves, rather than the scholar, for having put the temptation to be dishonest in the way of the boy or girl with an undeveloped conscience? The reader's reaction is to criticize the teacher for the blunder made, but that is just our point. What is the modern technique or method that would reliably inform the instructor that the virtue of Honesty, not taught in the home, has been taught and ingrained into the nature of the scholar through the Sunday School lessons?

Here is a class having a social hour. The teacher is called away unexpectedly, she charges the group to be orderly or takes it for granted that the instruction of years in the regular sessions of the Sunday School, will guarantee a well-behaved hour without an adult to supervise them. The class is also expected to clean up what debris may be left over from a luncheon. Honesty, Obedience and Orderliness are part of a Christian character the instructor is supposed to have inculcated, during the years of her association with the class, as its teacher. But how many classes may be counted upon to follow the desired pattern, when no adults are present? Despite the fact that many other occasions had found the teacher able to stay and guarantee the desired expectations. How many parents have wistfully talked with the teacher about the truthfulness, sincerity and dependability of their child in the class as some of the essential qualities a loyal Christian should have. How are we getting these habits of our future Church leaders and workers bred into them? Is the home doing the job? or the public school? or the Sunday School and Church?

We have lost more scholars than we have kept. Perhaps the loss is not so great in the village or small town, as in the city. But we are assured of this, the future of the Church is wrapped up in the success or failure of the organization to hold the child and to successfully get these Christian qualities of character bred into the life of the future Church worker. Let us set our hearts upon quality rather than numbers, upon loyalty and the fruits of the spirit, rather than the size of our School or Church.

Muncie, Indiana.

———§□§□§———

"Death is not the end; it is only a new beginning. Death is not the master of the house; he is only the porter at the King's lodge, appointed to open the gate and let in the King's guests into the realm of eternal day. And so shall we ever be with the Lord.

The range of our three-score years and ten is not the limit of our life. Our life is not a land-locked lake enclosed within the shore lines of seventy years. It is an arm of the sea. And so we must build for those larger waters. We are immortal! How, then, shall we live today in prospect of eternal tomorrow? —J. H. Jowett.



News From Our Churches

HUNTINGTON, INDIANA

The Huntington Brethren are very happy. We have been working faithfully and God has rewarded our faithfulness and answered our prayers. Beginning early last autumn the various non-Catholic churches of Huntington County enlisted in a county-wide "Loyalty Crusade," under the sponsorship of the Huntington County Ministerial Association. The crusade was begun with a religious census made by workers selected from the various churches, which revealed the church affiliation or preferences, of almost every individual in the county. This was followed by concerted pastoral visitation. "Loyalty" was the watch-word. A variety of simultaneous meetings, such as Men's Meetings, Women's Meetings and Young People's Meetings were held. The Church School, the Mid-week Service, Stewardship and Evangelism received special emphasis. The Lenten season, Passion Week and finally Easter brought the crusade to a happy and successful climax. Much interest was aroused and faithfulness stimulated. One of the visible results for the Brethren church was the addition of two members, who were baptized on Palm Sunday.

The Huntington Brethren had waited long for someone to lead them in a special evangelistic effort. Certain conditions seemed to indicate that we would have a hard battle which would require the leadership of one of experience and special ability. Finally we secured the promise of Dr. Charles A. Bame to help us. He came and we began our effort May 2. The meetings had been well advertised, but, as everywhere, both men and women were kept busy every day and night in the factories. House cleaning and garden making also claimed attention. Rain and flood disturbed somewhat during the last week. The church was never filled, but the attendance was generally very good.

Brother Bame's unique methods, interesting topics, loyalty to the Bible, convincing arguments and eloquence attracted and held his audiences. The membership was faithful for the most part. Many attended every service. People of other denominations, especially of the Church of the Brethren, cooperated nobly. Delegations of Brethren from Roanoke, Roann and North Manchester encouraged us, as did also delegations of the Church of the Brethren from Lancaster and Huntington.

Brother Bame seemed to be at his best and every sermon was forceful, convincing, appealing and true to the Word. It was just the kind of preaching required, not that the people here are more carnal, or worldly, or hardened in sin than elsewhere, but that certain prejudices and suspicions that root deep in the past are hard to overcome. But the prayers of the faithful have prevailed and a great victory has been won. During these meetings nine confessed Christ and were baptized and received into the church. They range in years from 16 to middle life. Seven young married people were baptized the last night of the meetings. Others were reconsecrated and the church was greatly strengthened. The meetings were climaxed with a joyous love-feast.

With the unanimous consent of the church and a very generous gift to help us on our way, my wife and I left for a few weeks' vacation in California, where four daughters, six grendchildren and other relatives and friends reside. I have accepted the call to conduct a series of evangelistic meetings for the Stockton Brethren during our sojourn. Brother Bame has consented to supply the pulpit for the Huntington Brethren during my absence. I am happy to be able to leave the church in such good care and the people are hopeful. We solicit the prayers of all the brethren in our behalf, that we may continue to advance. Pray also for our meetings in Stockton. May we all abide faithfully and enjoy the richness of God's grace and the fullness of His Spirit.

H. M. Oberholtzer.

ROANN, INDIANA

It has been some time since the Evangelist readers have heard from Roann. This has been a busy spring for us. We held our revival under the leadership of the pastor from April 4th-18th. Since Easter was late this year our people were very busy but in spite of their work they attended very regularly. The week night average attendance was better than 75 and at our Lord's day services the house was filled. Interest in these meetings was fine and good was done though the visible results could have been better. Two were baptized, one came by relation and there was one public reconsecration. The churches of Roann co-operated with us in a fine way and were all represented in the services almost every night. We were glad, too, for a delegation of the Denver Brethren and for Rev. and Mrs. W. R. Deeter from Burlington who visited us an evening during the revival services. Those who came from the other churches were an inspiration to us.

Immediately following the revival services the churches of Roann joined in a series of evening Passion Week Services. These were climaxed with a Union Easter Sunrise Service at the Christian Church. The attendance of our people was splendid at the Easter services. In the afternoon we baptized two people and received them into the church. In the evening the choir presented a cantata entitled "Redemption's Song." This was very well received. We were happy to have the Church of the Brethren people with us for this program.

The evening following Easter we met in the church for our spring communion. This service concluded our spring program.

On Sunday evening, May 30th, we dedicated a beautiful 3 ft. x 5 ft. service flag which was presented to the church by the True Blue Sunday School Class. They also planned the program of dedication. We honored 24 servicemen at this service. The stars on the flag had the names of these men printed in gold so that each will know which star is for him. The back of the bulletin carried the names in the order in which they appeared on the flag. The stars were arranged in the form of a cross. The service was impressive and well received.

On Sunday evening, June 6th, Prof. M. A. Stuckey was the speaker at our township Sunday School Convention. He gave an inspiring address on the subject: "Building Bigger and Better Bible Schools." This service was well attended in spite of the continuous Indiana rain.

Generally, the work is "looking up." Our Sunday School attendance is keeping up very well. During the spring months we have received seven into the membership of the church (1 by relation, 4 by letter, and 2 by baptism). The finances are in good condition with all bills paid and a sizeable balance in the treasury. This year the church has more than doubled her total offerings to the various denominational interests over last year. Our organizations are moving forward. We believe that there is a real future for the Brethren Church in Roann. We covet a continued interest in the prayers of the people of our Brotherhood.

Smith F. Rose.

The Brethren Evangelist

Vol. LXV, No. 27 July 3, 1943



THE BETTER WAY

I'd rather see a sermon than hear one any day;

I'd rather one should walk with me than merely show the way.

The eye's a better pupil and more willing than the ear;

Fine counsel is confusing, but example's always clear;

And the best of all the preachers are the men who live their creeds,

For to see the good in action is what everybody needs.

I can soon learn how to do it if you'll let me see it done.

I can watch your hands in action, but your tongue too fast may run;

And the lectures you deliver may be very wise and true,

But I'd rather get my lesson by observing what you do.

For I may misunderstand you and the high advice you give,

But there's no misunderstanding how you act and how you live.

—Author Unknown.

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INTERESTING ITEMS

WE READ IN THE LINWOOD, MARYLAND, bulletin that Brother and Sister Elmer M. Keck have arrived in the Linwood Church and that Brother Keck has been installed in that place as the pastor. The note states that the Kecks found the pantry well filled with good things to eat, which is a fine thing in these days of rationing.

WE NOTE THAT PLANS WERE MADE in the Johnstown churches for a "rail" transportation for the young people to attend the Camp. The bulletin not only gave train schedules, but also gave the train fare. We note that at least fourteen were in attendance from the Johnstown Third Church. Brother Crick, the pastor, was one of the instructors at the camp.

AND SPEAKING ABOUT CAMPS—you will note that one page of **The Evangelist** this week is devoted to getting you acquainted with some of the camp workers and some scenes of some of the camps. We wish we were able to impress upon some of the churches that have never had a representative group of campers just what such a group would mean to their church.

While at the Ohio Conference last week one of the Ohio pastors told the editor that although they have not had a camper in the camp for a number of years that the church was so interested in the camp work now that they are sending at least fifteen to the Ohio-Indiana camp and paying a part of their expenses. We predict that this Church is going to reap a deep and rich reward for this effort to get the young people into the spirit of camp life.

WHILE IN ATTENDANCE AT THE TWO CONFERENCES—Indiana and Ohio—we met a ready response in our plea for more reports from the churches to bring before the readers of **The Evangelist.** That is the thing that the people want to see. Now it is up to those churches which promised to get in such reports to really do what they promised. It is true that we do get some of the information relative to the church activities of the various churches through their bulletins. But not all the church activities are mentioned in the bulletins. Get busy—send in the reports. They do not have to be long, nor do they have to be written out entirely. Just give us the facts and we will try to do the rest .

THE ELKHART "PAPER AND INK", their monthly paper, tells us that Brother Delbert Flora has been granted the privilege of spending six weeks at Shipshewana. Brother Flora has not been well for some time now and the church feels that he needs this time of rest. He will serve the church from this point during this time. We trust that Brother Flora will soon be back to his former health and to this end we pray.

THE SOUTHEASTERN CONFERENCE MINUTES appear in this issue. We have the Indiana minutes and will have the Ohio minutes for the next issue. Address of these conferences will appear from time to time as we find space for their publication. We ask that those who were to have their manuscript in the editor's hands please do so at the earliest possible time. This will make the matter of planning the issues much better.



EDITORIALS

CONFERENCES - DO THEY PAY?

Three District Conferences, Southeastern, Indiana Ohio, have passed into history. To those of us who braved tire and gasoline rationing, coupled with that very appressive heat, the above question of "do they pay?" could be a very important one.

If we were to answer that question with a direct reply, we would say emphatically, "yes," and from a personal viewpoint would say it as covering both the material and spiritual points of consideration.

From the material side we would add the entertainment provided by those in charge of the place of meeting to the hospitality shown and the material advancement that the entire program afforded and would find that when we subtracted the monetary expense there would be a considerable balance left over in the way of material gain. For no one can count in dollars and cents the value to one's physical existence which comes from mingling and worshipping with those of a kindred mind and spirit. It is rest, though fatiguing to the physical body and adds to the ability to withstand future tiresome tasks. It points to the truth of the old couplet:

"Rest is not quitting a busy career,
Rest is but fitting one's self in one's sphere."

And, when we turn to the spiritual side we can only say that it is at such gatherings that the spirit is renewed; the mind refreshed and the heart rejoiced.

So we may say even more emphatically than before—"Yes, Conferences DO pay."

Conference Interest

We have only to know the results of the attendance at these three conferences to realize that our churches are interested in each other and the work that each is doing. In each case of the three conferences mentioned above, there was a greater delegate body than last year—eight more in Indiana; nineteen in Ohio, and a number more, although we are unable to say just how many, at the Southeastern gathering. And this in the face of less gasoline and fewer automobiles able to become the means of transportation.

And what brings us together? The same thing that brought about the larger offerings for the various interests of the general church this past year. The same thing that brings sacrifice to the fore when it is most needed. A deep and abiding belief that the church is alive and necessary to the world and that it must be kept functioning in the midst of these chaotic times, and an abiding faith in the Lord whose is the church and in whose love we have an abiding confidence.

Conferences Become Focal Centers

It is through these conferences that the needs of the church are made known. It is here that we carry back to the churches a better understanding of the aims and purposes of the various district interests and programs. It is through such discussions that the deeper and broader implications of the plans and programs are set forth. It is there that we learn the value of our gifts and rejoice in the results obtained through their use.

Conferences become the "refilling" stations where ministry and laity alike pause in the midst of the hurry and rush of everyday affairs to receive a refilling of the spirit and a refreshing of the mind.

And from these centers radiates the urge that goes on through the year and carries over into the years to come.

National Conference

And now the gathering together in our General Conference looms ahead. True it seems a gigantic task in these days. But think back. From the years 1914 to 1918 we saw another World Conflict. Did we say "Conferences are not worth while, transportation is difficult, we will not have conferences" and then proceed to do away with them? Automobiles were even scarcer than they are today. Paved roads were few. Old fabric tires only ran a few miles in comparison to those of today. Train schedules were not so fast. There were no interstate bus lines. And yet we assembled in yearly conclave, transacted the business of the Lord and went on our way rejoicing. Is there any real reason why we should not do the same this year? The business of the Lord is the most important business there is. If the business of the Lord is not carried on to completion, all the business of winning this war will have gone for naught and the sacrifice which the men in the armed forces make will have been made in vain.

The present time demands the best that is in the churches. The best that is in the churches demands much planning and the carrying out of the plans made. So let us make the mighty effort to meet this year even though it means sacrifice and mayhap discomfort, and come together to do the business of the Lord.

F. C. V.

The Ministry of the Holy Spirit In Our Lives

Second of Series

Dr. L. O. McCartneysmith

The Reception and Filling of The Holy Spirit

In a previous undertaking the Holy Spirit was presented as a Divine Person, eternal, immutable, omnipresent, omniscient, omnipotent, and co-equal with the Father, and with the Son; yet a distinctly separate Person.

Now we face the proposition of how, when and why we may be blessed with the continual presence of this great Personage, the third member of the Holy Trinity.

Forgetting what men have said; together let us search the Holy Record and discover there how men in ages past were blessed with this divine presence. When our Lord announced to his disciples his approaching ascension to the Father, he told them not to be troubled; and promised them that he would not leave them without a guiding Comforter, but that he would ask the Father, who would send to them the "Spirit of truth." Then he made a most significant statement: "Whom the world cannot receive, because it seeth him not, neither knoweth him; but you know him: for he dwelleth with you, and shall be in you." (John 14:17). Therefore there are certain requirements to be met before men may receive the Holy Spirit, among which are:

(1) *They must be separated from the world.* Because the Lord here plainly states that the world "cannot receive him." This separation comes only through believing in and on the Lord Jesus Christ, accepting him as our Saviour after repenting of our sins, confessing him as Lord of our lives, and in obedience following in his commands.

(2) *We must visualize the Holy Spirit.* Jesus said that the world could not receive him because it did not see him. Unless we comprehend his ministry in our lives, and visualize the person he can and will make of us, we could hardly desire his presence in our lives.

(3) *We must have knowledge of him.* The Lord further stated that: "Neither knoweth him." To desire the Holy Spirit we must not only visualize him, but in order to visualize him, we must have a definite knowledge of him. We may possess this knowledge of the Holy Spirit by the teaching and preaching ministry, and by reading God's Word which tells us the story of the Holy Spirit. Here we as ministers have sadly neglected our duties, particularly with new converts. How often have hands been abruptly laid upon them in confirmation, even while in the baptismal font, without a single word of instruction relating to the Holy Spirit! And how often we should have delivered sermons about the ministry of the Holy Spirit! Doubtless the prevalent distortion of the doctrine of the Holy Spirit has caused many of us to hesitate about preaching about the Holy Spirit, but such distortion should be corrected, and our people informed so they may not be misled.

Accepeance of the Holy Spirit depends upon the desire of the individual. This desire may be developed and intensified by proper instruction. If one have no desire for the Holy Spirit how can one be blessed with his presence? And if this desire is not presented and acceptance of the Holy Spirit offered to regenerated men and women how shall they be led? But if we fully instruct them and they know that to live as God would have them live, they must have this great Person as their leader, guide and Comforter, and must accept him as such; just as they had previously accepted Christ as their Saviour, and God as their Father; then desire comes to the front, and prompts speedy acceptance.

Acceptance of the Holy Spirit depends upon the a full and complete surrender of the individual's life to the leadership of the Holy Spirit. We have accepted Christ as our Saviour, and confessed him to be the Lord of our lives; (See Romans 10:9-10) and inasmuch as the Holy Spirit is the only Heavenly Representative we have on earth, how can Christ be Lord of our lives, unless we submit to the one whom he has sent to take his place as our leader, teacher, guide and Comforter?

As the New Testament Church, Brethren have always practised the ordinance of Laying on of Hands for the reception of the Holy Spirit. In all apostolic history, the writer knows of no instance where the Holy Spirit was received otherwise, excepting on the day of Pentecost, and at the home of Cornelius. Peter laid hands upon the Samaritan converts and they received the Holy Ghost (Acts 8:15-17). Ananias upon Paul, and he received his sight and the

Holy Ghost (Acts 9:17). Paul and Silas were sent forth as missionaries by laying on of hands (Acts 13:3-4). Paul laid hands upon the twelve Ephesian brethren and they received the Holy Ghost (Acts 19:1-8). Simon endeavored to buy the right that upon whosoever he might lay hands might receive the Holy Ghost, and was told by Peter that his heart was not right in the sight of God (Acts 8:18-24). But O Brethren! Let us be careful! How often we work hard in the endeavor of winning souls to know and believe on our dear Lord and accept him as their Saviour; and then fail to properly instruct them as to how they may be guided, taught, and comforted —only to later see them fall into temptation, and perhaps eventually be lost.

Great confusion has been caused regarding the doctrine of the Holy Spirit by the careless translation of the King James version of the Bible, particularly in the use of nouns, verbs, and even prepositions that would support the doctrines of the Church of England relating to baptism; for example: in the story of the baptism of Jesus instead of using the word "dipped" which is the correct English word, they "anglicized the Greek word and today we have the word "baptized" instead. Instead of using the preposition "in" they used the preposition "with," and the King James version reads in Acts 1:5: "For John truly baptized *with* water; but ye shall be baptized *with* the Holy Ghost not many days hence." Therefore we hear people speak about being baptized "with the Holy Ghost," which is erroneous.

We read in Ephesians 4:5 that there is: "One Lord, one faith, one baptism." Also in verse 4 same chapter we read: "There is one body, and one Spirit." Again in 1 Corinthians 12:13 we read: "*For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free.*"

If there be but one spiritual baptism, it must conform to the above formula, and the Holy Spirit does the baptizing, or submerging of the believer into the mystical body of Christ, which is the Church invisible. The great inclusive "all" in the above quotation doubtless included those present at Pentecost, and they were therefore baptized "by the Holy Spirit!" Previous to Pentecost Christ had promised both the Church and the Holy Spirit. Pentecost is mentioned by practically all theologians as being the birthday of the Church. The apostles and disciples were requested by the Lord to await this "baptism" before going out to preach the gospel because he knew that they were not yet ready. In spite of their four years of intensive training under His leadership, there was still divisions among them, and strife as to who should be greatest in the Kingdom. Peter had not yet mastered his impetuous nature, and Thomas was not ready to believe in the resurrection. While here, Jesus told them that the Holy Spirit was with them, and should be in them (John 14:17), but we may be assured that he would not be in them until they had been able to completely surrender to his leadership, and empty themselves of all things that hindered the Holy Spirit in leading them.

Let us see just what happened at Pentecost. Perhaps then we may be able to better understand how we may accept or receive the Holy Spirit. The story is found in Acts 1st and 2nd chapters. In Acts 2:1 we read that when Pentecost was fully come, "*They were all* with one accord in one place." Also in Acts 1:14 we read: "*These all continued with one accord in prayer.*" They were separated from the world; all believers together, in earnest prayer, getting the selfishness out of their lives no doubt, but praying. What happened?

(1) *They were all of one accord.* All willing to subject themselves to the divine leadership of the Holy Spirit they had been promised and were waiting for.

(2) *They were all in one place.* Away from the world and worldly things. Not a worldly person in the entire group! They were in the appointed place where God could bless them, waiting for the appearance of their leader, guide, and comforter. How often are Christian men and women in the wrong place! How we like to link arms with Mr. World and strut down the avenue of time with him when we should be humbly walking beside the Comforter!

(3) *Suddenly a sound like "rushing" wind filled the house where they were,* and "cloven tongues" (split tongues) like fire rested upon each of them: the visible sign of the advent of the Holy Spirit and they were all filled with the Holy Spirit.

The Holy Spirit then and there baptizes them into the body of Christ! To be ready to be baptized into the body of Christ one must naturally believe in the Holy Trinity, and until he had made his advent as promised they could not receive him. To be able to receive the Holy Spirit we must be in accord with our brethren. Until Pentecost they had not been in accord. But now! They were ready to go and proclaim the unsearchable riches of His marvelous grace to a lost world.

There is a wide difference in accepting the Holy Spirit and being filled with the Holy Spirit. We must first be baptized by the Holy Spirit; then receive the Holy Spirit as our Leader, teacher, and comforter: then he may fill us. To be filled with any substance the receptacle being filled must first be emptied of all other substances and thoroughly cleansed. Even so it is with our lives. Through the process of regeneration the Holy Spirit cleanses our lives with the blood of Christ Jesus and makes new creatures of us, ready to be filled with the marvelous things

that he has for us. Being filled with, or by the Spirit is not entirely in being in possession of the Spirit, but rather in the Spirit having possession of us! He must have complete control before he can fill us. When we "empty" ourselves of all worldly things and become willing to receive him, and trust our lives to his direction, he is waiting for the invitation to come in; and coming in will lead us into greater fields of endeavor just as he led those accepting him at Pentecost: but unless we are willing to have him he will not intrude his presence upon us, but will permit us to have our own way, whatever the cost may be.

Cerro Gordo, Illinois.

Your Prayers Are Answered

By William C. Taggart *Chaplain, U. S. Army Air Force*

From The American Magazine. Used by permission.

I believe in prayer. I believe in it both because of my own experience and because of what I have seen and heard as a chaplain with our forces in the field.

During the last thirty years, religion has frequently been watered down with social service. The church has too often turned from matters that concern the individual to the problems of people in the mass. Prayer has become, if not an empty form, at least a ritual which has lost a great deal of its meaning.

But now we are learning again that prayer works for the individual. Where I have been, it's got to.

In the Southwest Pacific battle zone, the tempo of existence is stepped up. Weeks, months, years of ordinary living are crowded into a single hour. All the courage and self-sacrifice, all the loneliness and terror of a lifetime may compressed into a few brief minutes.

Under these conditions, diluted faith is not enough. At the front, a man needs his religion straight. And when he prays, he wants his answer in a hurry.

I am an Air Force chaplain. For more than a year I have lived with men whose daily job is to risk their lives in combat with the enemy. Unless I can give them the assurance that their prayers will be heard, I have nothing to offer them.

I have seen these men go off on missions never to return. I have watched them during bomb attacks against our base. I have crouched with them and helped pass the ammunition while we were being straffed by hostile planes. I know what they think and feel. I know how they pray.

One of our Flying Fortresses was forced down at sea on its way back to Australia. The crew of nine was given up for lost. Weeks later, nine bearded, disheveled men straggled into camp, and I had the story of their rescue from Major Allen Lindberg of Westfield, N. J., pilot of the plane:

"It was before dawn when we crashed," Lindberg told me. "We just had time to shove off on two rubber rafts, without a crumb of food or a drop of water."

"A grim outlook," I suggested.

"Grim enough. The boys were pretty worried—all except Hernandez. Right away that lad from Dallas started praying, and pretty soon he startled us by announcing that help was on the way. He didn't know how or when, but something told him that we should be saved."

Sergeant Albert Hernandez was tail gunner in the plane. Small, dark, quiet and conscientious, he had been a frequent visitor to our chapel services. At the first opportunity I questioned him about his part in the adventure.

"It's the gospel truth," he said. "I'd only been praying a few minutes when I felt like God had heard me and was taking a hand to help us out. From then on, no matter how bad things got, I was sure we would come through."

The major continued: "You've no idea what hell is like until you have been crowded with four other men on a rubber bubble built for three, and left to drift beneath a broiling sun. Toward evening we thought we saw the peaks of mountains to the west. When they dissolved into mist, Hernandez just prayed harder. He got the rest of us to pray and sing with him. We sang 'Rock of Ages' and 'Lead Kindly Light.'

"The second day our lips were too cracked and our tongues too swollen for much singing. But the prayers never stopped.

"Then something happened. We felt a current reach us and hurry us along. Before nightfall we saw the silhouette of palm trees, the white streak of surf, and—almost beyond belief—the black hulls of three out-rigger canoes.

"Our rescuers were Australian aborigines—black-skinned, kinky-headed fisherman from the mainland several hundred miles away. They told us that, the day before, they had been homeward bound with

their catch, when a stronge urge came over them. Something impelled them to change their course, and steer for this uninhabited and worthless bit of coral."

Yes, prayer does work. There have been other incidents. Lieutenant Frank Beeson of Tuscaloosa, Ala., lay in our base hospital, a gaping shell wound in his shoulder. A pursuit pilot, he had been shot down at Port Moresby. The doctor's verdict was: "He'll never fly again."

"Oh, yes I will," Frank told me.

"How do you know?"

"I asked the Lord to give me strength to rejoin my squadron." A few weeks later, after an incredibly short recovery, Frank was on his way back to Port Moresby and more dogfights with the Japs.

I know of men lost and starving in the deserts of Australia, who were found and brought to safety after asking God for help. Of men in bombers shot to pieces by enemy gunfire who, quite literally, "prayed their way" back to base. I know, too, that many times appeals uttered by mothers, wives and sweethearts in the United States stretched a protective mantle half around the globe to shield us in the South Pacific.

One high-ranking official told me that he owes his life, in part, to the petitions voiced by his closest friend and former business partner. I myself am living on borrowed time because my parents prayed for me in a situation of great danger.

As a parson's son, brought up in a devout Southwest community, I have always believed in the power of prayer. I cannot recall a time when it was not an integral part of my daily life.

Baptist clergymen don't have a lot of money for their children's schooling. If I wanted a college education it was up to me to earn it. Although I had no definite plans for meeting my tuition and expenses, I went ahead and enrolled in Hardin-Simmons University. I was confident that, when the need arose and I asked the Lord, he would provide. Time and again it happened just that way.

My decision to give up a promising civilian pastorate and join the army—this was before Pearl Harbor—was reached the same way. After weeks of wrestling with the problem I turned to prayer. My answer came in the form of a letter from the War Department, offering me a commission in the Corps of Chaplains.

One of my professors at the seminary had been a missionary in China. Captured by bandits, he and his fellow prisoners were taken to a lonely mountain pass. When no ransom was forthcoming, the bandits determined to shoot them the next day. That night he prayed fervently for guidance, and before dawn a thick cloud settled on the pass. Wrapped in this cloud of invisibility, he led his party down the mountainside to safety.

People everywhere are beginning to pray again—really pray, that is. Millions of Americans who in the past relied on themselves are now reaching out for help.

Men at the fighting fronts have been among the first to draw upon this reservoir of power. It has been said that there are no atheists in foxholes. It is also a fact that there are few agnostics in the cockpits of riddled bombers, few unbelievers on tossing life-rafts, few skeptics among the men rescued from the jungles of New Guinea.

Some of the most effective devotional services I ever held were those aboard the little steamer that evacuated our outfit from Java. We were in perilous, Jap-infested waters most of the way, and yet I believe we all felt a protecting presence. We had just cleared the harbor at Djilatjap when the ship was attacked by an enemy plane. For half an hour we stood him off with nothing bigger than machine guns. We think we hit him, too, for he left trailing smoke from one engine, and may have had trouble getting back to his base.

At the next prayer meeting I noticed several soldiers who had never shown up for services before. They attended daily throughout the remainder of the voyage, and many of them continued to come to chapel after we landed in Australia. One young corporal remarked, "I guess it took this war to bring us to our senses and make us realize our need of God."

Many of the letters which I have seen from families of boys in my unit reveal deep emotion and testify to the lasting comfort to be gained from prayer.

Science does not deny the validity of prayer. On the contrary, men of scientific genius are usually men of deep religious faith. Their approach to God is child-like. Because of their trust, they are able to tune their minds to the universe and capture a portion of its knowledge—just how, they are often at a loss to explain except on the basis of divine help. George Washington Carver once said of his experiments: "I go into the laboratory, and God tells me what to do." The flash of inspiration which precedes some new discovery or invention is very closely related to the processes of prayer.

Wishing isn't prayer. Neither is mere resignation to what you believe to be God's will. Prayer is a definite act of the mind—a gesture by which the human spirit seeks out the spirit of the universe. In prayer you call upon the Infinite to help. Prayer is far less a thing "asked for" than it is a thing "done"—a reaching forth to link oneself to the sources of celestial power.

It is possible to pray any time, any place, under any conditions. Stained-glass windows and organ

music are all very well. But I have seen men praying by the light of burning barracks, amid the crash of bombs. Some people believe that in order to pray properly it is necessary to kneel, with hands folded and head bowed. Others argue gravely that it is quite all right to say one's prayers in bed. I've watched men praying on their bellies in the mud. No special words are called for, so long as they're sincere. It doesn't take fine language to make effective prayers.

One night a group of us were taking a 75-truck convoy of parts and ammunition down an unknown road. We were running under blackout conditions. Enemy patrols were near. I couldn't see any of my companions. But round about me in the darkness I could hear a throaty muttering. The men were praying. Some of the best prayers I know have come from the lips of soldiers previously unreligious, who suddenly in the midst of battle have made their peace with God. One veteran member of a bomber crew confided to me, after a particularly hot engagement with Jap Zeros, "Chaplain, we sure prayed all the way home. And God heard us!"

In order for your prayers to work, you've got to make a concentrated mental effort. It's not enough to long for something in a formless sort of way. You can't get by with mere yearning. Praying is hard work. It requires discipline.

Then again, if you want your appeal to bear fruit, you must think yourself into the situation of the answered prayer, and live and act on that conviction. When you pray, you can't afford to hedge: you've got to stake everything on God's power and willingness to help.

For anyone who uses it intelligently, prayer really provides a sixth sense. And one of the most notable manifestations of that sixth sense is the inward glow which tells us when our prayers are being answered. I have experienced that sensation many times, and never yet has it misled me.

Once, though, I began to wonder. The squadron had been nearly knocked to pieces. Our few remaining bombers were ordered out on a desperate mission against the advancing Japs. Before they left we held a song service and offered a special prayer for the crews. As the last of the giant B-17s lifted from the runway and roared off into the dark, I turned to the operations officers who stood beside us and said, "Something tells me that tonight everything is going to be all right."

"I have that same feeling," he replied.

But dawn brought no sign of the bombers. As day wore on, the radio in our communication shack stood silent. We strained our ears and scanned the horizon for plans that never appeared. Had our hopes played us false?

Late that evening the telephone rang. It was the flying field near Batavia. All our planes were there. They had been wrestling with the Dutch-Javanese telephone system since morning, trying to tell us they were safe.

What can you pray for? Anything that's within heaven's power to grant. But mere possession or enjoyment are about the poorest excuse for asking favors. On the other hand, you may find, as many have, that benefits you haven't asked for come to you as a by-product of your prayers.

In my own case there has never been anything which I badly needing, have prayed for that has not been granted me. Sometimes it hasn't come in quite the way I had expected. Sometimes I have found myself forced to stand aside and watch others complete task I had expected to perform. But I haven't minded. For I have known that my prayers had been instrumental in putting it across.

It is a mistake to suppose that, just because you have not made a habit of praying regularly, you are stopped from doing so in time of need. The path is always open. But it is equally a mistake to put off praying until trouble looms.

The more you practice prayer, the less difficult you will find it to reach out for help in moments of extremity. Daily prayer provides the strength for daily tasks.

It builds reserves of power for use in emergencies. It can banish fear. It will make your life fuller and richer than you would have believed possible.

When you pray with utter confidence, your prayers will be answered.

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THE GREATEST OF ALL

My greatest loss—to lose my soul.
My greatest gain—Christ my Saviour.
My greatest object—to glorify God.
My greatest prize—a crown of glory.
My greatest work—to win souls for Christ.
My greatest joy—the joy of God's salvation.
My greatest inheritance—heaven and its glories.
My greatest victory—over death through Christ.
My greatest neglect—to neglect so great salvation.
My greatest crime—to reject Christ the only Saviour.
My greatest privilege—power to become a son of God.
My greatest bargain—the loss of all things to win Christ.
My greatest profit—godliness in this life and in that to come.
My greatest peace—the peace that passeth understanding.
My greatest knowledge—to know God in Jesus Christ whom He hath sent.—Selected.

TO MAKE IT SHINE TAKE IT TO CHURCH

I am only a dime.
I am not on speaking terms with the butcher.
I am too small to buy a quart of ice cream.
I am not large enough to purchase a box of candy.
I cannot be exchanged for a gallon of gasoline.
I am hardly fit for a tip.
But believe me when I go to church on Sunday, I am considered some money!—Religious Telescope.



MISS MARGARET LOWREY
Camp Peniel



REV. CECIL H. JOHNSON
Mid-West Camp



MISS KATHERYN BOWERSOX
Camp Peniel

MORE CAMP PICTURES



BLACKHAWK FACULTY
Central District Camp



MID-WEST CAMP
COOKS



MID-WEST CAMP
MEETING PLACE



BLACKHAWK CAMPERS
Central District Camp

Southeastern District Conference Minutes

The Fifty-Sixth Annual Conference of the Brethren Churches of the Southeastern District was held in the Maurertown Church in the Shenandoah Valley of Virginia in the middle of the month of June (15-17). According to one of our own poets "then, if ever come perfect days." The days of the conference were hot, but the heat was not that of friction and dissension. Altogether the conference reflected a spirit of progress, good fellowship, and determination to see it through to the end. People once more enjoyed the family spirit which has always characterized Brethren gatherings. They saw more clearly than ever, no doubt, what a precious thing it is to be able to meet together in a Christian conference while the world flames in war.

Attendance

Many things go to make what is called a "Good Conference." This conference seems to have had them all. There was a good attendance. There were a few more delgates than last year. This speaks well for the loyalty and determination of our people for it means sacrifice, and expensive and difficult travel for all to get here. Many could not come for the entire conference but came one day or for parts of two days. But for the greatly restricted means of travel this would probably have been a very large conference indeed.

One thing that is to be noted about the attendance was that we had people there who had not been there before. There were present some fine new preachers who have come to the district within the last year, Rev. and Mrs. Elmer Keck, Rev. and Mrs. Clarence Fairbanks and the Rev. Paul M. Naff who has returned to this District after an absence of some years.

The absence of Dr. W. D. Furry was keenly felt. He was to have brought a series of special addresses to us, but his health did not permit. We hope that by now he is fully recovered. The willingness of others to have their places on the program switched about, and some to step in and present a sermon or Bible study on very short notice, overcame to a large degree the program problems presented by Dr. Furry's absence. But quite naturally he was greatly missed.

Elections

The first session of the Conference saw the Conference officers all returned to their places for another year. This will not happen again! The Conference passed a resolution, as you will note, below, which will bring a complete new staff of officers to lead the conference next year. Brother L. A. Myers and Brother Walter Koontz were re-elected to succeed themselves on the Mission Board of the Conference. Brother Edward L. Miller and Brother Edwin Boardman, Jr. were nominated as College trustees.

Brother Fairbanks and Brother Boardman were elected to the District Conference Executive Committee; Brethren Locke and Fairbanks to National Conference Executive Committee.

The Board of Property and the Ministerial Aid Board were re-elected.

Brother Fairbanks was named Assistant Secretary-Statistician.

Addresses

Brother Boardman gave the Conference its first Bible Study when he addressed the opening Session on Jonah. On the program in the evening were Brother D. Clark White and Moderator Miller. Brother Miller's address will be printed in **The Evangelist** so that all may have an opportunity to share its inspiration and thoughtfulness.

John F. Locke spoke on "Why Missions?" on Wednesday morning. J. Ray Klingensmith our splendid Missions Secretary, addressed the Minister's and Laymen's session the same morning pointing out the very acute need for more workers and prayer for the same.

He spoke to the entire Conference in the afternoon and again at the evening sessions. His afternoon address was a study of the Book of Joshua which was well fitted to the present times by the able Biblical and Homiletical skill of the preacher. In the evening he discussed "Evangelical Christianity" in a way which gave us an opportunity to measure ourselves and our work. His contributions to the program were notably worthwhile and most fitting to our times and our needs. A most delightful and inspiring reading, "Hannah" was presented by Mrs. Edwin Boardman in the absence of Dr. Furry.

Thursday morning the Conference listened to Virginia's most eminent man in the field of Religious Education, Dr. Minor C. Miller. He is a member of the International Sunday School Lesson Committee and General Secretary of the Virginia Council of Religious Education. Since he is also an elder in the Church of the Brethren and a professor in Bridgewater College, his presence was the more welcomed. He spoke forcefully on the work before us if we are to prevent the complete paganization and demoralization of life. He also spoke informally to the ministers for a few minutes describing his experiences in Russia and Germany and the forces that were at work there before the war.

The afternoon of this last day of the conference was devoted to a fine presentation of plans for this year's Camp Penial at Thurmont, Maryland, with introductions of some of the faculty present.

Miss Margaret Lowery presented Brethren C. E. work in a dramatic way by a demonstration of C. E. in action with a number of young people taking part on the program.

The Rev Klingensmith also spoke briefly on our "Denominational Interests and Needs."

The evening session brought the conference to a close with a Bible Study on the Tabernacle by Paul M. Naff of Cumberland. Brother Naff illustrated his study with a small model which he had made. And last, but not least Brother Clarence Fairbanks preached the closing sermon on St. Paul's great assertion "I am not ashamed of the Gospel . . . "

Pledge

The Conference pledged to go home and confront young people with the claims of Christ upon their lives for Christian service. It is to be hoped that from our prayers and labors our Lord may be able to raise up those who will go as laborers in his Harvest fields so white. There ought to be more young people in Camp and in college and in Seminary because of the fifty-sixth Conference.

Next Year

The Fifty-Seventh Conference has been invited to be the guests of the Mathias, West Virginia, Church. This is a large congregation in a beautiful valley adjoining the one in which we met this year. It will be the first time Pastor Guy F. Ludwig and his people will have entertained the conference. Mathias is approximately 60 miles south and west of Maurertown on a good highway. The membership of the church is over 400.

Resolutions

1. We give grateful thanks to Almighty God for his mercies and care toward the children of men, that He has permitted us to assemble once again in this Fifty-sixth Annual Conference even in the face of difficulties and rationing.

2. Be it resolved that we extend the thanks of this Conference to the entertaining church for the fine and efficient manner in which they have enterfained this conference, and bers and friends of the church who have had a part in the entertainment of the delegates.

3. Be it resolved that we thank Our Heavenly Father for the victories of the Allied Nations, and pray for a just and honorable peace between the nations at war.

4. Be it resolved that this conference go on record favoring and supporting the prayer mission as recommended by Rev. J. Ray Klingensmith. That we individually and collectively pray that God will thrust out laborers into the ministry and the Mission field. We urge that ministers, parents, and churches present the claims of Christ to the youth under their care and guidance.

5. Be it resolved that we as a Brethren Conference, congratulate the ministerial association of Shenandoah County, Virginia in which we are met and any other group of people who have taken up the fight against Alcoholic Beverages and are seeking the banning of the sale of alcoholic beverages from six o'clock Saturday evening until 8 o'clock Monday morning. Let us as a group of Christian people take vice seriously. Let us shun every appearance of evil.

6. Be it resolved that, as Christians we realize that God, knowing our limitations, has said, "Go, and Lo I am with you." With this promise let us resolve to go forward with new zeal and a determined consecration to let God have his way with us, for He is Lord of the harvest.

7. Be it resolved that Conference limit the tenure of office of all conference officers so that no person shall be eligible for re-elected oftener than once in three years.

8. Be it resolved that this conference go on record as favoring a closer and wholehearted cooperation with the fraternal relations committee of the Church of the Brethren, and do everything right and Christian to work together for the Advancement of His kingdom and the Salvation of Souls.

Respectfully submitted and signed by the Resolutions Committee: D. C. White, Paul Naff, Guy Ludwig.

These resolutions were passed without a dissenting vote.

We hope the report will give you some idea of Conference. Better still we hope you can attend next year.

An address on "Preachers and Preaching" presented by Rev. Fairbanks to the Ministers and Laymen will be printed later in **The Evangelist** since the group which heard it voted this request.

The Sisterhood of Mary and Martha will report their sessions themselves as will the W. M. S. Both of these groups had good programs and a fine number of interested delegates.

John F. Locke, Conference Secretary.

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The secret of peace of heart is to "hope and quietly wait for the salvation of the Lord." How we need to learn that in these days when the nervous tempo of modern life tries our patience and strength! "Hope"; look up for the display of God's power. "Quietly wait"; perhaps His help is delayed and prayers are not immediately answered. Nevertheless, wait patiently and quietly, expecting the sure answer in God's own time, not yours.

A College War Time Meditation

By Dr. L. L. Garber

I saw the tower of Ashland C.,
  A weird arresting sight;
The flare-lit tower at Ashland,
  Athwart the murky night;
My heart was with the Ashland men
  Who went abroad to fight.

The years pass swift at Ashland,
  The precious years and gray;
The stately pines shine down upon
  Young men and maidens gay
Who daily seek fresh gems of truth
  And wisdom's stores assay:
But when the trumpet sounded "War!"
  They put light cares away.

They left the peaceful study halls,
  The tennis-courts and "gym,"
The studious tasks at Ashland,
  With high resolve and purpose set
And resolute heart and grim,
  To give their best,—perhaps their all,—
A better world to win.

God keep you, worthy gentlemen,
  Who set your good lives down
As pawns in freedom's holy cause
  Against the tyrants' crown;
God bring you to a better world
  Than Time has yet seen born!

L'ENVOI

"Be thy destinies ever onward and bright.
  To the future this great lesson give:
Wide freedom to think and high patience to bear,
  For the right always bravely to live."

Ashland College

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A SONNET

By Genevieve Anne Warner

Secretary of the Goshen, Indiana, Sunday School

A joy beyond the stature of my mind,
A surge of melody I have not heard,
The longing to express with finite word
Infinity, beauty I may not bind:

These ends my God has set me, not to go
Beyond. He knows my frailty from the dust
He shaped me out. Else too warm passion must
Consume me, He wisely bound me so.

But oh, fair day, when I shall cast aside
These mortal limits, shake the mire from off my feet!
The lump that crowds my throat salutes defeat;
This futile flesh within a grave I hide.

In lives like mine He glories: He shall raise
My weakness into power, singing perfect praise.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 18, 1943

"THE CHRISTIAN ACCEPTS RESPONSIBILITY"

Scripure: Isa. 6:8; James 2:20, 24, 26

For The Leader

One of the greatest joys of being a Christian is that of having the privilege of serving Christ. To the Christian who earnestly seeks to serve God, there comes a response of his spirit to the call of God's, "Who shall go for us?" It is a response of loyalty, faithfulness, and willingness, to go anywhere, any time, under any conditions. This may sound like idealism, yet it is far from that. It is the condition of the true child of God's.

We have an abundance of opportunities to accept responsibilities, in our Church, our community, our homes. Tonight we desire to learn something of what this responsibility means, and how we can best accept the responsibilities which come to us in our service under the banner of Christ.

QUESTIONS ON THE TOPIC

1. Do you think there is a specific task awaiting every Christian? Explain.

2. Do you think God has our work mapped out for us, or do you think we are destined to just fit in any place we can find something to do? Explain.

3. How can we determine the responsibility which the Lord has for us?

4. Are the most important looking jobs always the ones with the greatest amount of responsibility connected with them? What about the everyday routine work of our churches and Sunday Schools?

5. Explain what you think responsibility means as it relates to Christian service.

DISCUSSION

1. Isaiah 6:8. When Isaiah drew near to the Lord in prayer and fellowship, he heard the voice of the Lord speaking to him. Sometimes we fail in our positions of trust and service because we have failed to keep that close touch with Christ, our source of strength and power. Isaiah heard the call of the Lord to a specific responsibility. With his whole heart and life he answered, "Here am I, send me." It was not a half-hearted reply, but one involving all that he had. When he said, "Here am I" he said it so that it meant his life, his body, his soul, and his property. Nothing can be withheld from the service of the Lord if we are to serve Him as we should.

"If ever a man ought to be all there, it is when he is called to the service of God. He should marshall all his faculties, and every faculty should reply, 'Here am I, send me.' The whole of a living man is something worth having, but a fragment is only fit to be buried."—Spurgeon. We are not fully yielded to the service of Christ until we have surrendered everything we have to His use. By surrendering all that we have we have learned the secret of being able to accept responsibility and to be worthy of it. There is no limit to the service a surrendered person can render to the Lord.

2. James 2:20. If the wind of good wishes and good intentions were the passport to a beautiful heaven we should all arrive there in short order. Thus we can describe the Christian who desires to see the church prosper; who desires to see others brought to Christ; who desires to see the offering plates filled, yet does nothing about it. Every church has some of the "well wishers." They are more like Job's comforters than anything else. Always they are on hand to give their well wishes to those who are struggling to keep the services going. They smile when you invite them to the prayer meetings, but they never attend. They are young people who say, "O. K." when you invite them to C. E., but they never show up.

Not for one minute would they want to see the Church fail. But they do nothing to keep it going. They possess faith, but they are without works. Our true faith is not so much in good desires as it is in acts and deeds done in the sincere service of Christ. We should be wary of these well wishers, for they do not accept responsibility. The bottom of their treasure chest in heaven is still visible to the eyes of God. Let us be careful that we are not of that type. We must seek to fortify our faith by performing the works of service which it is our privilege to do in the Christian life.

3. James 2:24. The words, "faith" and "action" can best describe the balance of power in the Christian life. As Cuyler describes it, faith and action are united to live and grow and conquer. Separated they droop and wilt. Faith cannot live without works, neither can works live without faith. But together they form a working power for the Christian who desires to accept the responsibility of service.

Through works, as testimony to our faith, our faith is made perfect. In faith, we learn to trust God, to reason His matchless grace; in works we back up our faith, showing that we believe what we profess. Christ calls us to trust Him, and then to do as He says. Following this principle, we can never go wrong. If we desire responsible positions in the church then let us trust Him to the fullest. E'er long the call will come to the service Christ wants us to do. It may not be what we desire to do, but it is what Christ wants us to do. By our loyalty we shall be proving our faith by our works.

4. James 2:26. As well imagine a body without life as a faith in Christ without works. Which means that it just is impossible to exercise a devout faith in Christ as Savior, without producing some fruits in Christian service. Yes, there may be those who profess Christ and do no works, but they are only classifying themselves with a select group called hypocrites. True faith automatically produces works. That is, when we know Christ as we should, we shall immediately desire to serve Him.

In our churches today there are openings for all who desire to accept responsibility. Our choirs need us as singers; Ushering, teaching, playing, taking part in plays and pageants, personal work, etc., are all uncrowded fields of responsibility. Later there is training for Sunday School Superintendent, Pastor, Deacons, and Deaconesses, etc. These ranks are continually being depleted by death, sickness and other reasons. Let us now decide that we are going to enter that form of service for which we are fitted. Let us train in our C. E. and our Sunday School classes for the leadership which our churches shall be needing later on. Isaiah listened to God. He heard God's call, and answered with his immortal words, "Here am I, send me." Are we so listening today that we can hear that still, small voice of God saying unto us, "Who will go for us?" And are we just as willing to answer with heart, soul, and body, "Here am I, send me?" If we are to accept responsibility, this must be our reply, "Here am I, send me, for I want my faith to be backed up by the best



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

A little boy said to his mother one day when his father was away, "Mother, when we go down for dinner today, I am going to sit at the head and serve."

I do not know whether the little boy realized it, but there is a very sweet idea in his words, none the less. Perhaps he was thinking only of sitting at the head, and of how important he would feel in his father's place. But he had an idea also of what must come with being at the head. He would sit at the head and serve.

Suppose somebody was sitting at the head of the table with a big pile of plates before him, one for each member of the family, and when the roast beef, or whatever it was, was brought in, that somebody at the head of the table should cut himself off a nice piece and put it on the top plate and commence to eat while your plate and all the other stood empty. Wouldn't you be astonished, and wouldn't you think that a queer way for anybody to do at the head of the table? You expect that the person who sits there will not help himself first, but help all the family, and only at the end does he come to himself. He does not save for himself, either, the best piece, but mother will have what he thinks she will like best, and all the guests will be helped according to what they like, and the boys and girls in their turn, and he himself last of all. That is what it means to sit at the head. It is the place of honour, but it is also the place of service.

And this is the way the Lord wants it to be with everything which has to do with the family, and everything which has to do with the big family of all Christian people. The one that sits at the head must serve. That was what He did. "I am among you," He said, "as he that serveth." He said that the greatest and finest life, and the life which is most like God, is the one that thinks of others, and serves others most.

With love, in Christ's Name,

Aunt Loretta.

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TODAY

Georgia Sirbaugh

Live today. Trust not happiness
Unto some far-off Elysium.
But use what thou hast, and
What around thy feet is strewn,
While yet today.

For dreams may pass into oblivion
Before this day, or ere
One night shall pass your way.
Look not then unto some distant morrow,
But live today.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 28

Subject: "Freedom"

1. There is much bondage in the world today. Many are in bondage to Hitler; but many more are in bondage to Satan. John 8:44.

2. The sad thing is that those who are in bondage to Satan do not know it. 2 Corinthians 4:4.

3. The unbeliever thinks the Christian is in bondage. He thinks himself to be free to do as he chooses. We know that he is in captivity.

(1). To Satan; 2 Timothy 2:26.

(2). To Self; Ephesians 2:3.

(3). To Sin; John 8:34.

4. "Freedom from fear" is one of the four freedoms we say we are fighting for in this global war. The Christian already has that. Hebrews 2:14, 15; Philippians 4:7; Romans 8:15; 2 Timothy 1:7.

5. "Freedom from want" is another of the four freedoms the Allies are striving for. The Christian has that, also. Philippians 4:6; 1 Peter 5:7; Luke 12:22-24; Philippians 4:19.

6. The Christian is free from the law. Galatians 2:19; Romans 10:4.

7. The Christian is free from the bondage of sin. Romans 6:18; Romans 6:22.

8. The Christian is free from present judgment. John 3:18; Romans 8:1.

9. The Christian is free from future judgment. John 5:24; 1 Thessalonians 1:10; Romans 5:9.

10. The believer is free because he has the position of Christ, the Savior, who made him free. John 8:36; Galatians 5:1.

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THE BURDEN BEARER

By Ruth B. Statler

Thou hast said, O Christ, "Bring all your cares to me—
Your heavy burdens will I lift from you;
Just take my lighter yoke, poor weary one."
But, oh, the world has burdens, old and new—
So many yokes, so many bleeding hearts—
The earth is groaning 'neath the crushing load
Of hate and sin. Art thou sufficient, Lord,
To bear them all, to brighten every road?
Canst thou lift every care, and make once more
The sun to shine anew in every soul?
Canst thou, O Christ, lift every sin from men
And make once more their hearts within them whole?
Oh, Son of Man, thou hast spoken and it's true!
Come thou in might and lift my burdened soul!

—The Gospel Messenger.

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

1. Will power is what makes you do what you know you should do when you don't want to do it.
2. A lot of Americans have always had religious rights but have never used them.
3. The most humiliating punishment you can inflict on one who has done wrong is to do him a favor in return.
4. Worse than a quitter is a fellow who finishes things he never should have started.
5. Never acknowledge failure until you have made your last attempt; and never make your last attempt until you have succeeded.
6. Burn the candle at both ends and you double the chances of getting your fingers burned.
7. The trouble with a man who takes his time is that he takes your time too.
8. Too often "progress" means making bigger and better circles for us to run around in.

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BETHLEHEM VIRGINIA

Joins the 100 Per cent Ranks

Mr. Timothy D. Swartz, in sending in remaining subscriptions to put the Bethlehem, Va., congregation on our 100% list writes as follows: "Am sending money for The Evangelist, which will make the Bethlehem Brethren Church, Brother John F. Locke, pastor, a 100% church."

And so we move on to Number 13. Who will be the one to occupy that place? We are not superstitious in any way and we feel that No. 13 will be just as good as No. 14. Anyway superstition and Christianity do not have anything in common.

Congratulations to Brother Locke and his Bethlehem congregation.

THE ROLL OF HONOR NOW STANDS

No. 1.	Vinco, Pa. (Second Year)..	Rev. C. Y. Gilmer, pastor
No. 2.	New Lebanon, Ohio	Rev. Clayton Berkshire, pastor
No. 3.	North Manchester, Indiana	Rev. J. R. Schutz, pastor
No. 4.	Ashland, Ohio	Rev. L. V. King, pastor
No. 5.	Johnstown, Pa. (Third)	Rev. W. S. Crick, pastor
No. 6.	Louisville, Ohio	Rev. E. M. Riddle, pastor
No. 7.	Waynesboro, Pa. (Loyal) ..	Rev. D. C. White, pastor
No. 8.	Lanark, Ill	Rev. E. D. Burnworth, pastor
No. 9.	Washington, D. C.	Rev. Clarence Fairbanks, pastor
No. 10.	Rittman, Ohio	(Loyal Group)
No. 11.	West Alexandria, Ohio...	Rev. E. J. Beekley, pastor
No. 12	Bethlehem Church (Va.)	Rev. John F. Locke, pastor
No. 13	.....	? ? ?

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Report of Indiana District Trustees

In order that the general Brotherhood may have some knowledge of the largeness of the Brethren Retreat at Shipshewana Lake, Indiana, and the amount of money raised and expended, we are glad to print the following report of the Indiana Trustees which was given at the late District Conference. The report follows.

REPORT OF INDIANA DISTRICT BOARD OF TRUSTEES
June 15, 1942—June 15, 1943

RECEIPTS

Conference offering	$ 61.68
Mrs. A. A. Miller	31.99
Mrs. Bertha Sigerfoose—(gift)	10.00
Elkhart W. M. S.—(gift)	10.00
North Manchester W. M. S.—(gift)	10.00
Wm. Meinke—(gift)	5.00
Virgil Rupp—(gift)	25.00
C. C. Grisso—(gift)	5.00
Bert Nordblad—(lot)	77.02
John Porte—(lot)	130.00
Warren Bailey—(lot 3, 4, 8)	650.00
Katherine Eppley—(lot)	125.00
Mrs. A. A. Miller—(hotel)	519.00
Reunions	20.00
District Mission Board	250.00
Brethren Camps	235.21
Non-Brethren Camps	229.50
Lodge—(guests)	5.00
Dirt sold	1.35
Brethren Retreat Sunday School	33.52
Tom Aishe—(pasture)	20.00
District W. M. S.	19.88
District W. M. S.—(special project)	253.77
District W. M. S.—(cleaning Lodge)	23.15
Total	$2,751.07
June 15, 1943—Balance on hand	139.91..
	$2,890.98

DISBURSEMENTS

Shipshewana State Bank—balance on note	$ 750.00
Shipshewana State Bank—Interest	11.87
Misc. expense for grounds and shelter house	3.85
Paint for Lodge and Tabernacle	89.80
Meals for painters	9.00
W. I. Duker—money advanced for labor	40.00
Tod Bontrager—small merchandise bought	7.60
Tod Bontrager—labor	403.88
Mrs. Tod Bontrager—labor	25.65
Mrs. D. C. Witmer—matron at Lodge	45.00
Treasurer's report—1942	4.00
Postage	2.00
Farber Lumber Co.—merchandise	54.41
Mel Miller—sand for filling	30.00
The Shively Corp—Merchandise	5.25
Northern Indiana Public Service Company	46.79
Lodge $20.74	
Tabernacle 14.00	
Hotel 12.00	
Loan to stock store	150.00
L. I. Miller—Ins. pre. on $2,000.00 on Lodge—1 yr.	43.00
Total	$1,722.10
June 15, 1943—Balance on hand	1,168.88
	$2,890.98

BILLS PAYABLE

L. I. Miller—pre. on $1,500.00 on Tab.—3 years ..	$ 41.25
L. I. Miller—3rd installment on Hotel	83.41

Charles Sparklin donated 2 gallons of paint and 3 gallons of oil for painting Lodge.

Mrs. U. J. Shively, Secretary-Treasurer.

MORE CAMP NEWS

The following additional information was received from the staff of Camp Peniel, and came too late for inclusion in last week's *Evangelist.*

Rev. Paul Naff will have supervision over the course "Intermediates and the Church." This course was not announced.

Eleanor Miller of Maurertown, Va., will be camp Secretary. Also she will act as Swimming Director.

The camp colors of Camp Peniel are Purple and Gold.

Laid to Rest

SINGER—Mrs. Matilda Singer, aged 81, a well-known Vinco woman, died at her home there, June 13, 1943. She was born in Somerset County, Pa., on March 10, 1862, but had been a resident of the Vinco community most of her life. She was a widow of the late James Singer, a civil war veteran.

The deceased is survived by three children: Mrs. Walter Mackall and Mrs. Cora Byers, both of Vinco, and Rev. Ralph M. Singer, Pastor of the First Brethren Church, Mt. Pleasant, Pa. There are also 21 grandchildren and 21 great-grandchildren.

Funeral services were held in the Vinco Brethren Church where Sister Singer had been a member for many years. The pastor, Rev. C. Y. Gilmer, was assisted by Rev. J. L. Bowman of Hollidaysburg, a former pastor, in conducting the obsequies. Interment took place in the cemetery at Wesley Chapel.

C. Y. Gilmer.

SNOKE—Mrs. Arthur: passed from this life at her home in Cerro Gordo, Illinois, Tuesday, June 1st, 1943, at 7:30 A. M.; cause of death, Coronary Thrombosis. Aged 58 years, 11 months, and 15 days. Funeral services were conducted at the First Brethren Church by her minister, L. O. McCartneysmith and Rev. J. D. Blickenstaff, of the Oakley Church of the Brethren, a life-long friend of the deceased, and who baptized both her and her husband. Burial in the Cerro Gordo Cemetery.

Mrs. Maude Adeline Snoke, daughter of Mr. and Mrs. Edward Moore, was born at Lintner, Illinois, June 16th, 1848, and while a small child came to Cerro Gordo with her parents, and has spent her entire lifetime here. February 12th, 1903, she was married to Arthur Snoke, also of Cerro Gordo, and to this union were born four sons: Charles W., Everett, Irwin, and John Snoke; also one daughter, Mrs. William Wilson, all of whom live in or near Cerro Gordo. Left to mourn her passing are her beloved husband, her children, three grandchildren, several nieces and nephews and numerous friends. Sister Snoke was a faithful member of the First Brethren Church, and had made plans to attend Conference at Ashland, Ohio this year, both she and her husband having attended last year.

And may the God of Peace and infinite Mercy ever attend these loved ones. Many times in their sorrow have her children remarked: "She was such a good mother." This is indeed a true tribute to her memory.

L. O. McCartneysmith.

SNYDER—P. M. Snyder was promoted to be with Christ on Monday, May 31, after a long time of hardship and suffering due to partial paralysis. He had been a faithful Brethren for many years, serving in several offices of his Church including that of Moderator, during his years of activity. His Church membership, faithful service, and prayerful concern was in the Canton (Ohio)) Brethren Church. He was preceded in death by his wife, Jane, several years before. He leaves to mourn his loss, a daughter, Marie of Louisville, Ky., and a son, Millard, of Canton. As a young member of the Canton Church at the beginning of my Christian life, Brother "P. M." had my deepest respect as a Christian example, and later on, as his Pastor, it was my pleasant duty to visit with him in his home. I am glad for the remembrance of him and his Christian influence in my life, and rejoice that he is now relieved from the sufferings of this life to the glories above, with all God's children. Funeral services were held at the Seesholtz Funeral Home in Canton by the Pastor on June 2.

L. E. Lindower, Pastor,
Ashland Theological Seminary.



News From Our Churches

THIRD CHURCH, JOHNSTOWN, PA.

On Sunday morning, May 23, 1943, The Third Brethren Church, Morrellville, Johnstown, Pa., celebrated the successful completion of their drive to get out of debt with a special service in which evidences of the long-standing obligations were burned, as a feature of a special program.

Third Brethren Church was dedicated in 1923 under the pastorate of Rev. L. G. Wood. Before the indebtedness incident to that project had been paid, a parsonage was built, during the pastorate of Rev. J. L. Gingrich. When this writer became Pastor in September, 1936, more than $5,000.00 of debt remained. By a popular system of weekly and monthly pledges, not only has the money been given to liquidate the debt, but thousands of dollars have been spent on repairs and improvements. Both Church building and parsonage are in a splendid condition.

The program committee for the note burning celebration was composed of the surviving members of the original Building Committee, as follows: D. F. Benshoff, Chairman, C. L. Figart, H. W. Jones, Jonathan Kels, H. N. Stiffler and H. H. Link, with the Music Director Floyd S. Benshoff and the Pastor. David Reighard, now a member of the First Brethren Church and H. W. Jones offered prayers. H. H. Link, the long-time Building Fund Secretary-Treasurer, made an interesting summary in a talk on "Financing The Building Program." D. F. Benshoff, Financial Secretary, spoke in a challenging way on "Workers Together With God." Moderator C. L. Figart officiated at the note-burning ceremony. The Pastor was programmed to talk on "The Church's Record in

Soul-Winning," but was unable to attend, due to hospitalization. He had the interesting information that since the Church organization and incorporation in 1914, almost one thousand members have been received into fellowship. Of these, 114 were Charter Members, 92 transferred from The Rosedale Brethren Church, which disbanded. One hundred and seventy-five are known to have united during the Pastorates of Rev. J. A. McInturff and Rev. Geo. H. Jones, 1914-1920. Rev. L. G. Wood received 108 members 1920-1925; Rev. J. L. Gingrich, Pastor 1926-1936, received 255 members and the present incumbent has received 182 members into fellowship. We believe that a very promising field surrounds this aggressive and capable group, which affords a challenge for years to come.

In connection with the special program, former members of the choir were invited to participate in the special numbers, and a thank offering was given for Ashland College and Seminary.

Third Brethren Church's latest Thanksgiving and Easter Offerings for Missions are the largest in the Church's history. Each auxiliary of the Church is fully organized and, we believe, functioning effectively. The Church continues to take its place among the West End Johnstown Churches with a cooperative and capable spirit.

We are bringing seven years of service here to a close the last of July. We shall take with us memories of a busy, happy, unselfish and fruitful pastorate. May the Lord continue richly to bless his work and workers here.

William S. Crick, Minister.

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SECOND CHURCH, JOHNSTOWN, PA.

The Second Brethren Church, (Moxham) Johnstown, Pa., is liquidating the balance on its building and maintenance debt, and is planning a celebration and home coming weekend for July 10th and 11th, 1943.

Pastors who have been connected with the building program, and with the Pastorate since, have been invited, and, we understand, plan to attend. These include Rev. H. W. Nowag, Johnstown, Pastor when the ground was broken, and the foundation laid; Rev. Dyoll Belote, Pastor at the building and dedication, now Pastor of The Second Brethren Church, Uniontown, Pa.; Rev. Geo. H. Jones, now Pastor of The First Brethren Church, Muncie, Ind.; and Rev. J. L. Bowman, retired, of McKee, Holidaysburg, Rt. 1, Pa. The Rev. W. H. Beachler, D.D., was dedicatory preacher.

This church faced difficulties during the depression, due to the indebtedness it assumed to erect the present building which was dedicated Nov. 14, 1926. Only two years ago, the debt was more than $2,000.00. An enterprising Finance Committee, necessity for readjustment of the Church obligations, increased prosperity and enlarged stewardship vision on the part of the membership, under the blessings of the Heavenly Father, have all contributed to making the liquidation possible. The Finance Committee is composed of Earl Ely, Jr., Chairman, Mrs. Earl Ely, Jr., Mr. and Mrs. Percy E. Constable, Lemon S. Berkey, Levi D. Hoffman, Mr. George T. Umbower, Allen E. Hostetler, and John B. Griffith.

A fellowship hour will be held Saturday evening, July 10th, with an informal program and refreshments to afford an opportunity for guests, and members to "visit." Sunday morning at the 9:30 o'clock unified service, Rev. J. L. Bowman will preach; at the note-burning service in the afternoon, Rev. Dyoll Belote is to deliver the address, and at the evening service, Rev. Geo. H. Jones will bring the message. Neighboring Brethren are cordially invited to enjoy the special services. The Program Committee in charge of the celebration is composed of A. E. Shurmaker, Moderator, who is chairman; David G. Hildebrand and Albert W. Boyer, Deacons; Mrs. Earl Ely, Jr., Church Secretary; Mrs. John R. Griffith, Missionary-Benevolence Secretary-Treasurer, John W. Grove, Charles Munson, S. S. Superintendent and the Pastor.

It has been the writer's privilege to minister to these Moxham Brethren as Pastor for almost three years, in connection with our pastorate of The Third Brethren Church. The Lord has wonderfully undertaken in our behalf in giving us strength to share in the victories the Church has attained. We pray it will be possible for them to engage the services of a full-time resident Pastor in the near future.

William S. Crick, Minister.

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MILLEDGEVILLE, ILLINOIS

The Milledgeville Church has been reading eagerly the reports of other Churches of the Denomination in their efforts in the work of the Lord. We feel that a report of some of our activities might be of interest to the brotherhood.

Our Sunday services have held up very well through the winter months, accompanied by the usual Illinois winter weather, extra long this year, plus the new feature of gas rationing. Many times our Sunday morning Church services equaled or actually surpassed the Sunday school attendance. A large percentage of these audiences were composed of young people. Sunday evening and prayer meeting services, maintained throughout the winter were well attended for this locality.

Rev. Galen B. Ogden, Pastor of the Naperville Church of the Brethren held our revival for us in November, in cooperation with the Dutchtown Church of the Brethren and their fine pastor, Rev. Paul E. Miller.

At Easter time this spring our young people produced the play, "The Light In The Window," before a Sunday evening audience which more than filled the Church, Sunday School rooms and balcony. For three nights previous to Easter Sunday, the Pastors of the Church of the Brethren and our Church held special pre-Easter services. There were three additions to the Brethren Church.

Just recently our Children's Division presented their program at the regular Church hour, giving the Pageant-Cantata, "The Wishing Well." Twice this spring our Sunday school has passed the 200 mark. The first was Easter Sunday, and then on the Sunday of Children's Day.

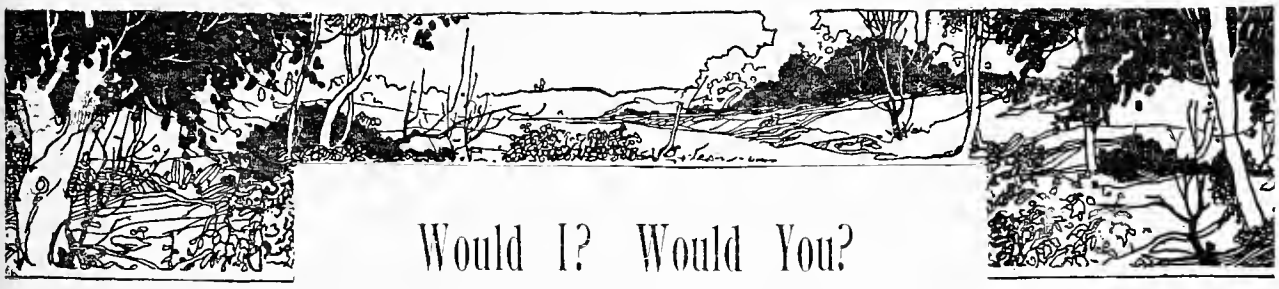
We feel that the Lord has been merciful to us in the Milledgeville Church, and our people are realizing it, too. There are problems here, as there are in any church, but through it all, the Lord is bringing victory in the lives of individuals. Our communion service a few weeks ago was very well attended by the membership of the church. It was an occasion of fine spiritual fellowship and blessings. The people of the Milledgeville Church are a fine cooperative group, as a whole, and work well with their Pastor and for their Lord. Early in May they called their Pastor for his fifth year, beginning the first of October with a fine increase in salary. We are planning on the full-four services through June and July, Sunday School, Morning, Worship, Christian Endeavor and evening services.

We appreciate the privilege of serving the Lord in this field, and covet the prayers of Christian people of the brotherhood for this Church, its membership, the community and the Pastor.

W. St. Clair Benshoff.

The Brethren Evangelist

Vol. LXV, No. 28 July 10, 1943



Would I? Would You?

One day in loved Jerusalem
There rushed a shrieking, maddened crowd
Upon a kneeling form,
Before his God and Savior bowed.
And when with cruel stones they crushed
His beautiful and gentle life,
He prayed the Father to forgive
Their ignorance and raging strife.
This man was Stephen,
Lo, a Jew,
Who died for Christ.
Would I? Would you?

See! far upon a lonely isle
An aged man with snowy locks,
Exiled to labor in the mines;
His only temple, wind-swept rocks.
As! once he leaned on Jesus' breast,
And gazed with fond, adoring eyes
Into that face where love divine
Still beams upon us from the ekies.
This man was John beloved,
A Jew,
Witness for Christ.
Am I? Are you?

A Galilean fisher stood
Amid a fierce and angry throng;
No tremor spoke of hidden fear;
His face was peaceful, calm, and strong.
And when they nailed him to a cross,
As they had nailed his blessed Lord,
He gloried thus to die for Christ,
And counted it a rich reward.
This man was Peter,
Lo, a Jew!
Who died for Christ.
Would I? Would you?

A captive bound was brought one day
To Nero's judgment seat at Rome.
For Christ he wore the heavy chain;
For Christ he had no wealth, nor home.
The noblest martyr Rome could boast
Of all the thousands that she slew,
The great apostle sent by God
To Gentiles with the message true.
This man was Paul. E'en
Paul, the Jew,
Who died for Christ.
Would I? Would you?

—*Author Unknow.*

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INTERESTING ITEMS

WE ARE VERY SORRY TO LEARN THAT Sgt. Alvar B. Platt, son of Brother J. Wesley Platt, of Ripon, California, has been reported as missing in action over Europe. The clipping which brought this news has this to say concerning Brother Alvar:

"Last Jannary he was a member of a Flying Fortress formation which raided a German submarine base at Lorient, France. His plane was credited with destroying three enemy planes. He was a waist gunner and flight engineer. Following the raid he was cited for bravery."

Our sympathy goes out to Brother and Sister Platt.

WE ARE GLAD TO PRESENT another suggestion in the way of a Litany for a Note Burning service from Brother C. Y. Gilmer. In his letter which accompanied the service program, Brother Gilmer makes this helpful suggestion: "In the note burning act the notes were suspended from a heavy wire, held at one end by the Chairman of the Building Committee, the notes being held over a jardiniere to provide safety from any dropping ashes, and the Chairman of the Finance Committee lit a small candle from a large candle which burned throughout the entire service, and applied its flame to the notes."

We are sure that churches at large appreciate these practical service suggestions. Others may have similar service suggestions on other phases of the work of the church. We would gladly reproduce them if you send them in.

IT WILL COME AS A SURPRISE to the brotherhood that Brother J. Ray Klingensmith is a patient in Samaritan Hospital at Ashland. Brother Ray underwent an operation last week, but is recovering nicely. We are sure that a card or letter will be gladly received. We pray that he will soon be fully recovered and again able to assume his arduous duties. Meanwhile lift your prayers to the Father in his behalf.

WE NOTE FROM THE NORTH MANCHESTER, INDIANA, bulletin that their service for the dedication of their Service Flag was held on Sunday, July 4th. The bulletin says that there will be more than forty stars upon that flag. The Manchester Church will join with the other churches of that city in the union evening services throughout the summer.

ENCLOSED IN THE CERRO GORDO, ILLINOIS, bulletin of June 20th, was a very fine program dedicated to "Fathers." It was a Sacred Concert which consisted of a great variety of musical numbers and readings.

THE WEST ALEXANDRIA, OHIO BULLETIN of June 27th carries the program for the dedication of their baptistry. We are looking for a report of that service which Brother Beekley promised us at the Ohio Conference.

NO PAPER NEXT WEEK

This is one of the two issues we miss during the year. Next issue July 24th.



EDITORIALS

LORD, HELP US WHEN WE PRAY

A PRAYER

O Lord—

Help me to be more critical of myself than of others.

Help me to seek and ask forgiveness when I have done wrong.

Help me to forgive as I desire to be forgiven.

Help me to "seek first the kingdom of God and his righteousness."

Help me to think not more highly of myself or my opinion than I ought to think.

Help me to escape despair as I contemplate my own failure.

Help me to have sympathy for all who are in trouble or are by anything hurt or bereaved.

Help me to get time and eternity in correct perspective.

Help me to make the choice today that I shall rejoice to have made when my earth days are done.

Help me to have compassion upon those about me who are to be saved or *lost*.

Help me gladly to bear burdens for Thee—evenburdens which belong to others.

Help me to be a recommendation of this religion to those who have doubt about its worth.

Help with "patient continuance in well doing" to "seek for glory and honor and immortality" that I may have that "eternal life."

The above prayer appeared in a recent issue of one of the Exchange Magazines (The Free Methodist) which comes to our desk. We pass it on to you for your meditation. There are so many things within it that are heart-searching that one is forced to pause at almost every word.

For example, take the very first petition—"Help me to be more critical of myself than of others." One of the easiest things in the world is to criticise. But how often are the critical remarks turned inward? How many times do we turn the mind to introspection? Do we see faults in others because these so-called faults are but reflections of our own thoughts and probable actions? And, after all, have we examined the background of the individual and found all the contributing factors and elements that enter in to bring about the overt act?

We remember that Paul says, *"examine yourself,"* not the other fellow.

Space forbids us to examine every statement, but there are a few others that will merit a little discussion.

"Help me to think not more highly of myself or my opinion than I ought to think."

John Ruskin suggests that we should have a mirror for the mind, as well as the body. He says, "Try to get the strength of heart to look yourself fairly in the face in mind as well as body. I cannot doubt that the mind is a less pleasant thing to look at than the face, and for that reason it needs more looking at; so always have two mirrors on your dressing table, and see that with proper care you dress your body and mind before them daily."

There is nothing that will take one down like a definite comparison of one's life with the life of the Master. Franklin once said, "Let no pleasure tempt thee, no profit allure thee, no ambition corrupt thee, no example sway thee, no persuasion move thee, to do anything which thou knowest to be evil."

"Help me to get time and eternity in correct perspective."

We are so in the habit of looking for *tomorrow* and forgetting *today* that we have lost the meaning of the difference between time and eternity. With man only the moment in which he lives is "*Now.*" With God all is an eternal *NOW!* The difference between time and eternity is that time ends—eternity continues. Being in the time element we must order our earthly existence with it—years and weeks and days and hours and minutes, yes, even seconds, spending this "time" in preparation for the "timelessness" that shall follow the ending of our "time."

Consequently the petition that follows—"Help me to make the choice today that I shall rejoice to have made when my earth days are done," is the natural sequence to the above thought.

And last, "Help with 'patient continuance in well doing' to 'seek for glory and honor and immortality' that I may have that 'eternal life.' "

We note that each petition begins with the word "Help" and this is well, for without the help of our Heavenly Father we cannot expect to do very much with our lives.

Each day we must turn to Him with the petition on our lips, O Lord, Help us—and He willingly comes to our relief.

F. C. V.

The Ministry of the Holy Spirit In Our Lives

Third of Series

Dr. L. O. McCartneysmith

The Leadership of The Holy Spirit

In the first and second of the series relating to the Holy Spirit's ministry, the fact of his existence as a divine Person, who may be accepted or received by the believer who is willing to empty his life of all uncleanness and worldliness was firmly established.

We shall now think together about Christian men and women being led by this divine Person. In so doing, this frank statement seems essential: that no person can be a Christian without being led into this relationship by the Holy Spirit; and to be led by the Spirit one must be entirely submissive to the will of the Spirit; the will of the Spirit being the will of God expressed through the Holy Spirit, who is the only heavenly representative God now has on earth.

The leadership of the Holy Spirit begins with sinful unregenerated mankind by convicting of sin, and of righteousness, and of judgment. Righteous men preach the Word; unrighteous men hear the Word: then the Holy Spirit convinces man that he is a sinner, needs to be made righteous through the Holy Spirit's ministry, and that unless he is made righteous, that certain judgment awaits him. Man's freedom of will is then exercised, and he either responds obediently to the Spirit's leadership and follows through the various avenues God has provided and becomes one of God's children, or rejects this leadership and follows his own desires to remain dead in trespasses and sins. If he respond, continued obedience to the Spirit brings him to repentance, or a change of mind toward himself, his Saviour, and his God. Continued obedience leads him to the acceptance of the finished work of Jesus Christ on Calvary, and the acknowledgement of Jesus as Lord of his life. Man is then led to be buried with Christ, or planted together with Him in the likeness of his death (See Romans 6:3-6) and raised up by the Spirit "in the likeness of his resurrection." Here is a beautiful simile: In the resurrection the Christian will have a new glorified spiritual body. Here we are baptized into his death by being buried with him by baptism into the likeness of his death, and "raised up" in the likeness of his resurrection; being made a "new creation in Christ Jesus," not by the reception of a new body, but by the impartation of a new spirit, or being born "of water and of the Spirit," (See John 3:5-6), to walk in "newness of life." Doubtless it is here that men are "added" to the Church or mystical body of Christ by being "baptized by one Spirit into one body" (See Acts 2:37-42; also 1 Cor. 12:13); thus becoming "united" or made one with Christ Jesus, in which unity we must abide and produce fruit, or else be cast aside as a "withered branch" whose end is to be burned (See John 15:5-6). This new walk of the believer is in the Light, and under the Spirit's leadership. "If we walk in the Light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7). This walk is not after the desires of the flesh, but under the direction of the Spirit, for Paul so declares to the Romans: "There is therefore now no condemnation to them that are in Christ Jesus, *who were not after the flesh, but after the Spirit.*" (Romans 8:1).

Therefore we must not overlook the vital importance of being led by the Holy Spirit. We cannot trust our own will to lead us; neither can we possess eternal life unless the Spirit lead us. We cannot belong to Christ unless so led; for we are clearly shown this in Romans 8:9: "Now if any man have not the Spirit of Christ, he is none of his." Even after having acknowledged Jesus as our Lord should we reject the leadership of the Holy Spirit and follow the leadership of our own stubborn will, we shall die spiritually; but if we submit to the Spirit's leadership, we shall cause the desires of the flesh to die (See Romans 8:13), and we shall live. We must unreservedly submit our minds, souls, bodies and spirits to the will of the Spirit, which is God's will, because the Word states: "To be carnally minded is death; but to be Spiritually minded is life and peace." (Romans 8:6) Unless we are led by the Holy Spirit we cannot truthfully say that we are God's children, for it is written: "For as many as are led by the Spirit of God, they are the sons of God." (Romans 8:14).

Since the time of Christ no notable achievement has been made by anyone connected with the Church without the leading of the Holy Spirit, and doubtless the lukewarm condition of the churches of today and the excessive lack of great accomplishment is because we have left the leadership of the Holy Spirit

and are depending too much upon our own initiative; forgetting that without the Spirit we can do nothing. Our dear Lord followed this leadership, and if he needed the leading of the Spirit, how much more do we?

Jesus Christ was led by the Holy Spirit up into the mountain of temptation, after having been anointed by this same Spirit at his baptism. He was obedient to the Spirit! It is not so stated in the Word, but it is difficult not to believe that the Spirit was present and strengthened Jesus physically through this great ordeal.

The Holy Spirit led men in the preparation and writing of the Bible. Because of this, ignorant, unlearned fishermen such as Peter, James, and John were able to pen such beautiful words relating to the life of Jesus, and the history of the early Church. (See Acts 4:13) In Peter's own testimony: "Prophecy came not in old time by the will of man; but holy men of old spake as they were moved by the Holy Ghost" (2 Peter 1:21).

The Holy Spirit leads men into the Christian ministry and directs them where to go. He led Philip to speak the message of salvation to the Ethiopian, and after having concluded his mission the Spirit sent Philip to another city (See Acts 8:29-40). The Holy Spirit sent Peter to the home of Cornelius, where he preached the unsearchable riches of the Grace of Christ Jesus to the Gentiles, although Peter felt that the gospel was for the Jews only and it would contaminate him to preach to Gentiles (See Acts 10:19). The outcome of this leading was that the Holy Spirit presented himself to Gentiles as well as to Jews and duplicated Pentecost (See Acts 11: 15-16). The Holy Spirit demanded the ordination of Paul and Barnabas as missionaries, and led them out on what is now known as Paul's first great missionary journey. (Acts 13:1-4). Numerous additional citations could be made showing that every worthwhile undertaking of early Christianity was directed by the Holy Spirit, but space will not permit their being expressed; however, these should be conclusive evidence, and should prove to us the great necessity of pushing our own stubborn wills into the background and permit the Spirit to have his way in our lives, walking in the Spirit, living in the Spirit, crucifying the desires of the flesh: "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of (or by) the Spirit reap life everlasting." (Galatians 6:8). Therefore let us yield ourselves unto the pleading of the Spirit, because he will not always strive with mankind. (Genesis 6:3). He has accomplished great things through others who submitted their wills to him, and he can still perform gracious things through our lives if we are but willing. God give us grace to become more submissive to the will of his Holy Spirit!

Cerro Gordo, Ill.

TO HIM THAT OVERCOMETH

Moderator's Address by Rev. L. V. King, Ohio District

We come into this the Sixtieth Ohio Brethren Conference, in this historic Brethren city and this beautiful new edifice, to face a world need such as the Church, perhaps, has never faced. This conference cannot be just another conference. We cannot do business in the usual way for we are living in unusual times.

On every side are men and women faced with overwhelming problems and temptations. Some are facing loneliness of separation from loved ones; some are burdened with worry and fear; some are subject to added temptations growing out of over work and strained nerves; some are tempted by sudden increase of wealth or income; some are confused and discouraged with great temptations and are endeavoring to escape through gambling, immorality and drunkenness; some are looking out over the seas and into other lands not knowing if sons, husbands or fathers are wounded, sick, starving, imprisoned or dying.

What will be the attitude of the historic Christian Church, the Brethren Church at large and this conference in particular, to the needs of the world? Shall we serve the world like the good Samaritan or shall we pass by on the other side like the Priest and the Levite. Will we gird ourselves for a worthy effort to meet these or shall we excuse ourselves as we have so often in the past by saying we are too small?

Along with the gloom, the uncertainty, the fear and the dark of the present day we are also faced with opportunities that are unparalleled. In the past the Church has constantly craved for a challenging program. Today we are facing such a program. What are we going to do about it? Will we shrink when faced with one of the greatest challenges that has ever come to the Christian Church?

The word, the sentiment, the ideal, the wish, the hope of all peoples of the world, whether of friend or of foe is for VICTORY, and Victory soon. To the Church the prayer is for a victory that will usher in a period of contentment and happiness for all peoples of the world. But is the Church conscious that she has a warfare to wage to bring this about? The forces that lead to war are forces of unrighteousness. God never led a nation into war as his first choice for that people. War is not God's ideal way of settling differences. There is therefore a warfare the Church has to wage. We must show to the world that right and truth may prevail, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zech. 4:6.

If we believe at all in the Word of God we are driven to the conclusion that the welfare of all peoples, their joy, their peace, their prosperity is to be found in the Gospel of Love and Good-will found only in Christ Jesus. To present this Christ as the Savior and Lord of Life is the chief task of the Church in a world at war.

With this in mind may we turn first to the Word of God for a picture of the Church's task. The Book of Acts gives us a history of the Church's beginnings, growth and spirit. The Epistles reveal to us her doctrine and belief. In the Book of the Revelation we have the last and most beautiful portrait to be found of a perfect Church. So we turn to the Revelation, chapters 2 and 3 for this picture. Here is a portrait of the seven Churches of Asia Minor that are representative of all Churches in every land and period of her history. Blanchard calls the message to the seven Churches "A bunch of love letters." I like the designation. For in them the One standing and walking in their midst gives to us every outstanding good he can find in the Churches mentioned. Even in the last, Laodicea, where only evil is mentioned, He chastens with His love to bring the Church to fervency and devotion.

So we have in these seven Churches a picture of the good that ought to be found in every Church in every land and generation. There were other Churches in this same territory. These seven were selected, because they represented, in their temporal and spiritual conditions, characteristics which ought to be found, yes, and often are, in every Church. We have here a graphic picture of seven portraits all put together to make a Complete Church. In the Epistle to the Ephesians we read that the Church is to become the Bride of Christ. But to be fit to become that Bride she must be cleansed, purged, washed and made fit so the marriage day may find her ready. As an incentive to individual members seven crowns are offered. These seven crowns parallel the seven good characteristics found in the second and third chapters of the Book of Revelation. These go to make up a perfect Church. Let us make a brief study as a background of this message, these seven good qualities and the seven crowns promised as a reward. We can best do this by seeing the rewards offered in each of the Churches. But may I remind you that the rewards promised are only for the overcomers. That is, for the Churches or individuals that are victorious, in the midst of a wicked world.

To EPHESUS, the One walking in the midst for inspection, but who holds in His right hand the true Church, says: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." This may be designated as "Love's Reward." The Church at Ephesus had in her early history manifested a great love for Christ. So great was her passion that she became one of the greatest missionary Churches ever founded. For remember, no Church can possess love such as is mentioned here without having a great missionary spirit. She had the central position of the Churches of Asia Minor because from her sprang the other Churches. But at the time of writing this Revelation the Church had lost this love. She is accused of leaving her first love. So she is commanded to repent, from whence she has fallen and do the first works. If she failed to do this she would be removed from the central position among these Churches which she occupied.

This leads me to say that LOVE must be the first outstanding characteristic of the Christian Church. And each of us may wear the Crown of Love IF we never lose it. It is assumed that every Church once possessed this first love. This first impulse that compelled her to go out and tell others of Jesus' great love. Love's reward or crown is therefore connected with the missionary spirit.

TO SMYRNA, which was a suffering Church and where the great Bishop Polycarp was martyred, Christ says, "Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10. And again in the eleventh verse, "He that overcometh shall not be hurt of the second death." Here we have what may be called "Trial's Reward." Love's reward offered food to eat. This is spiritual food from the Tree of Life. To Smyrna He offers a crown to wear, a crown that symbolizes that the second death, the death of the soul, will never touch the wearer. We must keep in mind that Smyrna was a suffering Church. This sugests that the Church has been called to suffer for Christ's sake. Today we see or read of some of this suffering caused by dictators who know not God nor honor Him. So the Church needs to be gird about with garments that sustain her against the evil temptations about her.

Will the Church today be faithful through trial and persecution? I am convinced that the Church will be called upon to see some of this suffering even though she will not go through the Great Tribulation. This should bring comfort to the Christians in Germany and in other lands who are still true to God through suffering. It should gird us for a like battle should the test come to us.

In PERGAMUS we see "Faith's Reward' as shown in these words, "To him that overcometh will I give of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." 2:17. Faith was tested in this Church because of false teachers who tried to pervert the church's true doctrine. So she is urged to eat the true manna. The manna hidden from the world but revealed from heaven to all overcomers. And to her will be given a new name written on a new stone or diadem or crown.

This calls for faithfulness in the midst of false teachers. And how the Church will have to gird herself against many false doctrines. Many have already crept into the Church. And we can be sure that many more will be introduced during this war and following.

THYATIRA, the fourth of the Churches, also had false teachers in her ranks. But the difference between this Church and the Church at Pergamus is that Thyatira allowed these false teachers to present their doctrines within the ranks of the Church without any protest, while Pergamus did not. So to this Church the One standing in her midst says, "But that which ye have already hold fast till I come." 2:25. A twofold promise is given to the victor, namely, "Power over nations" and "the morning star." The morning star is evidently a crown that gives the overcomer power to rule nations during the millennium. This I call "Work's Rewards." The right to rule nations indicates activity in heaven. So activity must begin on this earth if the Christian would wear this fourth crown. There is a tendency for the Church to grow weary in well doing. To such there will be no works reward. We must constantly work in the Master's vineyard, we must constantly be on our guard.

To SARDIS, the One that hath the seven spirits of God and holds the seven stars in His right hand, writes to this Church: "He that overcometh the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." 3:5. Here we have what may be called "Confession's Reward." He who confesses a grand confession must be clothed in pure garments. No worldly Christian can make such a confession. He who has the pure garment of righteousness is not afraid to confess Him before men.

And how the Christian Church needs to witness for Christ in a time like this. And if he is not ashamed to confess thus even though it may mean martyrdom, his name shall never be removed from the Book of life. This will never be necessary for Christ will never be ashamed to present such a Church before the Throne of Grace.

To PHILADELPHIA, the Church of the open door, the Church of brotherly love a reward for fidelity is offered.

Read what the One standing in the midst offers to this Church. He shall be made a pillar in the temple of God; he shall go no more out; and He will write on him the name of His God, and the name of the city of His God, and His own new name. Read and reread this twelfth verse of the third chapter of this remarkable Book.

In each of the seven Churches with the exception of Philadelphia the Church had a glorious beginning, but had faltered along the way. However this Church never lost that first devotion. And this city has had the most glorious history of any of the cities mentioned. Today in spite of Mohammedan rule, Philadelphia stands out as a testimony of what a Church can do when she never falters.

However, to those who faltered He offered a rich reward if they would return. But to those who never lost this first love but were constant overcomers He offers rewards to the Victor's crown. These overcomers are made pillars in His great Temple. And on them shall names be written, not on stones to be worn, but on their presence shall be imprinted the name of His God, and the name of the City of God, and the new name of Christ his Saviour and Lord.

It is too bad when the history of any Church is disrupted by false gods and false teachers, so that her history is silenced for a time. And this has happened in far too many cases. Such will miss the crown of constant fervency and fidelity.

LAODICEA? CONSIDERED BY MANY AS THE WEAKEST OF ALL THE SEVEN Churches and in which the "Amen" speaks no words of commendation, also has her overcomers. And these, "The Faithful and True Witness" chastens because He still loves them. And to such a Church He still stands at the door and knocks with the hope that He might come in and sup with them. And to these overcomers He grants the privilege of sitting with Him in His Throne. This may be called "Fervency's Rewards."

Such is the picture of a perfect Church. Love's Reward, the Tree of Life; Trial's Reward, the Crown of Life; Faith's Reward, the Hidden Manna; Work's Reward. the Morning Star; Confession's Reward, the White Robe; Fidelity's Reward, a Pillar in God's Temple; Fervency's Reward, Enthroned with Jesus. And will He that walks in the midst of these Churches ever present these He holds in His right hand, these rewards? Ah, yes, my friend, read on through The Revelation, Chapters 4 and 5. Rev. 4:4 reads, "And round about the Throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." Yes, the Church will sit around the marriage supper of the Lamb, there to be married to Christ and then rewarded for being victors. They who have garments of white and crowns of gold shall sing unto the Lamb that song of Redemption with a new meaning and with great devotion.

Do you see in this seven-fold picture all that the Church can be? If the Lord sees fit to tarry I would like to see the General Conference plan a program around the seven characteristics of these seven Churches and to last through a period of seven years. Then the various Districts should be asked to fit their program into this General program so that we would all be working at the same program, thus unifying our efforts. Here certainly is not a man-made program for the Church. Here is a composite portrait of a perfect Church. True, no such a Church exists today. But out of the external, changing, visible Church Christ is forming a mystical body within,—this body shall be presented "without fault before the Throne with exceeding joy." Out of the candles He is forming the stars. Will you be present at the distribution of rewards? At the coronation of the victors? At the Glorification of the Church? Ah, here is a full reward because it is a seven-fold promise. May we see anew the riches of Glory of His inheritance in the Saints.

Now, an overcomer is a victor. He has gained the victory over self and sin, and over the forces of unrighteousness. He has guarded well against all the pitfalls and dangers. He has met the enemy and has overcome. He has left the field of battle with the Victor's sword. To him belongs the Glory.

The Church in the past has met defeat too often. She ought to be fighting battles of victory. And what better time has she than today, while nations are fighting to bring about peace, to stress victory. The Church too must be victorious. There are some priorities in the Church. There are some common objectives.

So to overcome we must have some common objectives toward which we may all work. The Ohio District Conference is ahead of some of the Districts in that she does have a worthwhile forward looking program. This program is already working with some very satisfactory results. For this reason I am not now suggesting a new program. I would however suggest that several changes be made in the present program and a greater emphasis in several of the more important and pressing goals.

First, I would recommend that the percentages in most instances be dropped and in their place we ask each Church to make an increase over the previous year. For example, it is rather difficult and therefore discouraging, as far as the goals are concerned, for a Church that has through the years given large gifts to increase those gifts 15% each year for five years. If each of our Churches would make a gradual increase each year over a period of five years in Offerings, Attendance and Membership we will go a long way at the end of this program.

Second, I would recommend that each Church proceed to elect a Steering Committee, if they do not already have such, whose responsibility it would be to see that other Committees are elected to carry out the full program, arrange time when these Committees would meet and ask for at least quarterly reports from each Committee as to plans and progress being made in the program. This ought to be done immediately so that we have the advantage of a full year to work out the goals.

Third, I would recommend that the percentage points be lowered in the regular five year goals to provide for some additional pressing problems which have arisen during this war and therefore not definitely provided for in this program. Or an additional war emergency program might be set up to care for some of these pressing problems which may be problems only as long as the war shall last.

For example, some item ought to be included in our program somewhere, to make our Churches feel the responsibility that rests upon them to give special care to the boys in the armed service of their country. If other organizations can spend money to send them cigarettes, the Church ought to be doing something of a spiritual nature, so that when they do return home, the Church will have a warm place in their affections.

Something too ought to be done to care for shifts in population. This certainly is creating a great problem. Between the years 1930 and 1940 suburban areas in large cities grew 2½ times as fast as central areas. There was a time when Churches were erected in the center of the city. Today, due to a shift of population, there are many new communities, and many of these are untouched by any Church. War industries have increased this problem.

The matter of juvenile delinquency is becoming a great problem which our civil authorities are unable to meet. New

(Continued on page 11)

Indiana District Conference Minutes

The Fifty-sixth District Conference of Brethren Churches opened June 15, 1943, at Shipshewana Lake, at 7:30 P. M.

The Moderator, Delbert B. Flora, declared the conference in session and introduced the Conference Song Leader, Mrs. Ian Ewers of the Ardmore congregation, who led the assembly in the song service.

A violin solo was rendered by Miss Jean Rowsey, accompanied by her mother.

The Moderator led a brief devotional service, reading from Psalm 2 and leading in prayer.

The following were appointed to serve on the credential committee: Bert Hodge, Vice Moderator, Wright Hendricks, Mrs. S. M. Whetstone and Mrs. D. A. C. Teeter.

The Ladies' Chorus of the Goshen Church sang two numbers.

The sermon of the evening was given by Vice Moderator Hodge upon the subject, "Active Service." Speaking from seven texts, II Cor. 8:11; Numbers 14:11; II Tim. 4:14; John 15:14; Phil. 2:13; Luke 22:32 and Gal. 6:9, he challenged the conference to devoted and untiring service. The speaker closed the session with prayer.

Wednesday Morning

Moderator Flora opened the session. Arthur Tinkle, Jr., was introduced as song leader. Mrs. Everett Miller of New Paris rendered a violin solo, accompanied by her daughter, Mrs. Immell.

G. L. Maus opened the Word and read Phil. 2:1-16 and led in prayer.

The moderator called for a report from the credential committee. They reported a total of 64 lay delegates.

A motion to accept the report was duly sustained.

The Secretary then reported a total of 17 Ministerial delegates.

This report was also accepted by properly sustained motion.

Rev. Smith Rose was accepted into our district from the Ohio Conference by proper action.

The Moderator then presented the names of those appointed to serve on the Committee of Committees. W. I. Duker, Chairman; H. H. Rowsey, J. M. Bowman.

The Vice-Moderator was then asked to take the chair and did so, introducing the Moderator who gave his Moderator's Address using as his subject, "Power for the Brethren Church as Demonstrated by the Ancient Church in the Acts."

The Moderator again took the chair introducing Dr. L. E. Lindower, who presented the first of his Bible Lectures. The Theme for his series of lectures was, "Why Study and Read the Old Testament Scriptures?"

The session was closed with prayer by H. H. Rowsey.

Wednesday Afternoon

The Wednesday afternoon session began promptly with Moderator Flora presiding. Mrs. Rowsey led the assembly in singing.

Dr. G. W. Rench led the devotions calling for special memory verses, many responded, making this a most blessed time. The leader closed the period with an earnest prayer.

The conference was favored with a flute solo by Mrs. Earl Liggett of North Liberty, accompanied at the piano by Rosemary Roose of Nappanee.

W. I. Duker, president of the National Sunday School Association and Camp Adviser, took the chair for the Sunday School hour.

Dr. Lindower then spoke at some length in the interests of the summer camps, stressing especially Camp Shipshewana.

Vice-Moderator Hodge then introduced C. C. Grisso who brought the afternoon sermon, using the subject, "The Church of the Living God."

S. M. Whetstone closed the session with prayer.

Wednesday Evening

Mrs. S. M. Whetstone played the piano prelude. Moderator Flora formally opened the session by calling on Harley Zumbaugh to lead the assembly in the song service.

W. R. Deeter led the devotions, bringing a study in comparisons, Luke's Gospel and The Acts and leading in the evening prayer.

Following some very timely remarks, Moderator Flora introduced Rev. Smith Rose who brought the Missionary Sermon of the conference using the subject, "New Frontiers in Old Fields." He built his message about the texts, Rom. 10:13-15; Matt. 28:19-20 and Acts 1:8.

The conference was favored with a vocal solo by Rosemary Roose. She sang "God Understands," accompanied at the piano by Mrs. Earl Liggett.

The W. M. S. ladies from the North Liberty Church then presented a Missionary Playlet entitled, "Aunt Fanny's Miracle."

The session closed with a prayer by A. E. Whitted.

Thursday Morning

The Thursday morning session opened with our song leader directing us in singing. Mrs. Fred Matthews then sang "Abide With Me" accompanied at the piano by Mrs. R. W. Brown.

Arthur Tinkle led the devotions, reading from Heb. 12:1-7, and closed with prayer.

The credential committee reported 24 additional lay delegates.

The secretary reported 6 additional ministerial delegates.

A motion was made and properly sustained to have Dr. L. E. Lindower carry fraternal greetings to the Ohio Conference.

The Committee on Committees made the following report: Your Committee on Committees submits the following nominations:

Conference Board of Trustees:
Everett Miller (5 yrs.)
Mrs. Herman Anderson (to succeed Mrs. Hartman)

District Mission Board: C. G. Wolf (3 yrs.)

Ministerial Examining Board:
Claud Studebaker, G. L. Maus, J. Milton Bowman

College Trustees Nominees:
W. I. Duker, Harold H. Bechtel

National Conference Executive Committee:
Robert F. Porte, William Overholtser

Resolutions Committee:
George H. Jones, Mrs. Frances Neff, W. R. Deeter

Conference Placement Committee:
Mrs. C. L. Hepler, Mrs. Rosa Richey, Mrs. Guy Groves

Auditing Committee: C. D. Whitmer, Arthur Tinkle

Committee for naming delegates at large:
G. W. Rench, Claud Studebaker.

W. I. Duker reported for the District Mission Board. At the close of his report Brother Duker requested to be released from the board. This request was granted. George Jones then made a motion that the conference unanimously accept and adopt the report of our District Mission Board with the heartiest appreciation for the past 15 years of loyal service and faithfulness on the part of Brother Duker. This motion was seconded and properly passed.

George Jones was duly elected to fill the unexpired term of W. I. Duker.

The Statistician, C. D. Whitmer gave the following report:

Additions to Churches by Letter	52
Additions to Churches by Baptism	186
Total Membership, March 31, 1943	6479

10 HIGHEST CHURCHES IN CHURCH OFFERINGS

According to Per Capita Offerings

Foreign Missions	Per Capita	Total Offering
1—New Paris	$3.85	$508.45
2—Flora	2.35	306.00
3—South Bend	1.97	848.83
4—North Liberty	1.20	125.00
5—North Manchester	.94	300.00
6—Oakville	.82	242.08
7—Roanoke	.79	55.34
8—Elkhart	.78	625.00
9—Peru	.77	42.50
10—Nappanee	.74	400.00
Home Missions		
1—Flora	$1.57	$204.85
2—North Liberty	1.16	121.08
3—Oakville	1.02	300.92
4—Brighton	.94	102.14
Huntington	.94	80.00
5—Roanoke	.92	64.50
6—Peru	.83	46.10
7—South Bend	.80	343.03
8—Mexico	.79	92.45
9—Ardmore	.77	123.80
10—Loree	.60	184.00
Muncie	.60	143.50
Nappanee	.60	325.00
District Missions		
1—Muncie	.47	111.45
2—Peru	.27	15.20
3—Huntington	.23	20.00
4—Elkhart	.23	190.00
5—Warsaw	.22	69.15
6—South Bend	.19	83.42
7—Mexico	.18	20.84
8—Roanoke	.17	12.00
9—Armore	.11	17.18
10—Goshen	09	72.67
Benevolences		
1—New Paris	1.68	$223.36
2—Muncie	.50	119.55
3—North Liberty	.48	49.90
4—South Bend	.45	194.00
5—Roanoke	.43	30.50
Flora	.43	56.00
6—Loree	.31	94.05
College Corner	.31	31.26
7—Mexico	.29	34.40
8—Ardmore	.26	42.35
9—Huntington	.25	21.00
Nappanee	.25	135.00
10—Oakville	.19	11.25
Education		
1—New Paris	1.72	227.65
2—North Manchester	1.34	425.00
3—Roanoke	.94	65.96
4—Ardmore	.80	129.15
5—Milford	.79	100.00
6—Peru	.68	37.68
7—Muncie	.63	149.88
8—South Bend	.61	260.77
9—North Liberty	.41	42.20
10—Burlington	.40	67.80
Mexico	.40	49.78
Publishing House		
1—North Liberty	.73	75.80
2—North Manchester	.51	163.00
3—Nappanee	.30	165.00
4—South Bend	.26	112.05
5—Corinth	.15	25.51
6—Mexico	.12	13.79
Peru	.12	7.05
7—Flora	.11	15.25
8—Elkhart	.10	78.00
9—Roanoke	.09	7.00
Burlington	.09	15.27
10—Warsaw	.07	20.94
Goshen	.07	58.50

10 CHURCHES GIVING LARGEST OFFERING NOT PER CAPITA

Foreign Missions	
South Bend	$848.83
Elkhart	625.00
New Paris	508.45
Nappanee	400.00
Flora	306.00
North Manchester	300.00
Oakville	242.08
Loree	162.54
Muncie	138.75
North Liberty	125.00
Home Missions	
South Bend	343.04
Nappanee	325.00
Oakville	300.92
North Manchester	300.00
Flora	204.85
Goshen	196.70
Loree	184.00
Muncie	143.50
Ardmore	123.80
North Liberty	121.08
College and White Gifts	
North Manchester	425.00
South Bend	260.77
New Paris	227.65
Nappanee	207.10
Muncie	149.88
Ardmore	129.15

Goshen	122.76
Oakville	113.10
Milford	100.00
Elkhart	90.00
Benevolences	
New Paris	223.36
South Bend	194.00
Nappanee	135.00
Muncie	119.55
North Manchester	100.00
Loree	94.05
Elkhart	70.00
Flora	56.00
North Liberty	49.90
Ardmore	42.35

Respectfully Submitted,

C. D. Whitmer, Statistician.

The Committee on Committees brought in the following nominees to serve on the auditing committee—Peter Pontius, Mrs. Adeline Miller.

Dr. Lindower then brought us his second lecture, "Study and Read the Old Testament Scriptures for Prophetical Truths."

The speaker closed the session with prayer.

Thursday Afternoon

Mrs. Russell Rodkey called to worship with a piano prelude. Mrs. Ewers led in the singing.

Harley Zumbaugh, Mrs. Ewers and Dr. Chas. Bame rendered a beautiful Trio, "No One Ever Cared Like Jesus."

William Overholtser led the devotions, reading from Hebrews 8 and leading in prayer.

Vice-Moderator Hodge, after making several announcements, called for the report of the District Trustee Board.

G. L. Maus acted as chairman in the absence of Chas. Colip, president of the board. He gave a brief statement concerning the status of the board. He then introduced Mrs. Herman Anderson, the newly elected member of the board.

Mrs. U. J. Shively, Secretary of the board, then brought the report before the conference. (This report appeared in last week's issue.)

Everett Miller explained some of the visionary steps the board has in mind for the future of Shipshewana.

1. The building up of the lots across the channel.
2. A sewage disposal system.
3. General repair work and additions to both the Girls' Lodge and the Tabernacle.

An offering was received from the different churches amounting to $140.00 in cash and $80.00 in pledges was received with thanks.

A letter from Brother Arthur Wirick was read by the conference secretary.

Rev. Maus then asked the conference to stand calling on Dr. Bame to lead in prayer in Brother Wirick's behalf.

The Vice-Moderator then turned the meeting over to the Laymen. Their State Secretary then introduced Rev. Claud Studebaker, who gave an interesting and inspiring address in behalf of the Laymen's work. Fayette Shoemaker, the state president, gave a few closing remarks.

The Vice-Moderator introduced Dr. E. G. Mason, President of Ashland College, who addressed the conference in the interests of our school.

F. C. Vanator gave a brief talk in the interests of our publications.

D. B. Flora dismissed the session with prayer.

Thursday Evening

Rosemary Roose played a piano prelude to open the evening sessions. Mrs. Ewers led in the singing.

George Pontius led in our devotions, making a few forceful remarks on the goodness of God, His promises, mercy, love and care. Reading 2 Cor. 4 and leading in prayer.

Rev. Studebaker sang, "My Heavenly Father Watches Over Me."

Moderator Flora then introduced Dr. Chas. Bame who addressed the conference, in the absence of Dr. Otho Winger whose illness forbade his appearing.

The evening session was closed with prayer by C. D Whitmer.

Friday Morning

Mrs. Rodkey again called to worship by playing a piano prelude. A vocal duet, "Hold To the Promises" was beautifully sung by Mrs. Jon Lape and Mars. Paul LaDow of Elkhart, accompanied by Mrs. Harry Gilbert.

Dr. J. Raymond Schutz led in our devotions, bringing his sincere greetings and most inspiring words of uplift and cheer. He read Mark 4:1-20, closing with an earnest prayer for the guidance of the Holy Spirit.

The Credential Committee gave a report of 9 additional lay delegates.

The secretary reported 1 additional ministerial delegate.

The Resolutions Committee submitted their report as follows:

Resolutions

1. That we render our sincere thanks to our Father in Heaven for the privilege of fellowship in His Name.

2. That we offer our gratitude to the Lord for the daily material blessings which have come our way this year.

3. That we as members of the various local churches be more faithful to all the work and worship in our field to forward the work of the church on earth till He comes.

4. That we put forth every possible influence against the use of intoxicants and tobacco in any form and help hold back the rising tide of juvenile delinquency.

5. That we give more time and effort to the reading of God's Holy Word in order that it may more and more become a part of our daily life.

6. That we commend the efficient work of our statistician for bringing us a 100% report from our churches, and that we recommend he be given the privilege to change the form of the report blanks if he deem it advisable for compilation.

7. That we cultivate the spirit of love, meekness, and humility, that we may go forward more closely bound together, for the Savior whom we love and endeavor to follow.

8. That we as delegates pledge ourselves and our churches to faithfulness and devotion to the established services and also to our national institutions in order that we may maintain our consecration to our Lord and keep our churches alive, alert and awake to new opportunities which are just in the offing in the coming day.

Respectfully submitted,

George Jones, Mrs. Frances Neff, W. R. Deeter.

The 1944 conference will be held at Shipshewana Brethren Retreat with the date left in the hands of the Executive Committee.

A further report of the committee on committees was submitted.

A. E. Whitted—Secretary-Treasurer,
C. D. Whitmer—Statistician.

The election of officers resulted as follows:

Moderator, Delbert B. Flora; Vice-Moderator, Bert Hodge.

Dr. Lindower then presented his last lecture, "Study and Read the Old Testament Scriptures for Typical Truth."

The conference was closed with prayer by Dr. Lindower.

A. E. Whitted, Secretary.

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"TO HIM THAT OVERCOMETH"

(Continued from Page 7)

juvenile delinquency cases in your own fair city of Dayton increased 85.25% in the first three months of this year, over the corresponding period in 1942. And with the summer vacation this problem will be even greater. Perhaps it is a Parent Problem rather than a child problem, but whatever the cause the Church ought to join with her organizations to meet it.

These are just a few of the new problems which have arisen during this war. There are many others. We ought to include these somewhere in our program. It is not enough to just talk about them. The Church ought to lead in the solution.

Fourth, I would recommend that we give some very special emphasis to several items in our five year program which are very pressing today.

1st. We need a new emphasis upon Stewardship. This will bring money needed for expansion along 4 denominational lines:

Our MISSIONARY PROGRAM must constantly be kept before us. We have a right to be proud of our Home Missionary Secretary in the new challenge he has given to our Churches. But we have not as yet reached our best. And even though it may not be possible to erect new Churches during this emergency, due to the war and the lack of leaders to place in these new centers, we must conserve what we have. And during these years of conserving we ought to be building up a large reserve fund which will be so badly needed after this war. For I predict that 10 years hence we will reverse our present order and we will have more Ministers and Missionaries than we have Churches or places for them. For after this war many of our youth will turn to the Ministry or Missionary field. I need not go into the reason for this hope, but we need to think about it. Since we lack Ministers now, we ought to be preparing to find a field for them when the time arises. We ought to be ready for any emergency when it arises rather than wait until the emergency has passed. As a Church we have been several jumps behind, and have therefore suffered for our lack of faith and vision to see the program ahead.

Proper emphasis upon Stewardship will also raise funds to meet another crisis we are facing in our denomination, namely, a proper support for our College and Seminary. If one-half of our membership Tithed we would have sufficient money to carry on for our youth. And to me, it is not a question of whether the College can survive. She will, and we need to stop this talk of whether the College will be able to carry through. She faced a greater problem from enemies within a few years back and came out with colors flying. She can do the same thing today with this problem coming from without. BUT the danger lies in curtailing the program to the extent that it will take years after the war to expand it again.

Stewardship practice will also enable the Publishing Company to complete a splendid program already begun, but waiting at the present for more funds. The upstairs rooms and the small building adjacent must be completed so that rent from them might be coming to the Board. If this is done now, the Company will be in a position to expand immediately after the war. Otherwise it will take years and we will be the loser.

Faithful Tithing will also make it possible for our Camps to continue a well organized and effective program. In fact, we must increase this program so wonderfully started by Prof. M. A. Stuckey. New leadership should not lessen our interest but increase it. Our youth must be touched for the Church and the Camps are in a position to do a wonderful work along this line. It is just here we may look for many new recruits for the Ministry and Missionary field.

Proper emphasis upon Stewardship will not only bring us the money we need, but it will also bring life. It will not only give the local Church proper spiritual leadership but it will give the Church life work recruits. And just now this is the greatest need of the Brethren Church. Three goals of our five year program need special emphasis here.

First, at least one decision for full time service coming from every Church for a period of five years. You can see what this would do for our Missionary cause, Ministry and Seminary.

Second, a representative student in Ashland College each year. If we had an average of just one student from each Church we would double the enrollment of the College in Brethren students. Churches that have been faithful in sending students ought to have some special recognition at our Conferences and through our Church paper. For instance, look at the splendid record of the Nappanee Church. The two Price Families have had 10 students at Ashland College in the past, and the Church there has furnished some 32 students. Hagerstown has done well by sending 3 students this past year. On the other hand there are some Churches that have never had a student in their own College, nor furnished the denomination with a Minister or Missionary. No wonder they have such little interest in the College, Ministry and Missionary fields. The State Conferences and National Conference ought to have each year a large place in the program for the College, challenging the College to put on a rousing youth program which would attract the youth from many of our Churches. At least four issues of the Brethren Evangelist could be designated as "Youth Numbers" in which the College should have a large part in appealing to youth.

I turn now to the legal phase of our work. Our unhappy court procedures has revealed the fact that Boards and Churches have been very lax in the past in keeping proper records of legal proceedings, and in filing the same in a proper manner. The Church ought to be as law abiding as other corporations. This Conference, as well as all other Conferences ought to take definite action, even though they have already done so in the past, to urge all Churches, Conferences and Boards to see that all legal matter be properly recorded in proper minute books and with the proper state or county authorities.

Again, we must continue the drive already started urging all Churches to place their Church under the budget system relative to the Brethren Evangelist. This is the only way we will be able to reach our entire denominational families. If every local Church, every District and the National Conference as well as the paper itself will constantly keep this goal before our people it will not be long until every Church will feel the advantage of such a procedure and adopt the same. We have started the ball rolling with a dozen Churches. Let us keep it rolling until we have 100 Churches.

Last, we need take seriously the appeal of our Home Mission Secretary to join in a year of definite and heart searching prayer for a spiritual awakening in our entire denomination and a definite period of prayer for life work recruits. Many are feeling in our Church that it is no more a problem

of money as it is a problem of LIFE. We need a deepening of spiritual life of our people in the Home Church as well as a challenging vision to youth to enter the Christian ministry and Missionary work. This will come about, only, as we seek the power of the Lord in prayer. No great movement has ever gone forward very far without having been bathed in prayer. The Brethren Church will go forward only as she seeks Divine guidance and is willing to consecrate herself to follow in that leadership. This is the only way the year will be a year of victory.

There are many other worth while plans that might be considered in this message. But if we follow these we will have gone a long way toward victory. Again, I urge: If we want to be among the overcomers, we must be faithful at the task assigned to us. Let us feel that Christ speaks through the Conference His will to us. In this way a Conference becomes a power for good. Otherwise it is time spent in vain.

Let us drink deep during these days in this blessed fellowship, under this beautiful structure and surroundings. A fellowship free, we trust, of bickering and division because it will be a fellowship of the Holy Spirit. Then, having drunk deep, let us go to our home Churches sharing with the membership the inspiration and blessing that has come to us. IF we do this we shall already begin to wear some of the crowns of victory offered to the Overcomers.

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DEBT CLEARANCE DAY CELEBRATION AND PLANS

FURTHER VINCO NEWS

(The Evangelist Family is constantly indebted to Brother C. Y. Gilmer for his fine suggestions regarding certain services in the church. This time he sends us the program of the Note-Burning service held recently in the Vinco Brethren Church. Feeling that it may be of value to many churches, we are passing it on for your files.—Editor.)

The Program of the Service follows:

—PROGRAM—
10:30 A. M.

Hymn 52 .....“I Love Thy Kingdom, Lord”
Pastoral Prayer
Responsive Scriptural Reading, 316
Choir .....“All Hail the Power of Jesus’ Name”
Talk .....“The Joy of Accomplishment”
Chairman of the Building Committee,
E. Guy Walk
Vocal Solo .....“The Holy City”
Mrs. J. C. Wissinger
Talk ..“How the Building Program Was Financed”
Chairman of the Finance Committee,
Charles G. Lenhart
Offertory
Note-Burning Litany
Prayer of Thanksgiving and Re-Dedication,
Walter S. Mackall
Jubilant Singing .....Congregation
Mrs. J. C. Wissinger, Leader
Postlude
Benediction

NOTE-BURNING LITANY

Minister: Oh magnify the Lord with me, and let us exalt His name together.

Minister and Congregation: O God, Thou Who Art the Great Head of the Church, and in Whom we live and move and have our being, we praise and adore Thee for Thy gracious care over us as a church and people through the past two years. Thou hast been our help and our salvation. While Thou hast not made our burdens light, Thou hast done for us even better. Thou hast given us strength to bear them. And now that by Thy grace this particular load has been lifted, we bless Thee that Thou hast so taught and trained us in order that we may joyfully bear even heavier loads in the future—if that be Thy purpose, to Thy glory and to the church’s good. Accept our praise through Jesus Christ our Lord.

Minister: Bless the labors of these Thy servants, wrought for the forwarding of the interests of this church. Bless to the comfort and inspiration and an increasing sense of worship all who enter this house of devotion. Bless those who conceived and wrought the work and all who offered willingly of their means to accomplish it. Grant that as they have given gladly for Thy house on earth they may attain at length unto that house not made with hands, eternal in the heavens. Through Jesus Christ our Lord. Amen.

Responsive Praises

Minister: Hither, O Lord, by Thy help have we come for Thou hast provided for Thy work.
People: The Lord is good and greatly to be praised.
Minister: Thou hast granted us vision and hast honored our faith.
People: The Lord is good and greatly to be praised.
Minister: Thou hast granted us strength and favor with Thyself and our fellowmen.
People: The Lord is good and greatly to be praised.
Minister: Thou hast blest us in order to make us a blessing unto others.
People: The Lord is good and greatly to be praised.
Minister: Because of Thy grace made manifest in human hearts we can rejoice that this Thy house is made free from debt.
People: The Lord is good and greatly to be praised.
Minister: May we continue to venture in the strength of Thy help.
People: The Lord is good and greatly to be praised.

THE ACT OF BURNING

All sing: “Praise God from Whom All Blessings Flow” during the burning.

As the last members of the burned document turn black the people bow reverently and are led in a prayer of Thanksgiving and Re-dedication.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

"Ponder the path of thy feet."—Proverbs 4:26.

If Solomon were living today he would say, "Watch your step," as we Americans say; or "Have an eye there," as the Canadians put it. He meant to say, "Be careful how you walk and where you walk."

Have you ever counted the number of steps you take in a day? Several thousand, don't you think?

There is a little instrument, called the pedometer, which looks like a watch. If you carry this with you it will register how many miles you walk.

You and I have a book which is better than a pedometer, for it shows us how to walk and where to walk. That book is the Bible about which David said, "Thy Word is a lamp unto my feet and a light unto my path."

Two boys were playing in the snow. One of them said, "Let's see who can make the straightest track from here to the tree." "All right," said John, and off he started. When he was half way he turned around to see his track. Then he went on for a few steps and again looked back. Finally he reached the tree.

Tom started and went directly to the tree without stopping. Whom do you think had the straightest track? Why Tom, of course, because he kept his eye on the tree. John's track had two crooks in it where he had turned to look around.

Every step we take is important. We must look ahead. If we look at Jesus He will keep our steps straight.

Out in the West is a huge rock boulder. When we boys went to gather hazelnuts we used to climb on it to see the print of an Indian moccasin. Some one told me that years and years ago when the rock was still soft an Indian had stood on that spot to look over the surrounding country. He made his track there and departed. Since that time the rock hardened and that footprint will be there as long as the rock lasts, no doubt hundreds of years to come.

You and I are doing things either good or bad which will influence people all their lives. They are watching us and often do the same things just because we do them. Let us watch our step and be careful what we do. We should read the Bible and look at Jesus.

With love, in Christ's Nnma,
Aunt Loretta.

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

1. Lay up for yourselves treasures in heaven.
2. YOU SHOULD KNOW that Christ died for our SINS.
3. Repent and Pray.
4. The rewards of faith are worth while.
5. True Christians are like their Lord and Master— Servants.
6. Where Temptation is possihle Sin is possible.
7. The time to obey God is NOW.
8. God knows where to find you.
9. God's advice—Wait and keep on believing.
10. God always keeps His covenant.
11. Sin gets all people DOWN on the level of condemnation Salvation in Christ gets us UP on the high level.
12. If your religion has not changed you, you ought to change your religion.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 30

Subject: "Why Prayer is Not Heard!"

1. Every prayer, prayed in sincerity, receives an answer. God, like a good father does not always say "Yes" Sometimes He says "No." "No," is as much an answer as "Yes." A small child may ask, plead and beg for a pair of sharp scissors. He really wants them; but a wise parent says "No." "No," is an answer. James 4:3.

2. The ever-present God, who sees and understands every secret heart throb hears the earnest prayer of the sincere seeker. Jeremiah 33:3.

3. Yet, there are many prayers being prayed daily which He does not hear. If there is known evil in the heart of the person, God will not hear his prayer. Psalm 66:18; Proverbs 15:29; Isaiah 1:15.

4. An unforgiving spirit will kill prayer. Mark 11:25, 26.

5. Unbelief stops the message. James 1:6, 7; Matthew 21:22; Hebrews 11:6.

6. Love of pleasures will choke the avenues of the heart. 2 Timothy 3:4, 5; 1 Timothy 5:6.

7. Pride puts a barrier in the way of God's answer. Psalm 138:6; Daniel 4:37; 1 Peter 5:5.

8. Indifference instantly stops our prayers. 2 Kings 13:18, 19; Luke 11:5-9.

9. Neglect of God's word, or contempt for it, will make prayer both worthless and offensive to the Holy One who gave the Word. Proverbs 28:9; Zechariah 7:11, 12; 2 Timothy 3:16.

10. It is well, therefore, to ask ourselves if we have failed to put away sin by honest confession, before we expect God to hear our prayers. Thank God, whosoever will, may come. There is one prayer which is sure to be heard if it is offered in sincerity. Luke 18:13.

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"God's care does not exempt us from the use of our intelligence, for it is His purpose that we should develop our powers of observation and judgment and should learn from experience."

PENNSYLVANIA DISTRICT CONFERENCE PROGRAM

To be held at Vinco, Pa., July 19 to 21

Monday Evening

7:30 Song Service .....Leader J. Edgar Berkshire
Scripture and Prayer .....Rev. Dyoll Belote
Special Music

8:00 Sermon, "Seeking Spiritual Health"
Vice Mod. Rev. Chester Zimmerman

Tuesday Morning

8:30 Simultaneous meetings
Ministerium
Woman's Missionary Society
Laymen's Association

9:30 Conference Business Session
Song
Scripture and Prayer .....Rev. Arthur Baer

9:45 Address of Welcome .....E. Guy Walk
Response by delegates

10:00 Reports

10:30 Moderator's Address, "The Church! Sunrise or Sunset?" .....Rev. Freeman Ankrum

11:00 Song

11:05 Bible Lecture .....Rev. Everett J. Black

11:30 Address, "Translating the Bible" Rev. John F. Locke

12:00 Adjournment—Dinner

Tuesday Afternoon

1:30 Penna. District Missions Session
Rev. N. V. Leatherman, President, presiding
Reports:
Rev. Wm. S. Crick, Sec.
Harry W. Darr, Treas.
Mission Pastors

2:00 Fraternal Relations Address,
Rev. J. A. Robinson, pastor Walnut Grove Church of the Brethren, Johnstown, and moderator, Western Penna. Conference of the Church of the Brethren.

2:30 Song

2:35 Sunday School Session
Presentation of district S. S. goals and round table discussion of problems.

3:15 Foreign Missions Session
Rev. J. Ray Klingensmith in charge

3:45 Benevolence Board Session

4.00 Adjournment

5:30 Supper.....Christian Endeavor Booster Meeting

Tuesday Evening

7:30 Song Service
Scripture and Prayer .....Rev. D. C. White
Special Music

7:50 Sermonette, "Belief and Unbelief"
Rev. N. V. Leatherman

8:10 Special Music

8:15 Address, "The Epistle of St. James"
Rev. John F. Locke

8:45 Pictures of Mission Points, Rev. J. Ray Klingensmith

Wednesday Morning

8:30 Simultaneous Meetings
Ministerium
Woman's Missionary Society
Laymen's Association

9:30 Conference Business Session
Song Service
Scripture and Prayer .....Ralph M. Singer

9:45 Minutes of the Secretary
Reports of Committees:
Credential Committee
Committee on Committees
Ministerial Examining Board
Ashland College Trustees
Sunday School Board
Auditing Committee
Benediction

Committee on moderator's address
Report of Conference Treasurer
Others
Election of 1943-1944 Conference Officers

11:30 Bible Lecture .....Rev. Willis E. Ronk

12:00 Adjournment—Dinner

Wednesday Afternoon

1:30 Ministerial Association Session

1:45 Laymen's Session .....R. M. Singer, Presiding
Talk .....Harry W. Darr

2:00 Home Missions Session
Rev. J. Ray Klingensmith in charge

2:15 Christian Endeavor Board Session
Rev. Chester Zimmerman presiding

2:30 Young Men's and Boys' Brotherhood Session
J. Edgar Berkshire in charge

2:45 Brethren Publications Session
Rev. Willis E. Ronk in charge

3:00 Ashland College Session
Dr. E. G. Mason, President, in charge

3:15 Woman's Missionary Society Public Service

Wednesday Evening

5:30 Supper .....W. M. S. and S. M. M. Banquet

7:30 Song Service
Scripture and Prayer .....Rev. J. L. Bowman
Special Music

8:00 Sermon, "Truly This Was the Son Of God"
Rev. John F. Locke

8:45 Presentation of new officers

9:00 Adjournment by the new moderator

—O—

WOMAN'S MISSIONARY SOCIETY PROGRAM

Theme—"Victory Through Peace"

Text—"Thou Wilt keep him in Perfect Peace, whose mind is stayed on Thee." Isa. 26:3

Tuesday Morning

8:30 Devotions
Mrs. L. W. Rorabaugh of the Conemaugh W. M. S.
President's Report .....Mrs. D. C. White
Secretary-Treasurer's Report ..Mrs. Walter C. Wertz
Appointment of Committees
Plans for the coming year .....Mrs. D. C. White
Inspirational Address .....Rev. John F. Locke

Wednesday Morning

8:30 Devotions
Mrs. N. V. Leatherman of the Berlin W. M. S.
Election of Officers
Unfinished Business

Wednesday Afternoon

3:15 Memorial Service in charge of the Johnstown First Church W. M. S., to be held in the auditorium following the afternoon Conference Session

5:30 Woman's Missionary Society and Sisterhood of Mary and Martha Joint Banquet. Rev. John F. Locke, speaker

—O—O—

SISTERHOOD OF MARY AND MARTHA PROGRAM

Theme—"Complete and Unconditional Surrender to Christ"

Tuesday Morning

8:45 Song Service .....Led by Sue Vickroy
Welcome .....Vinco S. M. M.
Devotions
Special Music
Talk .....Rev. J. Ray Klingensmith
Business

Wednesday Morning

8:45 Song Service
Devotions
Special Music
Talk .....Rev. Klingensmith
Business
Benediction

Wednesday Afternoon

5:30 Joint Banquet Session with W. M. S.
Rev. John F. Locke, Speaker

—O—O—

LAYMEN'S ASSOCIATION PROGRAM

Tuesday Morning

8:45 Devotions .....George A. Leidy
Open Forum Discussion led by Fred Brant

Wednesday Morning

8:45 Devotions .....H. H. Link
Business session in charge of R. M. Singer

Wednesday Afternoon

1:45 Laymen's Conference Session
H. W. Darr, Speaker

CONFERENCE OFFICERS

Moderator .....Rev. Freeman Ankrum
Masontown, Pa.

Vice Moderator .....Rev. Chester F. Zimmerman
New Kensington, Pa.

Secretary .....Floyd S. Benshoff
Johnstown, Pa.

Assistant Secretary .....Mrs. Walter C. Wertz
Conemaugh, Pa.

Treasurer .....John H. Glessner
Berlin, Pa.

Statistician .....Mrs. C. Y. Gilmer
Vinco, Pa.

Laid to Rest

CASHMAN—Virginia Alice Cashman, for many years a faithful member of the First Brethren Church of Waynesboro, Pennsylvania, was called to her eternal reward on March 10, 1943, being aged 73 years, 3 months and 20 days.

Left to hold in honored memory this beloved mother are three sons, three daughters, three sisters and one brother.

She was laid to rest in the beautiful Hill Crest Cemetery at Waynesboro, Pennsylvania.

The writer officiated.

D. C. White.

IN MEMORY OF Q. A. POWELL

Our late Brother Quintus A. Powell was born at Brownsville, Albemarle County, Virginia, November 2, 1873. He departed this life to be with the Lord, June 1, 1943, being 70 years, 6 months and 29 days of age.

Brother Powell was united in marriage to Minnie F. Batten, September 24, 1898. To this union were born 2 daughters and six sons which survive, as does his widow.

In 1904 Brother Powell and his family moved into the community in which the Mt. Olive Brethren Church is located. He united with the church in 1909 and he was a faithful member of the church until he died. His home was always one where preachers were welcomed. He was faithful to all the services of his church usually being one of the first to arrive. One of his last acts was to pray for his family by name.

His reputation in the community was excellent. His diligence and industry in farming well known among his neighbors. He was a quiet, peaceable, friendly man, not given to contention, but a good man in his home, in his neighborhood and in his church. We shall greatly miss him. The remembrance of his Christian character should always be a blessing to his children and his friends. His faithful, upright, kindly life was a powerful sermon. He was prepared to go. He had kept the faith.

The body was laid to rest in the Mt. Olive Church cemetery. The services in his memory were conducted by the writer, assisted by Elder C. E. Long of the Church of the Brethren, one of the first friends our brother found in the community when he moved here.

John F. Locke.

IN MEMORY OF MRS. WALTER KOONTZ

Mrs. Hettie Koontz had been a member of the Mt. Olive Brethren Church for many years. Until the time she and her husband went to live in Washington, D. C. a few years ago they were among our most energetic and generous and faithful members. Even after going to live in the Capitol they returned here to Communion services until the fortunes of

war made it impossible. With her husband she had attended our district and National conferences and she was much interested in the affairs of her church, both local and as a denomination.

Death came to her suddenly, her last illness being about twenty minutes long. But death did not find her unprepared for she had long been a faithful Christian. She was a lover of the house of God, a lover of the Word of God, and of His Kingdom. She was a spiritual Christian, a generous and kindly neighbor, and a faithful wife and companion to her husband. She had entered heartily into the work of our Washington Congregation since living there.

Her mortal remains were laid to rest in the Mt. Olive Church's cemetery the morning of June the 11th, 1943. The services were conducted by the undersigned, assisted by the Rev. E. L. Miller.

Thus within the course of a week two greatly loved and very faithful souls departed from among us to become members of the great company that are with HIM.

To the bereaved companions we offer our sincere sympathy and express the consolation which is ours in Jesus Christ. We are glad that for the Christian, death is but a sleep, an exodus to the better land, the casting off of the lines that have kept us from the homeland.

John F. Locke.



News From Our Churches

CUMBERLAND, MARYLAND MEETING

Brother Paul M. Naff, the faithful, hardworking pastor of the First Brethren Church of Cumberland, Maryland, Fourth and Semour Streets, is a good advertiser. When I went to preach in his church from May 24 to June 4, I found that he and his people were doing their part by work and prayer to make the meetings succeed. "A Campaign in the Interest of Your Soul," was what the black type of the large cards used in windows of homes and stores proclaimed the meeting to be. That was what we tried to make it. As I look back upon it I feel it was good for the soul of the visiting preacher. The association with our good friend, Brother Naff and his family was good. Brother Naff is a praying minister. I have read that a church is most fortunate when it can obtain the services of a praying minister as its pastor. Cumberland has that kind and he is appreciated, I believe, from the good things I heard of him and his work since arriving there. Beside spiritual achievements they are reducing their indebtedness and the physical property is being cared for and improved. Best of all, people are uniting with the Church.

Cumberland has gone through a period of testing and trial which has winnowed the membership in numbers, but those which now remain certainly must be sincere and earnest or they would have long since grown discouraged and given up. Now they are hopeful and the outlook is bright. Forgetting the things which are behind they are pressing on toward the goal.

The hospitality of the people was excellent and generous. Brother Beachly and his wife made me very much at home in their comfortable home and their care of me and their hospitality was most kind and thoughtful. Young people who have eaten of Mrs. Beachly's cooking at Camp know that I fared wonderfully.

Working hours at the various defense plants and the rationing of gasoline makes a difference in attendance at meetings nowadays but in spite of these things there was much faithfulness in attendance and the interest in the messages was very good.

It is my sincere wish and prayer that Cumberland may grow and glow under the faithful ministry of our beloved brother Naff. To him and to his family and to the people of the church I want to express my humble and hearty thanks for everything. May God bless you all.

John F. Locke.

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PHILADELPHIA, PA.

We had our second quarterly business meeting of our organized class on last Saturday night. It was preceded by our regular prayer meeting. While it was not largely attended, it was the largest and best prayer meeting we have had. Brother Clifford of Woodbury, N. J., preached a splendid sermon and then helped us in our business meeting.

The summer slump is upon us. This is the thirty-fifth year I have preached in Philadelphia. I always dreaded June, July and August. It is one of the hottest cities in America. It lies rather in a basin and covers more territory, solidly built up, than any other city. For the last ten days we have had the hottest weather in June that we have had for years. But we are putting on special pressure this out-of-season time. I have been walking on an average of twenty-five blocks a day for the last few weeks. Milton Robinson serves a milk route seven days a week; does some visiting, and half the preaching. My son Kenneth of Camden, N. J., worked about seventy-five hours last week and yet was on the job as our song leader as usual.

We decided to have two out-door meetings a week in a little park one square away if the mayor of the City will grant us permission. The officer on this beat told me he would see the mayor today. We elected a Home Department Superintendent and a Cradle Roll Superintendent.

We decided to hold two revival meetings a year of three weeks each, including four Sundays. The first one will begin about the middle of September and be conducted by home talent. Brother Robinson, Brother Clifford and myself will do the preaching.

The second one will be held late in the winter and will be for the same length of time, conducted by the best Brethren evangelist we can get. We have had a little trouble to have a good pianist. Since Eastern Baptist Seminary closed for the summer, we lost Brother Jones, who was a first class pianist and also a splendid Sunday school teacher. My son has been playing the piano on Saturday nights, and Sunday mornings, and a lady from another mission plays for us in the afternoons. My son, while an expert song leader and cornetist, never played piano much, but by choosing his own hymns he has been doing well.

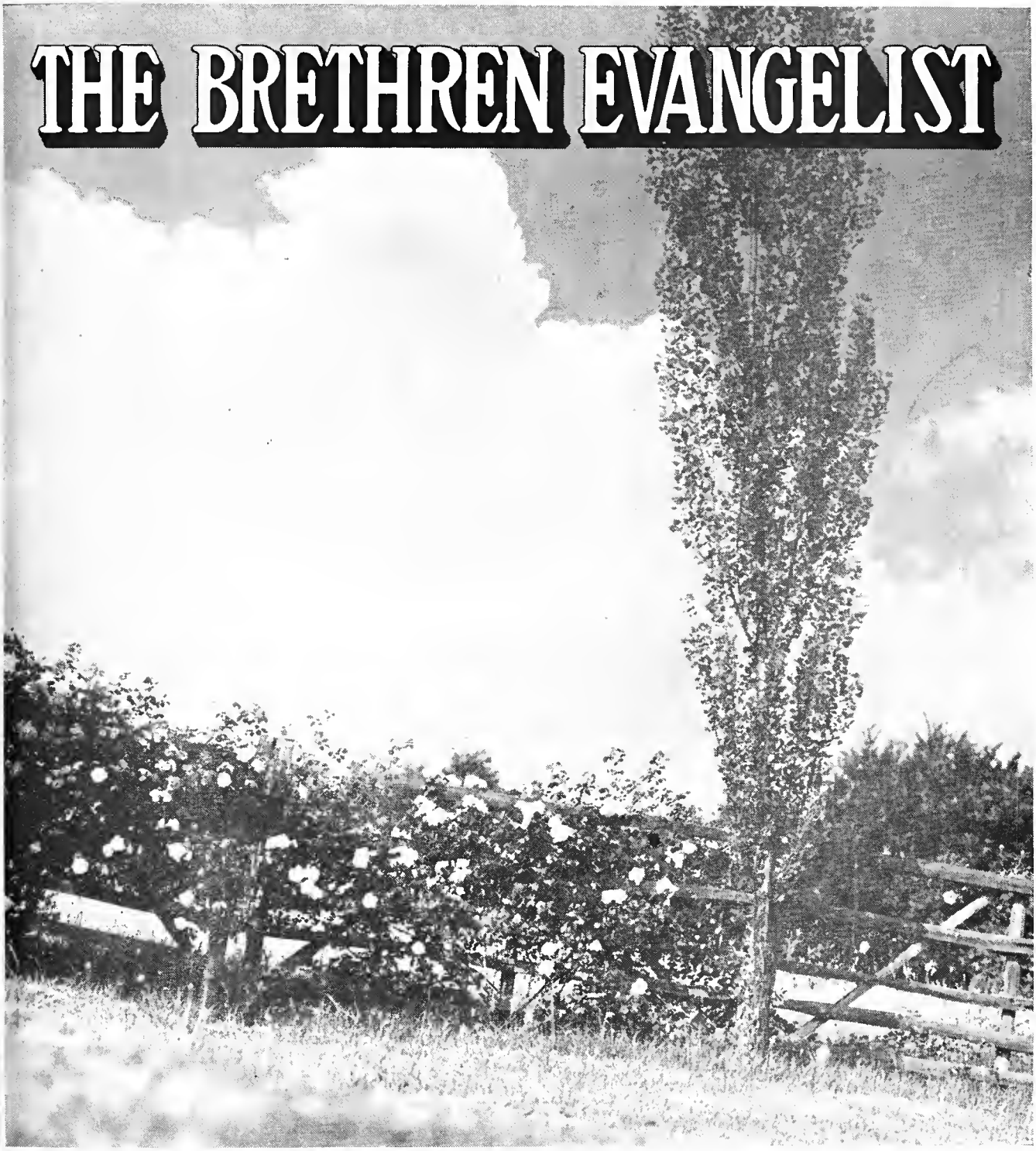
Our crowd was about normal Sunday, although the weather was very hot. We had three new Sunday school children from Camden.

My grandson, John Bowman, and his wife, from the army in Washington State will be home over this Sunday. I married him and baptized him several months ago. We also have a granddaughter from Covington, Virginia, who will be here over Sunday. She is a good musician.

One middle aged lady asked for prayers at our Saturday meeting, and thinks she ought to be baptized, so I am going to visit her and hope she will come all the way.

Isaac D. Bowman, 3039 Germantown Ave.,
Philadelphia, Pa.

THE BRETHREN EVANGELIST



Concerning Our Protestant Faiths
J. Ray Klingensmith

Congratulations To Many Brethren Churches

* * *

Why I Believe In Jesus Christ
Generalissimo Chiang Kai-Shek

Word From Argentina
Dr. C. F. Yoder

* * *

A Message From The Missionary Board President
Reverend Claud Studebaker

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Missionary Board Number

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CONGRATULATIONS TO - - -

Congratulations from the entire denomination are in order for the following churches, each of which has increased its total yearly missionary contribution to the remarkable percentages listed below. The Missionary Board wishes to express its deepest appreciation and gratitude for this splendid cooperation.

Some of these percentages that seem unproportionately high are so because of a very large offering this year as compared with considerably smaller last year.

Cerro Gordo	2975%
Portis	728%
Mulvane	326%
New Paris	266%
Manteca	233%
West Alexandria	226%
Center Chapel	208%
Philadelphia 3d	206%
Pleasant Hill	191%
Sergeantsville	179%
Cambria	173%
Yellow Creek	171%
Quiet Dell	167%
Warsaw	161%
Lost Creek	159%
Tiosa	154%
Lathrop	153%
Burlington	149%
Nappanee	147%
Williamstown	138%
Valley	137%
Berlin	134%
New Lebanon	134%
Bryan	127%
St. James	116%
Elkhart	114%
South Bend	106%
North Georgetown	103%
Udell	102%
Cameron	101%
Dayton	101%
Goshen	101%
Kimsy Run	100%
Mathias	100%
Prosperity	100%
Huntington	96%
Milledgeville	92%
North Liberty	89%
Cumberland	87%
Mt. Olivet	85%
Johnstown 3d	80%
Waterloo	74%
Mexico	73%
Oakville	72%
Washington	72%
Roann	70%
Highland	67%
Washington	67%
Vinco	63%
Stockton	62%
Calvary	61%
Glenford	60%
Oak Hill	60%
Clayton	55%
Gratis	55%
Gretna	53%
Hagerstown	51%
Johnstown 2d	48%
Louisville	45%
Morrill	45%
Canton	41%
Vandergrift	40%
Ashland	39%
Flora	39%
Linwood	39%
Summit Mills	39%

(Continued on Page 4)



5 FINAL LAST MINUTE NEWS

Concerning Our Protestant Faiths

By J. Ray Klingensmith

The Baptist denomination has recently announced its budget for 1943 through 1944 in the magnificent sum of $4,500,000. Brethren people should notice that even as the Church of the Brethren, quoted last month, in their great World Emergency Program have strained every effort in behalf of suffering humanity, so the Baptists likewise have embarked on an ocean of faith and works. Their World Emergency Forward Fund includes $700,000 for War Emergency, $200,000 for Church Extension (Reserve), and $600,000 for Post War Reconstruction.

GREAT CHURCHES ARE DOING GREAT THINGS

At two District Conferences and in several recent issues, we have passionately pleaded with our people that we assume a Good Samaritan attitude rather than to play the complacent role of the Priest or Levite. There is many a wounded man by the wayside these days and if we have no healing now, we will probably not be needed later.

Mrs. Leslie E. Swain, Woman's Society President, outlines five great tasks for tomorrow:

(1) An immense relief program,

(2) Reconstruction of damaged buildings and institutions,

(3) Restored subsidization of churches that prior to the war had achieved self-support.

BAPTIST W. M. S. PRESIDENT

(4) Larger interdenominational cooperation,

(5) More adequate and specially trained missionaries.

Candidate Secretary, Marlin D. Farnum, announces that the Baptist Missionary Board of Foreign Missions plans to appoint eleven couples during the current fiscal year. The Woman's Board is also prepared to appoint women missionaries.

NEW MISSIONARIES

Thirty-seven missionaries were commissioned here (New York) by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. at a four-day conference ending June 15.

The missionaries represent one group of 160 being appointed by the Board for work in China, India, Iran, West Africa, Brazil, Chile, Colombia, Guatemala, Venezuela, and Mexico.

THIRTY-SEVEN COMMISSIONED BY PRESBYTERIANS

In a 10 year Home Mission program for 1930-1940, the Evangelical denomination announces the following interesting resume:

Decrease of 141 mission congregations (60 closed)

179 mission congregations with less than 25 members

412 mission congregations with less than 25 members

149 congregations from mission to self-supporting

110 congregations transferred from self-supporting to mission status

New mission congregations organized at the rate of about 4 per year in North America

14 Districts organized 1 or more mission points

10 districts organized none.

REGARDING HOME MISSION CHURCHES IN OTHER DENOMINATIONS

The Wartime Commission is scheduled to meet on June 29 to take up the details of a Church-wide campaign to raise the additional funds which the new year's obligations will present to the Church. The fund for 1943-44 to be raised among the churches runs to about one and a quarter million. The response last year was so steady and magnificent that they are looking ahead with both hope and trepidation.

THE NEW PRESBYTERIAN WAR FUND

The system of recruiting and educating ministers was vigorously restudied in the convention of the Presbyterian Church, U. S. A., held in Detroit beginning May 27.

A committee on theological education presented a 40,000 word report outlining a new pol-

PRESBYTERIANS OVERHAUL SEMINARIES

icy. It provides for recruiting "candidates for the ministry in sufficient numbers to supply the needs of the Church, "theological seminaries sufficient in number, strategically located, adequately supported, and prepared to provide thorough spiritual training," "pre-seminary supervision of candidates," "post-seminary training for ministers, implemented with incentives."

One seminary to be discontinued according to action of the Assembly is in Omaha. To be continued and strengthened are Princeton, Western McCormick, San Francisco, and Louisville.

PRESBYTERIANS URGE "LAY READERS' ASSOCIATION"

Organization of a "lay readers' association," composed of elders, Sunday School superintendents, and "others who can preach, read a sermon, or conduct a service," was urged in a report of the Committee on Church Worship adopted at the closing session of the General Assembly of the Presbyterian Church in Canada. The move was recommended as a partial solution to the prevailing shortage of clergy.

THE CHOICE BETWEEN REVIVAL OR RUIN

Dr. Earl E. Pierce, in a recent address at a delegated Baptist meeting, addressing the theme "The Church and World Conditions," advanced the following four great points in a great address:

(1) The church was launched with power, a program, and a purpose to serve the world.

(2) The church is responsible for all the good in the world today. It has checked degeneracy, changed social conditions, arrested corruption even in heathen lands.

(3) The church by its sacramental perversions. its union of church and state, its worldliness and wrong doctrines, permitted all kinds of evils to flourish.

(4) The church is responsible for the spiritual darkness across the world today.

After nineteen centuries, three-fourths of the world's population does not know Christ.

In his six-point conclusion, he urged the church to promote good government, foster international goodwill, develop Christian race relations, unite for social righteousness, support missions, and above all promote a genuine spiritual revival.

(Continued from Page 2)

Columbus	35%
Denver	35%
Mt. Olive	34%
Fort Scott	31%
Brush Valley	29%
College Corners	29%
Rittman	27%
White Dale	26%
Corinth	25%
Smithville	25%
Allentown	23%
Lanark	23%
Masontown	23%
Meyersdale	23%
North Manchester	22%
Loree	21%
New Kensington	21%
Waynesboro	17%
Maurertown	14%
Johnstown 1st	13%
Liberty	13%
Uniontown 2d	12%
Fairhaven	9%
Ardmore	8%
Muncie	8%

CONGRATULATIONS TO THE CHURCHES OF THE INDIANA DISTRICT

A total of $10,934.68 has been given for missions by the Indiana District. This was more than the entire denomination gave two years ago for Home Missions. This is over a thousand dollars more than the next highest district, Ohio.

Later a list of Indiana's highest contributors will be published.

Word has reached us that our church at Center Chapel in Indiana is seeking a minister. This is in addition to several other churches which have made similar requests. It would be a fine thing for some of our churches who have talented Laymen to develop their power of witnessing and missionary vision by the actual experience of helping us out with some of these vacancies until permanent leadership can be acquired.

We guess that some of the most powerful preaching of the centuries has been done by eager Christian lay men and women who yearned for the great experience of gleaning in His vineyards. Could your church help us in such a move?

Why I Believe In Jesus Christ

BY GENERALISSIMO CHIANG KAI-SHEK

Faith and superstition are two entirely different things. We must all realize that superstition is not faith, and that those who really have faith will not wander off into vulgar superstition. If a man lacks faith he can accomplish nothing; nor can he accomplish anything if he admits superstition into his life. Men nowadays often regard faith as superstition, and superstition as faith, and because the two are confused, those who oppose superstition also discard faith.

We should all know that the success of any enterprise means that faith is indispensable. In these days when principles are in eclipse and desires run riot, when government is torn up, when the people are suffering, and the nation is struggling in disaster, how can we be saved from unparalleled calamity unless there is vigorous faith and confident assurance of victory? On the one hand we must break down all superstition, and on the other hand we must all the more exalt a positive faith. For example, if we can believe in the "Three Principles" first enunciated by Sun Yat-sen, we can go and practice them. Because we firmly believe the truth and righteousness of the "Three Principles," we fear nothing. And this psychology of not being afraid, this spirit of fearlessness, comes from faith.

Jesus the Revolutionary

First, believe in Jesus because He was a leader of national revolution. When Jesus came to earth, the Jewish nation was daily growing weaker. It had suffered the full measure of insult and oppression from the Roman imperial authority. From history we can see that the Jewish people, staggering under the violence of their enemies, were no different from cattle and slaves; all liberties had been taken away from them and all power put into the hands of Romans. At that time now only could Jewish national independence show no resistance, but even the will to resist had vanished. Fortunately, at this point in the course of events Jesus Christ was born.

He was not a scion of the nobility. He was without temporal position and worldly power; He did not grow up in a home of wealth, and still less did he receive a so-called higher education. He was born in an ordinary home of the laboring class, the son of a carpenter. Because He perceived that His nation was on the verge of ruin, that Abraham's seed was about to be destroyed, He courageously decided to undertake the arduous task of restoring His nation; He dedicated himself wholly to the cause, and resolved to struggle sacrificially for the salvation of his people; more than that, to save all mankind. So He led His followers throughout the land, and by means of preaching and healing, and through His divine wisdom and His unequaled power to present the three great themes of truth, righteousness and life, He awakened His nation, He led His people, to bring about national revolution.

Social Significance of the Gospel

Second, believe in Jesus because He was a leader of social revolution. The causes of a nation's decline are indeed many, but failure to remedy, by orderly change, the people's economic life is one of the chief causes of national downfall. So whoever would promote a national revolution must first completely eradicate the ignorance, the corruption and the disorders of society, its selfishness and greed; then with a new spirit he can build up a new life, abundant, expanding and ascending. Thus he will seek the emancipation of His people. Jesus attacked with all his might the evil forces of His day; He tried with all His power to overcome its pernicious mores. His purpose was none other than by means of His leadership and idealism to deliver His submerged people out of darkness so that they might become a new people. He laid the foundations of social revolution.

Third, believe in Jesus because He was a leader of religious revolution. Jesus saw the rottenness of religion in his day, the evil customs, and perverted beliefs; the leaders one and all cheated the people, and imposed on them their false beliefs, seeking only their own selfish profit. Autocracy in the Jewish church, and the hollowness of its ritual, pained and deeply grieved Jesus. He recognized that unless the perverted beliefs and the hypocrisy were done away with He could not revive His prostrate people, and still less could He spread abroad and exalt the true spirit of religion. So He constantly rebuked those who vainglorously prayed at street intersections; He vigorously opposed those who in the name of religion would deceive the people—evildoers who undermine society. He cast out the traders and overthrew the money changers' tables; by means of a parable He exposed the wicked husbandmen, brought to book the wicked tribute-collectors, and rebuked the covetous capitalists.

All these efforts were solely to lead his people out of darkness into light, from defeatism into active struggle, from riotous living into decency, from greed and corruption into frugality and holiness.

This work of reforming religion and cleansing away its evils—how important it was, and what a Herculean task! How daringly and decisively, and with what utter abandon, Jesus endeavored to rescue the Church and society of that day from its myriad ills to awaken the masses from their ignorance! So Jesus was a leader of religious revolution.

Love the Law of Life

As I constantly study the basis of Jesus' revolutionary spirit—where it was actually rooted—I feel that the basis lay entirely in His spirit of love. He aimed by this spirt of universal love to expel the wrong thinking of men, to abolish their unjust systems, to make it possible for every man to enjoy his God-given rights, and the blessings of liberty and fraternity. Jesus felt that "all within the four seas are brethren," so he wanted men to draw near and love one another in time of illness. Between nations He wanted to promote peace and justice, so all his life He opposed violence and upheld fair dealing. He always cherished the spirit of mercy, and helped the weak. His words and deeds manifest at every point the reality of His universal love, and His spirit of revolutionary self-sacrifice.

Because Jesus desired to fulfill His heaven-appointed mission to save mankind, he held fast to an indomitable resolve, and unwavering faith; He maintained an attitude of perfect good will, even at the cost of life itself, not hesitating to sacrifice all, so that His courageous heart might struggle to the end. And even when He faced the cross, with its unparalleled torture, he still remained unmoved, unshaken by his trials. He maintained supreme loyalty to ideals and duty, supreme magnanimity toward friends and comrades. Such devotion and sympathy are the more precious because so difficult to attain. Then see Him nailed high on the cross, asking His heavenly Father to have mercy upon His foes because of their ignorance. Behold how limitless is His spirit of universal love!

Jesus' creative revolutionary spirit is founded just on this, His spirit of universal love.

China and Christianity

Now look at our nation. Suffering the last hundred years from the corruption and weakness of the Manchus, its condition bears striking resemblance to the situation in Jesus' day.

Sun Yat-sen, cherishing love for God and man, suffused with the revolutionary spirit of Jesus, and motivated by universal love, followed the path of revolution for forty years as if but for a day. With utter self-sacrifice he sought freedom for the Chinese people. At last in 1911 the Manchus' imperial rule was overthrown, and the Republic of China brought into being. Thus was the work of national revolution achieved.

As Sun Yat-sen's successor, I look ahead into the consequences of the people's revolution and think over the causes of our present spiritual depression, I firmly believe that in seeking to bring national recovery and social progress, we must advocate Jesus' spirit of universal love and of sacrifice. I feel that whatever one does, whether dealing with men and situations, or commanding and carrying on the government, in all forms of service, only love and peace are the foundations of human life; and struggle and sacrifice are a revolutionary's duty. This was the attitude of Jesus. This was my meaning on a former occasion when I said, "Until peace has become hopeless, never forsake peace; when sacrifice has become necessary, then sacrifice without reservation."

During the last few years, whenever at leisure from pressing duties, I have been promoting a social movement which has produced some widespread results. I refer to the New Life Movement. I am well aware that in this movement the superficial aspects may easily be emphasized while the heart of it is neglected; it is easy to stress its material phase, while overlooking its spirit. Now I have something new to add: that is to say, *if we are really going to practice the new method of living, not only must we have a new spirit, we must have a New Life.* This new life must have Jesus' spirit of universal love, and His determination to sacrifice Himself; only thus can this quality of new life be obtained.

In brief, the spirit of Jesus is constructive, sacrificial, holy, true, peaceable, forward-looking, full of eager stringing; and it is revolutionary throughout. My fellow countrymen, let us cherish the idea of a "new birth"; let us maintain the resolution of "sacrifice." Let us hold Jesus as the goal for human living; let us keep the mind of Jesus as our mind, the life of Jesus as our life. Let us bravely go with Him to the cross, to seek the everlasting peace of mankind, and the renewal of our nation of China.

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SPECIAL NOTICE

The pulpit of the Third Brethren Church of Johnstown, Pennsylvania, will be vacant on August 1st. Any Brethren preacher interested in this opening will pleace communicate with the Secretary of the pulpit committee.

Floyd Benshoff, Committee Secretary,
148 Wilson Street,
Johnstown, Pa.

From Argentina

Dr. C. F. Yoder

With only a few missions and a field that no one considers easy, it is not always easy to report great success in the way of conversions. However, there are always interesting experiences as we visit among the people, and the work is progressing in the right direction.

Here in Cordoba, "The Rome of South America," there are not so many non-Catholics as in some cities, and still it is safe to say that the majority of the people, while of Catholic descent, are not loyal Catholics. It is not so much faith in Catholicism as it is fear of boycots and persecution that keeps most people from showing their sympathy with Evangelical missions.

Even here, there has been a great change in the sentiment of the people. Thirty-five years ago it would have been impossible to rent a place for a mission of a Catholic family, but here we had no trouble in doing so, and now after two years, we are offered a discount and other inducements to keep on. However, we have always desired to have a location more in the center of our district, but up until now have not been able to find a suitable place. On account of hard times and the war, building has been retarded and houses are in great demand.

We now have in this central location a Sunday School with from 20 to 30 that we can count upon regularly and have reached as many as fifty-three, and eighty in a mothers' day meeting, and we hate to lose any of these. The children of the Jewish family of which I wrote still attend, but the parents we have to teach in their home. They are very friendly.

In Buenos Aires (Gerli) the work is somewhat more successful in point of attendance and Brother Anton with his family conduct meetings in the central mission and a branch mission about twenty squares away. The interest is good in both places.

However, *Rosario* is the center of greatest enthusiasm. There the child of a few months is greater than the mother. The summer tent meeting opened up a large new district where the people are actually eager for us to have a permanent work. The attendance reached about five hundred in the tent meetings and it has been impossible to find a hall for such a crowd. However, we found a small hall only a square away from the site of the tent and when the weather is nice, which is a large part of the time, we can have meetings in the open air. There are several rooms besides the hall and these serve as Sunday School rooms.

Brother Iztueta has gone to preach a few days in Villa Dolores, just over the mountains from Cordoba, and then will visit his family in Laboulaye and perhaps preach in Rosario, Buenos Aires and Constitucion before returning to Cordoba. His sermons are very edifying and we look for good results from this trip.

The revolution has not affected our work thus far, but our son, who was aviation instructor in the commercial aviation department, is now, along with the entire department, under the military authorities.

An effort is being made by the Catholic leaders to suppress evangelical missions on the false assumption that they are hindering the good neighbor policy of the United States. Any informed person knows that it is Romanism itself that is the greatest enemy to this good will policy and also to the principle of freedom of worship and other democratic principles.

If Protestants should withdraw from South America because they are in a minority, then Catholics should withdraw from North America because they are in the minority. The Lord Himself will decide as to who are the true members of His body and which are to be spewed out because they have not His Spirit. That will also be true of all the sects which profess what they do not possess. It is a time to seek first of all a complete loyalty to our Lord and leave all judgment to Him.

GOD'S GALLON

The Rev. Alfred Loring-Clark, rector of St. John's Episcopal Church in Memphis, proposes to his parishioners that every church member use the first gallon of gasoline from every ration coupon for coming to church. As in days when farmers devoted an acre of land to producing for the church, call it "God's Gallon."—The Lutheran.

A Brief Statement of the Peru Decision

Rev. Claud Stndebaker

Grievous as it may be to many of us to make any reference to the controversy of the church, there is one question which will be finally decided; and that is, Which is the Brethren Church? The complaint in the Peru case, brought by the Loyal Group, the Missionary Board and the District Trustees, alleged among other things that the "Grace Group" had departed from well-established Brethren teaching and named three points of departure: Baptism, Eternal Security, and rejecting portions of the New Testament as applicable to this dispensation. The evidence was conclusive and the judge in his decision stated that they had departed and had set up all the organizations of a new denomination. This they had a right to do under the guarantee of religious freedom, but had no right to take property of the Brethren Church. The decision was rendered on June 19, and of course 30 days are allowed for a motion for a new trial. This case had been deferred three years and one-half by various protests by the defendants. The ruling of Judge Phelps and later by Judge Stevens on these points were all favorable to us and now after a fair trial our allegations in the complaint are upheld.

This is the only case to my knowledge where there was an allegation of a departure from the faith of the Brethren Church in the complaint. To me this is the crux of the whole disturbance. For a dozen years before this difference came to an open break I had been writing articles for our **Brethren Evangelist** seeking to arouse our people to the seriousness of the teaching of some of our leaders on the matter of Baptism and Eternal Security which was so glaringly against the historical teaching of our church that I could not keep still. The well established fact that we baptized for the remission of sins, in conformity with the commands of Holy Scripture, then after the baptism laid hands upon them for the gift of the Holy Ghost, this is so well authenticated by documentary evidence from Alexander Mack to the present that there can be no question as to the teaching of the Brethren on this point. When the leaders of the "Grace Group" began to teach "Baptism is not essential to salvation' 'and to cite the proof of the "Thief on the cross," it is aradical departure from Brethren teaching. It is not our prerogative to limit God; He may save anyone He chooses in any way He determines, but the Brethren accept His words to us as binding. Then Christ says to us, "He that believeth and is baptized shall be saved." Or Peter under the miraculous power of the Holy Ghost, says, "Repent and be baptized—for the remission of sins," etc., all through the Scripture. The Brethren have always made baptism one of the essential steps in obtaining salvation. We have no quarrel with others who teach differently, but when a Brethren leader teaches that baptism is not essential, certainly any fair judgment would say he has departed from the faith. This very same difference on the matter of "Eternal Security" can be as definitely set forth. Brethren have made obedience to God's Word the procedure to obtain salvation and continued obedience therein to retain it. Now this ultra-Calvinistic teaching that the "Grace Group" sought to impose on the Brethren Church teaches very definitely that if you have the "Experience of Salvation," i. e by faith in Jesus Christ, you have the regeneration of the Holy Spirit (and this must come before baptism) then you have eternal life, are born of the Spirit, and your salvation is eternally secure, regardless of your conduct. This is also a very evident departure from well recognized Brethren teaching.

The third point of departure, and these we set forth in our moderator's address at General Conference of 1940, is the rejection of the "Sermon on the Mount," which includes the Lords' Prayer, as being for this dispensation, but is the constitution for the Millennial Kingdom. As a matter of fact there is no portion of God's Word that was so greatly used as this portion. The Lord's Prayer was part of every public prayer, non-resistance, non-swearing, and this entire sermon was taken seriously by Brethren as the teaching of Christ for us. Now when this group comes along and tries to impose upon a Brethren Church an utter repudiation of part of the New Testament and forbids them using the Lord's Prayer, certainly there can be no question to any fair consideration but that this is a very great departure. It has been my firm conviction that this departure in doctrine and well-established teaching of the Brethren Church could be made plain to a court of equity which is the only medium for determining which is the Brethren Church. I am not disposed to limit the conscience of another and every man has perfect right to his own faith and interpretation of the Scripture, but a radical departure from well-established teaching of any church certainly demands that they provide their own church and not seek to divert property provided by others.

I am keenly aware of the implications of this decision, but five years ago I expressed in very emphatic terms that two seminaries with diverse theological teaching could only result in two churches. Such is the perversity of man that he mars the beauty God intended for his church.

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There are too few of us willing to bear the reproach of Christ. We have a very natural desire to be thought well of by others. Our Christianity is easy to express, so long as we confine it within the bounds of respectability. But when our faith runs counter to the accepted modes of thought of those among whom we live and work, then difficulty begins. We ought, therefore, to cultivate the heroic spirit characteristic not only of Paul but also of other great Christians since his time. Yes, it is actually an heroic spirit. It takes courage to be laughed at for the sake of Christ. We need to be so imbued with the task of proclaiming the Gospel of Christ that we are willing to be looked upon as fools for the sake of our infinitely worthy Saviour Christ.

WHAT DOES EVANGELISM INVOLVE

It includes everything that is required to bring Christ and people together in creative fellowship between Saviour and sinner. That means visiting the saved and the unchurched, bringing them to the services of God's house, giving them evidences of Christian faith and life, continuing in prayer for them, and witnessing to the saving Gospel in public instruction and personal testimony. In evangelism the members of the congregation become the Holy Spirit's assistants at the birth of souls. It is the holiest of work done by man. It is work which Christ counts on His men and women to do.

The present world situation should inspire the laymen of the church to go "to the front" where the battle rages between light and darkness. We believe that the victory will be ours when the firing ceases. But no one can be sure that we will win the peace until the Christian manhood of America is united in a deep-going moral and spiritual revival which has its source in personal surrender and dedication to Jesus Christ. Without this basic, effective Christian experience our peace idealism will vanish into thin air.—*The Lutheran*, The Rev. Oscar W. Carlson.

WHERE MINISTERS COME FROM

A majority of the candidates for the ministry are no longer coming from the farm, according to current figures which are probably representative of the Lutheran Church in eastern United States.

A survey of men now preparing for pulpits in the Ministerium of Pennsylvania shows that more than half are from cities of 25,000 or more in population. There are 105 students now in colleges or seminaries who plan to seek ordination by the Ministerium. Only 21 are from rural communities. Fifty-nine are from cities, and 25 from towns of 500 to 25,000 inhabitants.

As 244 of the 600 congregations of the Ministerium are in rural communities, and 206 in towns from 500 to 25,000 the number of city boys studying for the ministry is considerably out of proportion to the membership of the synod.

HOW THE PRESBYTERIANS ARE FACING THEIR SHORTAGE OF MINISTERS

The Presbyterian Tribune sites the problem facing the Presbyterian church due to lack of ministers. The decrease in the number of ministers available is explained by hundreds entering the armed forces, more deaths and retirements than the number of new men entering the ministry. Larger parishes as well as smaller ones are without ministers for months, and many Sundays pass without any minister available. "Such churches are being preyed upon by "fly-by-night" evangelists and cultists with little or no education and without ecclesiastical standing," says the editor.

The answer to this problem according to the *Presbyterian Tribune* lies in the hands of consecrated and able laymen—over 45 years of age. "Presbyteries which have a problem of vacant churches unable to find ministers (and that includes most presbyteries) ought to begin immediately to organize training classes for laymen who can be equipped, partially, to conduct services of worship and present the message of the Christian Gospel as a service to Christ and the advancement of His Kingdom. Many men these days are devoting nights to classes in first aid, civilian defense, Boy Scout leadership, etc. It is imperative that some of them be willing to devote time to receiving basic training in the care of souls and the maintenance of the Church of Christ. Some day the chaplains and the soldiers and sailors will come back into civilian life and the Church must go forward. It must not be allowed to decay while awaiting that great day.

Some consecrated laymen will be found who will be willing to go into difficult parishes on Sundays, after a training period, and to preach and conduct worship without compensation beyond the possible expense of travel. Such churches ought to devote what they would be paying ministers to the cause of theological education so that, after the war, the reduced ranks of the ministry can be replenished."

TWO METHODS OF BUILDING UP A CHURCH OR CONGREGATION

(1) growth from within.

(2) gathering in from without.

They preach most powerfully who live most Christ-like.

—The Christian Digest.

Best Things Are Not Rationed

The following verse was taken from an English magazine whose editor aimed to console the victims of rationing by noting that the grandest things are still unrationed; that they are plentifully within the reach of all.

Rations of meat, rations of cheese,
Rations of bacon and ham;
Rations of margarine, rations of milk,
Rations of sugar and jam;
Rations of fruit, rations of lard,
Rations of butter and tea;
Rations of clothes, rations of boots,
Come and go shopping with me!

Unrationed sky, unrationed sea,
Unrationed sunshine and breeze;
Unrationed stars, unrationed clouds,
Unrationed beauty of trees;
Unrationed peace, unrationed power,
Unrationed pardon and love;
Unrationed faith, unrationed grace,
Free from our Father above.

E. Stanley Jones Speaks on This Matter

How dissimilar is the America of 1940 from that of 1840! In this century of progress profound social and geographical changes have revolutionized the duties devolving upon the Church in fulfilling its mission in America. Few isolated, frontier areas remain. Immigration has all but ceased, and the foreigner is rapidly becoming Americanized. Denominational rivalry, while still an operative factor, is less militant and self-assertive. Numerous spheres of influence and service at one time exercised by the church have been assumed by the government. But the mere disappearance of one-time goals does not signify that the Church of Jesus Christ has fulfilled her mission in America. *There are* 85,000,000 *Americans outside any religious organization.* There are more than 27,000,000 young Americans under twenty-five years of age who are without religious training—Jewish, Roman Catholic or Protestant. Of 50,000 public school children questioned in New York City, 16,000 indicated they had never heard of the Ten Commandments! Ninety-six metropolitan centers hold more than 45 per cent of the nation's population, but these great American cities with their vastness and anonymity, continue to baffle and thwart the Christian minister and the Christian Church. A century ago it was feared the frontier would paganize the nation. Protestant Christianity still has to discover the spiritual skills which will save contemporary America from being paganized by the American cities. Home Missions in the sense of frontier missions have all but disappeared, but new opportunities in congested metropolitan and suburban areas now confront the church.

What will be the future of mission work in America? Dr. E. Stanley Jones says that a man can determine his position in the scale of existence by asking himself this question: "How much sacrifice, love for others, controls my being, not in terms of sensitiveness, but in terms of human sharing with human nature?" We may rest assured that if we obey the laws of power, power will obey us. If we stand ready to obey the divine will which intends that His Will be done on earth as it is in Heaven, we may rest assured that His strength is ready when we are. We may discover as we seek to proclaim Him in city and country in our generation, just as the missionaries and members of the last century discovered in theirs, that He is abundantly able to translate our feebleness into strength, and our small, broken efforts into eternal victories of grace.—*Dr. Paul H. Eller, in "History of Evangelical Missions."*

Dr. Luther Gulick, widely known as a speaker among the Quakers, emphasises that it is hard to work with people who are more concerned with promoting their own welfare than to promoting the work at hand. Even so.



"Children of yesterday, heirs of tomorrow,
What are you weaving? Labor or sorrow?
Look to your looms again, faster and faster
Fly the great shuttles prepared by the Master;
Life's in the loom; Room for it—Room!

"Children of yesterday, heirs of tomorrow,
Look at your fabric of labor and sorrow.
Seamy and dark with despair and disaster,
Turn it, and—lo, the design of the Master!
The Lord's at the loom; Room for Him—Room!

—*Mary A. Lathbury.*

Which Made The Better Choice ?

Abram Cory says there were two boys in the Taylor family. The older said he must make a name for his family, and so turned his face toward Parliament and fame. The other decided to give his life to the service of Christ, and turned his face toward China and duty.

Hudson Taylor, the missionary, died beloved and known on every continent. "But when I looked in the encyclopedia to see what the other son had done, I found these words, "The brother of Hudson Taylor!"

Salt Creates Thirst

At a missionary meeting some young people were discussing the text, "Ye are the salt of the earth." One suggestion after another was made as to the meaning of salt in this verse. "Salt imparts a desirable flavor," said one. "Salt preserves from decay," another suggested.

Then at last a Chinese Christian girl spoke out of an experience none of the others had. "Salt creates thirst," she said, and there was a sudden hush in the room. Everyone was thinking, "Have I ever made anyone thirsty for the Lord Jesus Christ?"—*The Christian Digest.*

Missionary Effectivness Seen

Many incidents of the value of foreign missionary work are coming to our boys in the South Pacific. An army chaplain took a group of soldiers to visit a leper colony, and from that moment on all of these men had a new desire to do all they could to help the lepers. The chaplains themselves have a great opportunity to interest the soldiers in missionary work by showing them what the missionaries are doing. These boys, in turn, might well become the missionary leaders of the church when they return home. —*The Presbyterian.*

IS EVANGELISM SALESMANSHIP?

Salesmanship and evangelism are synonymous terms. The salesman tries to convince as many people as possible that they need insurance, protection, refrigerators, or radios; the evangelist attempts to persuade as many people as possible to recognize the claims of the kingdom of God and accept its obligations.

The minister represents the biggest business in the world, yet thousands of knickknack salesmen boast better sales records than the majority of ministers. One of the first essentials of good salesmanship is belief in your product. When a salesman loses that faith, he is on the road to failure. Can it be possible that the reason for lack of zeal and enthusiasm in religion is that minister and people have lost faith in their commodity?

"But this town has been fished out thoroughly," a preacher who hasn't added a new member in six months, alibies. Such an excuse reminds me of the insurance man who quit the business about twenty years ago. "Because," he claimed, "everyone in the town is insured." Today three agents are covering that same territory with each making a good living.

We seek in vain for a magic formula in some modern innovation. There is none. To extend the kingdom in apostolic fashion but one thing is needful: A consuming passion for lost souls.—*Evangelistic Messenger.*

HOW LONG DO YOU PREACH?

A friend told of a visit to the White House during the presidency of Woodrow Wilson. Someone asked the scholarly President how long he required to prepare his eloquent addresses. "That depends on the length of the speech," he is reported to have answered. "If it's a ten-minute speech, I will need three weeks; if an hour address, I'll need a week; if there's no time limit, I'm ready now. Name the subject."

A REAL SERMON

A good sermon ought to make at least a few people want to skip out of the back door of the church, to avoid shaking hands with the minister at the front door, says the Rev. John Olson in *Lutheran Companion.*

"I do not mean that we should purposely try to offend our people, but our words should strike home to the consciences of our hearers, but through their prejudices and hypocrisies to the nerve centers of their souls."

A pastor is not a hired orator, "exercising an effervescent brain, a nimble tongue, and a cozy voice, to the delight and amusement of an admiring audience." He should be busy "grubbing away stumps of sin, dynamiting rocks and boulders, harrowing the lump surface of souls into softer texture, sowing seed, cultivating and hoeing away weeds—*all the time praying for just the right amount of sunshine and rain to produce a bountiful harvest.*

LUTHERANS HAVE A SCHOOL OF MISSIONS

Never before in the history of the United Lutheran Church in America have there been so many of our overseas missionaries at home as now. Never before has there been so great a need for pooling spiritual resources and experience in planning for the future of foreign missions. These facts led the church to use this important opportunity to call into an informal, friendly conference 84 missionaries, members and secretaries of the Board of Foreign Missions and the Women's Missionary Society, professors of missions at our seminaries and one representative from each synod. Six earnest days of prayer and discussion produced 31 forward-looking recommendations and a new plan for deputation work, mainly by missionaries, in our congregations. —*The Lutheran.*

DO YOU KNOW

The latest figures on church membership in the United States:
Total church membership, 64,156,895.
Of this number, 52,379,597 are above thirteen years of age.
Seventy million Americans belong to no church.
There are two hundred religious bodies in this country. Of this number, one hundred and fifty smaller bodies have only 2.7 per cent of the membership.—The Christian Index.

Just Thinking

A small Bible class conceived the idea of visiting a certain prospect seven days in succession, each day by a different person. Next day a young business man received a call and invitation to the Bible class coldly. On Tuesday he was still indifferent; but on Wednesday, when the third man called, the effect showed. On the fourth call down came the walls. He attended regularly. Others were won.—Scraps.

A Chinese ambassador to the United States was invited to attend church the last Sunday of his stay in America. He replied, "When I was a boy in China I was acquainted with some Christian people and thought highly of Christianity. When I was appointed to America I decided to throw in my lot with the Christian people and accept the first invitation given me to attend service."

He then concluded, "This is the first invitation I have had."—Every Member Evangelism.

"We shall not advance towards a really Christian civilization unless there is a large body of convinced Christians urging the whole community that way."

"A shoe salesman won Moody.
A blacksmith led Spurgeon to Christ.
Finney was prayed for by a group
of young people.
Talmadge was converted by an obscure circuit-rider.
And Peter Bohler led Wesley into
the light."—Selected.

The prayer life of the Christian is the pulse which registers his spiritual state.
—H. R. Munro.

Earnestness commands the respect of mankind. A wavering, vacillating Christian does not get the respect of the church or of the world.—John Hall.

"Every day it becomes clearer that the root of the main political problems of today is religious—the presence or absence of faith in God."

"A great number of us had come to think of comfort, pleasure and amusement as the real object of life."

"The one sovereign cure for a sense of futility and frustration is faith in God."—from **The Hope of a New World** by William Temple, Archbishop of Canterbury.

"He stands best who kneels most.
He stands strongest who kneels weakest.
He stands longest who kneels lowest."

"Life finds its value in a cause for which it is worth while to die."

A missionary was asked to give a few Indian men special lessons in soul-winning. Alselmo was sitting fourth seat back. While speaking I said, "Tell me, Alselmo, how many have you led to Christ this year?"

It was the 12th of February. The old man's face fell. "Ah, senor, a very few. There are not more than thirty, senor."

In July I received a letter from this old man with a list of 144 whom he had led to Christ before the first of July.—Selected.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 25, 1943

"THE CHRISTIAN CARES FOR OTHERS"

1 Cor. 9:22; Matt. 20:26-28

For The Leader

Into every life there must come some suffering. No normal person is entirely free from distress of soul or body. If a person had no problems, he would not be human. It goes without question that the world today is largely an unsympathetic world. We have so many "problems" of our own that we find no time to be interested in the difficulties of another person's life. This is pure selfishness. Not that we are to become "nosey" under the cloak of sympathy, in trying to learn another person's reason for difficulty, but there is a great opportunity to render a real service of understanding and help to those who are in need.

We should be interested in other people and their troubles. That is, interested as Christ was, that He might help them. Christ is our supreme example of sacrifice and work for others. If we are Christian, we will do all we can to really help those who are in need.

QUESTIONS ON THE TOPIC

1. What did Christ mean when He said, "Whosoever will be chief among you, let him be your servant?"
2. Should we seek to serve others, at the same time secretly looking for praise which we know will come, for the service rendered?
3. What should we do with such praise?
4. Why is it we admire those who work for others and tend to dislike people who think only of themselves?
5. How can we best serve our Christ in serving other people?

DISCUSSION

1. CHRIST CARED FOR OTHERS. If ever a Doctor or a Minister feels that his personal hours are being infringed upon by a needy populace let him look to the daily calendar of our Lord, our Servant—Savior. His leisure hours broken up, His rest disturbed, and His communion with God interrupted. His time was not His own. But never a word of complaint. Nor did He think of Himself. He left the Mount of Transfiguration to heal the sick, He went to the other side of the lake for rest, but found a crowd waiting for Him. E'en on the cross, when He was busy in the eternal work of paying redemption's price, He had the time and willingness to minister to a dying thief.

If ever we young Christians feel we are too busy to help others let us remember that the greatest Master of all was also the greatest Servant of all. We become genuinely great in the eyes of other people by being servant to them. There is no room in our Christian society for the religious snob or shirker. Where there is need, we must serve. Young and old can do this. Let us take our tip from Christ, and be like Him, as we seek to help those who are in need.

2. HELPING OTHERS. We should care enough for other people to do two things—First, to lead them nearer to Christ, and second, to minister to their needs. But to do this we must associate with them, learn about them, and make them feel that we are their friends. That is, to build up a confidence which they shall have in us by which they can take our advice. The world today is sick and tired of advice being "thrown" at them. We need genuine people with genuine friendship and love for those in need.

We must lead others nearer to Christ. We can help them by not doing the things of sin which they may be doing. We must never join in any wrong-doing with others, thinking that we are helping them. We are to help the weak to overcome their temptations. We must help people by giving them Christian sympathy and hope when their world falls around them. We must help them to see through the mist of the present day. By being a Christian friend, we shall be a friend in time of distress. Let us as Christians learn to care for others, by being interested in their heartaches, and listening to their stories of woe. Sometimes being just a good listener is the best help we can present to weary souls.

3. USING OUR TALENTS TO HELP OTHERS. There is a verse of scripture, while not in our lesson for tonight, which serves to teach a valuable lesson in helping others. That verse is, "It is more blessed to give than to receive." Whatever our God-given talents enable us to do, if we do these things to help others, then the blessing of God is upon us. Writing letters to those shut-in, or to our soldiers; singing, playing, giving fruit, rendering services, such as errands, helping with house work, etc., all are in keeping with this verse.

Yet some things must be watched. Blessings will come to us only as we young Christians perform these things in the name of the Lord. We must make it plain that we are doing a particular service because we are the Lord's own children, serving Him. Also, we need to watch that in rendering this service to others, that we do not do it with the thought of reward. Rewards will come, but we are not to expect them. Do we think that Christ healed the sick or fed the multitudes with thought of reward? (How great His disappointment would have been, had He looked for their thanks.) Christ was greatest of Servants because He served through love. This is our keynote. There is sufficient love in our Christian life to help us to serve others in need, without thought of reward. Let us use our talents to lead people to Christ and to strengthen them in their times of need.

4. THE SELFISH BROUGHT LOW. The theme song of the world today is, "Every Man For Himself!" This is pure selfishness. It is the thought of unregenerated humanity. But they shall be brought law. Nobody loves a selfish person. When a certain ship was wrecked some years ago all passengers and crew men were ordered to the boats. As per custom, a number of the boats were unseaworthy. So those life-boats capable of staying afloat were overloaded. Every possible of article of clothing and possessions were tossed overboard. In one boat it appeared that it must soon be swamped by the heavy seas. Every possible ounce of weight was thrown to the winds, yet the danger was still there. At last someone discovered that a certain box one of the men was sitting on was solid weight. Another person recalled seeing that man heave that box into the boat at the time the order to abandon ship was given. It was all that the man could do to get it to the boat from the deck of the ship. And now he was sitting on it, with the angry waves ready to come over the sides of the boat. He was questioned as to the conteints of the box. All eyes in the frail craft were focused on him as he said, "Gold. I couldn't leave it behind." In less time than it takes to tell it, that box was heaved overboard and the little boat rode sufficiently better in the waves to assure the passengers that it would stay afloat. Only the mercy of the people kept some of the men from throwing that man overboard like they did his box. This selfish man was brought low in the eyes of his fellowmen.

The eyes of the world are upon us. With the smile of Christian love let us cast aside all selfishness and seek to

serve, for he that serves shall be respected and found worthy by those whom he serves. Christ did this, so can we, through his help.

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Topic for August 1, 1943

SOME TESTS FOR OUR AMUSEMENT

Scripture: 1 Cor. 10:31-33

For The Leader

This is the recreation, vacation, and amusement time of the year. We have the desire to get away from home and "do things." What we do is important, for it has a definite bearing on our Christian testimony. With the sinful, worldly amusements so plentiful, it is hard for us as young people to keep up a normal relationship with non-Christians, without falling victim to some of their amusements.

Certainly we cannot engage in the things which non-Christians desire and still have a reputation as a young person of Christian character. What then can we do, and how can we be sure that we are doing the right thing? This is our question for tonight, and, without naming or suggesting things to do or not to do, we shall endeavor to answer that question.

QUESTIONS ON THE TOPIC

1. Can Christians have fun as they go through life? How?
2. Are Christian forms of amusement and recreation as satisfying as the types engaged in by the world?
3. What are some forms of amusements in which Christians can engage?
4. Is Christian character and virtue worth the giving up of the evil amusements of young people today? Why?
5. How can we best lead other young people to a desire to shun the soul-destroying amusements of the present day?

DISCUSSION

1. THE FIRST GREAT TEST OF OUR AMUSEMENTS. The Apostle Paul gives many direct explanations of Christian living. To sum it all up he gives this teaching, "Whatsoever you do, do all to the glory of God." This, then, becomes the first great test of the use of our recreational hours. So often we are willing to live Christian in work and worship, but when it comes to the amusement hours we desire pastimes which are not in keeping with our profession.

We should ask ourselves this question, "If in doing this am I bringing glory and honor to the name of Christ? If in doing this do other people see that I am Christian?" No, if we support amusements operated and conducted by lust-bitten agents of sin. No, if we read the love-story novels of the cheap magazines of today. No, if we seek to hide what we are doing when our minister happens to call. No, if we would fear to mention the name of our Lord to those with whom we are associating.

There are so many healthful, wholesome and good things to do, and so many educational and uplifting books to read that we should fain despair of filling our time and souls with the husks of the world. In all things seek to give Christ the adoration and praise which are due Him. This is our first great test of our amusements.

2. THE SECOND GREAT TEST OF OUR AMUSEMENTS. This test centers itself in the thought, "Am I bringing good to my neighbors?" Many a soul has gone down the road to eternal loss because he saw a "Christian" engaging in a particular thing and thought he could do it also. He hadn't the restraint of the "Christian" and thus had no control, going deeper and deeper into sin. What must be the awful penalty for those Christians who by their carelessness in their amusements have led others into deeper sin.

Girls or boys who knowingly indulge in sin and lust with those who are not Christians, besides losing their own reputation, have lost their greatest power as a Christian, which is testimony. What must the unsaved young people think of Christian youth who engage in worldly sins and amusements? Especially when parents, Pastor and Church stand out against these things? Truly if we young people try to dabble in forbidden amusements and deeds we are dragging the banner of Christ down into the mud of the filth of the world.

We need not fool ourselves into thinking that all is clean and pure in our churches and young people's groups. Parents realize this, and so do pastors. The cooperation of every young person is needed. We must enlist in the battle of clean living, Christian living and pure testimony. We have a responsibility of encouraging others to come to Christ. Let us do it by refraining from the participation of amusements which are not Christian. Surely there are enough pure and wholesome things to do that will keep us busy.

3. "INDULGING MODERATELY." Maclaran tells of a man who said he could take alcohol in moderation, and go to prayer-meeting afterwards, and still be within his rights as a Christian. This attitude has led to the downfall of more people than can be numbered. Yet it is the general and subtle attitude of too many Christians today. We feel that we can do these things ourselves and experience no harm. The harm is two-fold.

First, we are contributing to the delinquency of weaker brethren and non-Christians. By our very presence at some places, by the type of things we do at home, and by the type of literature we possess, we are encouraging others to behave that same way. Yes, we may do it in moderation (even going to church afterwards) but what about those who are not as morally strengthened as we are? It certainly means that we must shun unclean things altogether.

Secondly, by engaging in these things, we are thus contributing to the things which directly are enemies of our church and Christ. These things are a curse to our country and to our Church. Though we engage in them only "moderately" we are showing our approval of them. Regardless of what good point may be brought out in favor of them, their bad points more than off-set their good. We all know to what we are referring, we don't need to name them. There is no such thing as engaging in these sin amusements moderately. Christian young people, we are either for them or against them. There is no half way ground. Let us keep ourselves pure. The rewards are great for those who do.

4. THE TEST OF CHARACTER. Have we ever seen young people who engaged in these sinful recreations which were also active in the Sunday School, C. E., Church and Prayer meetings? Why not? Because the moral effect of these things is to drag conscience, ideals, virtue, love of God, etc., down into the mire of sin. Be not deceived. High minded Christian workers are those who keep themselves pure and clean, "spotless from the world," through the help of their Christ and their Lord. Let us seek to glorify our Christ and help our friends to come to Christ. Let us ask ourselves some questions when it comes to the amusement and recreational times of the day.

BIBLE QUIZ

1. What does the Bible say about following after the multitudes in their indulgence in sin? Exodus 23:2.

2. What does the Bible say about worldly pleasure seekers? Proverbs 21:17; Luke 8:14; 1 Timothy 5:6:

3. What attitude should the young Christian take toward the sinful amusements of the present day? 1 John 2:15.



The splendid response from individuals, churches, groups, and District Conferences indicates that thousands of our people are joining in our petitions for recruits for our ministry and mission fields. Let us continue this ministry of prayer.

The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Luke 10:2.

The Brethren Evangelist

Vol. LXV, No. 30 July 31, 1943



I Met The Master

I had followed life's way with an easy tread,
Had followed where comforts and pleasures led.
Until one day in a quiet place
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body but none for my soul,
I had entered to win in life's mad race,
When I met the Master face to face.

I met Him and knew Him and blushed to see
That His eyes full of sorrow were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished and in their place
Naught else did I see but the Master's face.
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet."

My thought is now for the souls of men,
I have lost my life to find it again,
E'er since one day in a quiet place
I met the Master face to face.

—Anonymous.

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INTERESTING ITEMS

AT THE REQUEST OF BROTHER ST. CLAIR BENSHOFF, Topic Editor of the Christian Endeavor notes, we are running two programs again this week. This will put the notes far enough ahead that each leader will have ample time to get his work in hand for each program.

WE CALL THE ATTENTION OF ALL CHRISTIAN ENDEAVOR SOCIETIES to the statistical blank on page 9 of this issue. Read carefully and act accordingly.

AS WE WERE WRITING THESE NOTES THE FOLLOWING CARD came through the mail from the Pittsburgh Church:

"Our New Minister, Rev. William S. Crick, will preach his first sermon next Sunday, August 1st, at 11:00 o'clock." Surrounding churches will note. We trust that both pastor and congregation will have a great ministry together.

TAKEN FROM GOSHEN, INDIANA, BULLETIN, Brother Rowsey reports the following interesting item:

"A total of sixty people have been listed on the Honor Roll for attending more than seventy-five percent of the Prayermeetings, morning and evening worship services, and Sunday school sessions from Palm Sunday to Pentecost. No doubt there are others that have not reported."

A VERY FINE BULLETIN FROM THE MILLEDGEVILLE, ILLINOIS, Church, containing their program of American and Christian Flag Dedication came to our desk recently. It is an eight page folder and well gotten up. We wish that space permitted us to give you the program for the entire service. The American flag was supplied by the Sunday School, while the Christian flag was the gift of the Sisterhood of Mary and Martha.

BROTHER ELMER KECK, PASTOR OF THE LINWOOD, MARYLAND, Church announced that a Vacation Bible School was conducted in the Linwood church beginning July 5th. A picnic of the pupils of this school was enjoyed on Thursday, July 15th and the closing exercises were conducted on Friday, July 16th. The total enrollment was 45.

WE NOTE FROM THE JOHNSTOWN (THIRD) BULLETIN that Brother George H. Jones has accepted the pastorate of the Second Brethren Church of Johnstown. Brother Jones was pastor of this congregation five years ago, before he went to serve the Muncie, Indiana, congregation. No pastor has as yet been chosen for the Johnstown Third church.

WE NOTE FROM THE BULLETIN OF THE CERRO GORDO, Illinois, Church, that Brother McCartneysmith announces that the Central District Conference will convene at Cerro Gordo September 13-15.

BROTHER FLOYD SIBERT, PASTOR OF THE PLEASANT HILL Church lists a very interesting thing in his bulletin of July 11th. He gives the names of thirty-one young people and children who were present at the morning preaching services of the preceding Sunday. It is a fine thing when the youth of the church take interest in the services of the church.

BROTHER SMITH ROSE, PASTOR OF THE ROANN, INDIANA, CHURCH, makes the following comparative report on their offerings for the denominational interests of the church. 1941-42—$251.18. 1942-43—$554.61. This means more than doubling the offerings of last year. Congratulations, Roann.



EDITORIALS

HOW ARE THEY GOING TO FEEL ABOUT YOU

Each day brings us nearer the end of the war. But each day also brings us new and more difficult problems.

As I write these lines Dictator Benito Mussolini has been stripped of his power and King Victor Emmanuel has announced the appointment of Pietro Badoglio, former staff officer in the Italian army, as the new Premier. Just what this is going to mean in the present situation along the Mediterranean is problematical. And we speculate on the results; we listen to men who speak prophetically on the subject; we approve or disapprove of their prophetic utterances; a new day dawns and we go on in the even tenor of our way and wait to see what the results will be. We may even let up a little in our working and a great deal in our praying, "For," we say, "it will soon be over, so what's the use of my worrying about it?"

Of course we hope it will all soon be over, but it may or it may not.

To the boys who are out on the battle front, in the midst of flying shells, facing the thought of either a speedy death or the danger of desperate wounds, there is a different atmosphere. They are facing an eternity and they want to know of its realities.

Suffice to say that multitudes of those men are coming back into private life in the not too distant future. We are told that from 80% to 85% of these boys are faithful to religious services in the camps in this country. When relieved on the battle fronts they maintain about the same ratio. Even more prayer goes up to Almighty God in the time of stress and battle than at any other time. And we? We go on in the even tenor of our way. We pray when we think about it; we go to the services of the church on the Lord's Day when something does not get in the way and hinder; (and it seems that it only takes a very small obstacle for a good many people) we go to mid-week services if the spirit (note the small letters) moves us or if we do not have something else to do.

And the boys fight on expecting us to at least be on our knees in their behalf.

It was the writer's privilege (and when I say privilege I mean just that) to preach in a little village church of another denomination last Sunday. The sum total of those present was nine, which number included the speaker and his good wife. One young girl, no men, no children, and the other six women of more than mature years. Attention? Yes indeed, quite so! Struggling to keep alive a small church that they might worship as they had in days gone by. Mention was made in that service of boys who had gone to the front from that little church. To what were they coming back? Well, at least there will be a "faithful few." But how about the rank and file? The people who should be there, but who had for one reason or another lost interest and quit? Not too much to look forward to, is it?

The church must be better than when the boys left. They expect it. They have a right to expect it. There is nothing unreasonable about such an expectation. It is no excuse to say, "Well, the boys are gone to the army, and we don't have as good an attendance as we used to have. We will just have to make the best of it." That is poor logic to say the least.

When the battle rages and the ranks are being depleted, those ranks have to be filled with new units in order that the front line be not broken. Reserves are rushed up to the front. Others take the places vacated by those who have dropped out or fallen in the way. It must be so if the battle is to be won.

And the battle against the enemy of the church is just as great and even greater than the material struggle we call the World Conflict. The ranks should be filled immediately our boys march away. For, when they come back, and come back numbers of them will, they have a perfect right to expect to find the ranks closed up and the church they left a better church, having a deeper spiritual atmosphere; a keener sense of spiritual values; a deeper obligation to the need of men, and a helpful, earnest desire on our part to lift the burdened soul to greater heights of spiritual joy and peace.

How are they going to feel about YOU?

F. C. V.

The authorities have issued an order forbidding the shipment of packages to men overseas, except under very rigid restrictions. Their reason for doing so is to save shipping space. Let them now tell the American mothers that they have refused that shipping space to alcoholic beverages or else many a dear heart will rebel at the idea of being denied the privilege of sending her son a package of goodies in order that the beer barons may send him a case of beer.—Western Recorder.

The Ministry of the Holy Spirit In Our Lives

Last of Series

Dr. L. O. McCartneysmith

Observation of nature certifies to us the impossibility of having fruit without a tree upon which it may grow and by which it may be nourished. The same is true of the Spirit. Unless we have the Holy Spirit implanted in our lives and cultivate his presence there we cannot possess any of the Spirit's fruit. It is not possible for us to go out and purchase it like Simon endeavored to do; neither can we gather it from other men's trees.

Our Lord has said: "*By their fruits ye shall know them.*" Therefore, it is entirely out of place for anyone to make an exhibition of himself trying to prove the presence of the Holy Spirit in his life. There is not even the slightest suggestion anywhere in God's Holy Word that believers should undertake to prove to others the existence of the Holy Spirit in their lives! Yet how frequently do we see and hear about poor ignorant misguided people emitting a "jargon" of unintelligible words which they call "tongues," dancing, and even promiscuously handling poisonous snakes to prove that they have received the Holy Spirit!

Never fear! If the Holy Spirit is abiding in your life, the world will know it without your even mentioning it! Your life will be so transformed that all men will know that a supernatural change has been wrought, because your every act and plan will be under the Spirit's direction. Our Lord requested his disciples that they "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16). He never told them to put on a theatrical performance to indicate that they were followers of the Messiah!

There are many precious "fruits" which have emanated from the Holy Spirit which man may gather for himself and call his own. There are also many "fruits" evident in the individual's life as a result of the Holy Spirit's presence. Let us consider the first group:

I. The First Fruit of The Spirit is The Word of God.

(1) God expressed himself both through his only begotten Son, and also through the ministry of the Holy Spirit. While here on earth Christ revealed God to man through himself and the work he did, but the record of his acts together with all preceding prophecy and sacred history are the "fruit of the Spirit," because we read: "Holy men of old spake as they were moved by the Holy Ghost." (2 Peter 1:21) Again we read: All scripture is given by inspiratio (breathing in) of God." (2 Tim. 3:16). Therefor man knows God only through the Holy Spirit.

II. The Second Fruit Of The Spirit Is Divine Sor ship.

(1) We are led by the Holy Spirit through hi convicting power. It is impossible for us to come t God and be his sons without the convicting ministr of the Holy Spirit. God has so ordered it: "When h is come, he will convict the world of sin, and o righteousness, and of judgment. It is through man obedience to this conviction that he is led to believ God's Word, repent of his sins, acknowledge th Lordship of Jesus Christ, and receive baptism i water according to the formula laid down by th Master, (See Matthew 28:19). Is regenerated b being made a new creation in Christ Jesus by th Holy Spirit; for we read: "If any man be in Chris Jesus, he is a new creation." (2 Cor. 5:17, Revise Version). To "be in Christ Jesus" one must be bap tized into one body, for: "By one Spirit are we a baptized into one body." (1 Cor. 12:13). No on can truthfully say that he has been born again unt he has been born "of water and of the Spirit," an we cannot be born again unless we are made "on with Christ." Paul informs us that we must be s led in order to be God's children: "For as many a are led by the Spirit of God, they are the sons o God." (Romans 8:14). No others can have rightfu claim to divine sonship, because: "*If any man ha not the Spirit of (or from) Christ, he is none of his.* (Romans 8:9). We must be able to say: "The Hol Spirit is mine! He is my leader, teacher, guide an comforter," if we desire to belong to Christ! Ther fore it is incumbent upon us to possess the Hol Spirit.

III. The Third Fruit of The Spirit Is Membersh In Christ's Body.

(1) Our names may be on the church roll, and y we may not belong to His mystical body or Churc "*There is one body and one Spirit,*" (Ephesians 4:4 That "one Spirit" which is the Holy Spirit, su merges or baptizes us into that mystical body Christ, for we read: "For we are all baptized in one body." (1 Cor. 12:13), making us "one" in Chri Jesus. For this reason Paul could say to the Cori

thian Christians: "Now are ye the body of Christ." (1 Cor. 12:27).

The full acceptance of the Holy Spirit by the believer who has been obedient to the Spirit's leadership evidences additional fruit of the Spirit, which we may term as "personal fruit," the first of which is:

IV. Personal Spiritual Power

(1) This power was necessary to the Apostolic Church, and is equally essential to present day Christians. Our Lord would not permit his followers to leave Jerusalem until they had accepted the Holy Spirit that they might possess this power, knowing that they were powerless to accomplish anything alone. It is not recorded that they endeavored to preach a single sermon, or do a single thing they had formerly done while Jesus was with them. All they did was to remain together and pray! He had commanded them: "Tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke 24:49). This they did, and when the Holy Spirit descended to earth on the day of Pentecost, they were waiting for him, and received, or accepted him as their teacher, leader, guide and Comforter. Then they were not alone; but with the presence and leadership of the Holy Spirit they boldly sallied forth to preach the unsearchable riches of the Good News concerning Jesus of Nazareth which resulted in the regeneration of some 3,000 which were "added" to the church after they had repented, believed, and were baptized according to the authority of Jesus Christ. (Matt. 28:19). Both the ministry and laity of today need that presence. We are just as helpless as they were unless we have him with us and abiding in us! This same power is God's free gift to all who all will accept: "*For the promise is unto you and to your children, and to all,that are afar off, even as many as the Lord our God shall call.*" (Acts 2:39). We need this power to become God's children: "As many as received Him (Jesus) gave he power to become the sons of God, even to them that believe on his name." (John 1:11-12). God is waiting to give him to all of us who are willing to make the sacrifice necessary to receive him.

V. Nine Intangible Fruits Of The Spirit Are Listed By Paul.

These are personal in nature and abide in and emanate from the believer's life as resulting from the Holy Spirit's presence in that life. These are: (1) Love. (2) Joy. (3) Peace. (4) Longsuffering. (5) Gentleness. (6) Goodness. (7) Faith. (8) Meekness. (9) Temperance. (See Galatians 5:22). "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance, against which there is no law."

(1) If we want to be loving in our disposition, have love for God and for our fellowman, we must possess the Holy Spirit, because love can come only as a fruit of the Spirit. If we anticipate any joy from our religious life, we must have the Holy Spirit with us. This is doubtless why so many are not enjoying church life. Peace between ourselves and our God, as well as with our neighbors is entirely dependent upon the presence of the Holy Spirit. The ability to bear criticism, and even abuse is brought about through the Spirit living with us and within our lives. Gentleness is a trait of character to be greatly desired, and this also is the fruit of the Spirit. Goodness, not the appearance of being good, is also to be had only through the same avenue. Even Faith, without which no one may be Christian, is the seventh fruit, and must be possessed through the medium of having the Holy Spirit. Meekness, or submissiveness, or mildness of temper, humility, is also a direct fruit of the Spirit. Temperance or self-control, is a much needed attribute in the Christian's life, and this is emphasized most perhaps, because it is listed as the ninth that it might remain in our minds. What a beautiful basket of worthwhile fruit! No "sour grapes"; no "rotten apples"; no "unripe figs"; no "Dead Sea fruit," but only those inestimable virtues that will make us pleasing to our God, and a joy to those with whom we come into contact! Should not men and women clamor for the possession of these? Should we not, in the words of Paul: "Covet earnestly the best gifts?" (1 Cor. 12:31). These fruits are such that the person possessing them is blameless, because it is said of them: "Against which there is no law."

CONCLUSION: Seeing that God, through the request of our dear Saviour has given us this great Person through obedience to whom we may possess all these great blessings, let us draw nearer to our God through his leadership and walk through this vale of tears with our hand in his; let us walk with him, talk with him, and endeavor at all times to so live that we may not grieve him, because: "My Spirit shall not always strive with man."

Cerro Gordo, Illinois.

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FILLED WITH THE SPIRIT

"I am not so much concerned about having the church filled with people as I am having the people filled with the Spirit." The man who said this was a young and successful preacher. He had attended a meeting the day before in which the whole time had been consumed in discussion methods to get people to church. This young preacher's object was to have his people "filled with the Spirit" as in apostolic days, and he is right. The church will be filled with people when the people are filled with the Spirit of God. We are confident that too much effort is made to "draw" crowds and not enough to have the people baptized with the Holy Spirit. Crowds may mean much or little, while the presence of the Holy Spirit means much.—W. Courtland Robinson.

Our Part In Preparation For a Post-War Church

Rev. E. R. Fisher

Pastor of the Trotwood, Ohio, Church of the Brethren

Digest of the Address Delivered at the late Ohio District Conference held at Dayton, Ohio

Dr. Harry Cotton in speaking on the subject "The Message of the Church in a World at War," said, "The message of the Church is the same as it always was, that is, 'Be ye reconciled to God.' " Other Christian leaders have suggested the same thing. The task of the church is the ministry of reconciliation. Neither the conditions of the world nor the times will change that fundamental purpose of the church. Whether it is peace or war, depression or prosperity, freedom or hardship, still the call needs to go out, "Be ye reconciled to God." If this be true then our task in preparation for the present and the future is to find a way to effectively accomplish this task in the light of conditions.

It is refreshing to note the many proposals for a just and durable peace. These come from the hope and belief that we can plan our world so that we need not have to resort to war as a method of settling our disputes. We live closer together today than ever before. Isolation has become more impossible. It is obvious that we must learn to cooperate better. Most of these plans are based on the necessity of international cooperation. Not all of these plans hold a true hope of continued peace. They need to be studied that only the best plans will be considered.

The church can and should have a part in this planning. This part is not that of identifying the church with an organization or state. It is the duty of the church to proclaim the truth. Let the members of the churches then as citizens of the state seek to find ways to carry out the great principles that the church teaches. Plans will change with changing conditions. New situations will arise and a plan that at one time seemed to be complete will be found inadequate. But truth does not change. It is the duty of the church to teach truth and to seek to interpret this truth in our modern world. When men are brought into fellowship with God we have laid the foundation of a better world. No plan or plans will succeed without this necessary foundation. A good plan in the hands of a Hitler will become the tool of aggression. A poor plan in the hands of a Christian Statesman will become the means of blessing mankind.

Many people question just how far we should go in cooperating with these movements. They point out the evil parts and the selfish motives that are part of many of them. Will we not compromise our faith in having a part in such a mixture of good and evil? A good deacon asked this question, "If we join in this movement will we not lose our faith?" I replied, "That depends upon our faith. If we really have a faith and it is based on truth then it will meet the test of association with others even though we cannot agree with all parts or motives of this movement. It is our opportunity of sharing our faith and conviction and we hope it will benefit and bless others." The Brethren have always insisted that when a man became a Christian he was a better neighbor, and that there would be less quarrelling, more honesty and unselfishness. Any community ought to be better as the number of Christians increases in that community, So ought the world be better. There are enough Christians in the world today to make it far better than it is. Somehow we have failed to live out the ideals we profess. Let the church move out in action to show the way to a better world. We must prove the value of reconciliation by being reconciled to God, to ourselves, and to each other. Unless we can demonstrate the way of life among ourselves then we have little to tell the world about the joys of being saved.

The church has lost altogether too much respect among people of the world. So many people have accommodated their convictions to the ideals of society that the world has little idea of what it means to meet people who are willing to suffer for their convictions. They explain such people in about every way except that it is a product of what they believe. Other movements capture more loyalty than is found for the church. A Chinese student asked a Christian Missionary, "Do you think China will become Christian or Communist?" The Missionary said, "Why do you ask?" "Well," replied the Student, "I see the Communists giving up their lives for their cause but I do not see many Christians sacrificing for their cause. I am afraid that China will become Communist."

The world has become rather skeptical of our preaching. There is one message that is still effective, and that is the message of service. We can prove our desire to reconcile men by the service we render them. Hatred is having its day. No man can hate and reason at the same time. Loving service is the only message that will register in the mind of one who is bitter. Even that may take time to reach the heart.

The Church can make its message effective in proportion as we give in loving and unselfish service.

I heard this story recently. When the Germans were advancing into France the Quaker relief workers decided to stay on in a certain village. After the Germans had taken over it became necessary for these workers to make a trip into unoccupied territory. A long line was waiting to see the commander. When the guard learned who this worker was he took her out of line and around to a back door where she was admitted at once, and with no hesitation the permit was given. This so surprised her that she asked why this special consideration had been given. The commander replied, "I was just a boy at the close of the last world war. My family was starving to death. The Friends came in and gave us food and helped us. I am willing to give you special consideration because you serve without hope of reward and for no nation."

It is this belief in the need of proving our concern for human welfare, and that the gospel will meet those needs, that the Church of the Brethren has gone into a greatly expanded relief and reconstruction program. We believe it is the most effective way to remove hatred and to build good-will again. Unless we do built up this faith in each other we cannot hope to find a peaceful world. I hope that all the Christian people of the world will join in this work and will demonstrate that the love of Christ does constrain us to serve. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." —Trotwood, Ohio.

The Altar That Is In Thy House

Rev. Arthur R. Baer

Someone has said, "The greatest need of the world today is not for Christians—it is for powerful, powerful, praying Christians. Christ is having a struggle everywhere in this materialistic world getting men to take him seriously—to live close enough to him and in such communion that they become powerful. The Kingdom of God is still waiting for human hearts to make an attempt to operate completely under his power."

There is a picture of a scene in an oriental city where a beggar is seated beside a sunny wall. With a cup outstretched, he begs for alms, sleeping while he waits. A benevolent passerby thinks to surprise him with a rich gift. A second pedestrian catches sight of the generous gift and removes it and goes on his way. "He cannot lose what he knows not he had," argues the thief. So the beggar sleeps on unmindful of gain or loss. And thus, unnumbered thousands are asleep to the privileges which would open and reveal the unopened and unknown powers and treasures of life.

All of us are in need of spiritual help in our lives. There are times when we are not so conscious of that need, but there come times sooner or later when we realize a tremendous need, and, that life is too much for our limited strength. We need strength for the daily round of irksome duties. We need inspiration to continue even when hope fades. We need power to surmount obstacles and overcome circumstances. Fortunately, we are not left to replenish our strenth, nourish our souls or inspire our hearts on anything that man has to offer.

Everything, even prayer and its power, seems to be properly judged by that which the individual has established as of first importance. However, our resultant thoughts may vary, they issue from the assumption that life's purpose and power is largely determined by whatever is placed first in life. "God must be placed first. It must not be our business, or position, or family or country. It matters not so much what is placed second if God is placed first." This we need to realize afresh; it is the greatest need of our home, our Church and our country.

No man can play with this matter of prayer and succeed. No man can demand of God a demonstration of His power and hope to get it. The life must be redolent with the spirit of quiet expectancy. Constant distractions of the world cannot be good for the soul. Somehow if we would really live, we must reclaim that hour of quiet meditation in the home during which the voice of God can be heard.

"Boys on Hallowe'en ring door bells and run. So, many of us pray." If we are on more serious business we will wait for an answer, and if need be ring again. Years ago, Wall Street Journal published an editorial which was later issued as a religious tract. In part, this is what it said, "What America needs more than railway extension, western irrigation, low tariff, and a bigger wheat crop, and merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of harvest; quit work a half hour earlier Thursday night, so as to get the chores done and go to prayer-meeting

. . . that prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness-like behavior. That's what we need to clean this country of the filth of graft, and greed, petty and big; of worship of fine houses and big lands and high office and grand social functions . . . "

The great tragedy in the Christian home of America is its essential prayerlessness. I wonder if any of us know a single home which has a reputation for prayer, that sort of prayer-life that dominates and characterizes all its life. Do you know of any whose outstanding characteristic either demonstrates or advertises the fact that God is a prayer hearing and a prayer answering God? Do you know of any who can pray the way Paul prayed, reproducing the essential qualities of Pentecost and showing the presence of the Lord of Hosts? Do we know of any whose steady round of daily contacts consistently reveals the fact that they pray? Before you classify these as the idle questions of a cynic, pause for a bit of introspection and spiritual appraisal. Yet the Lord told his disciples a parable to the intent that they ought always to pray lest they faint under life's burdens. Let me suggest that the Christian home might profitably re-establish for itself the habit of prayer around the family altar. This should be so, for this is pre-eminently the first evidence of regeneration. We ought to do so not alone because it is evidence of regeneration but because it is the means of the daily regeneration of our spiritual powers. Keep your zest for prayer and you will keep your spiritual fervor.

To get power, you go where power is. So it is with Luke's narrative, that it has Jesus say, that power will be found in Jerusalem—the source of all the great spiritual power of that day. It is conceivable that the most potent source of present day power may be found around that altar redolent with his presence. Yet this lifting of the heart to God is not the perfunctory obedience to duty's stern call. It is not a tedious session bereft of benefit and pleasure. It is here as nowhere else that the soul may meet its God and tell Him its hopes and fears, its trials and failures; where it may really unburden itself and gain new strength and inspiration for the duties and responsibilities. Prayer is man's highest form of power. It is the re-enforcing of our partial strength by Him "Who is able to do exceedingly abundant above all that we ask or think, according to a power that worketh in us.

We are living in a restless age, with tired nerves, tired bodies, tired hearts. How shall we relax? How shall we find rest? I have a good recipe. Let us cultivate the practice of prayer for twenty minutes, or ten minutes or five minutes a day. Let us think of God. Let us ask him about his will. His promise given through Jesus is not in vain. "Ask, and ye shall receive, that your joy may be full."

A new era of spiritual power and spiritual passion would inevitably follow upon the revival of the habit of prayer. There would be a new experience with God, a new consciousness of Christ, a new realization of the inheritance that belongs to those of Christ and it would provide an atmosphere in the home in which the things of the world could no longer thrive. Prayer may not be magic medicine to cure all ills. It may not stay the hand of death from a loved one, it may not furnish an immediate and obvious solution to all our problems. It will, however, do something infinitely better. It will furnish us with the needful strength to victoriously bear the burdens God sends. It will tell us that he is near and working out all things for our good.

There is little likelihood of even an over zealous person giving too much emphasis on prayer and particularly that which takes place around the family altar. You remember that Job asks, "What profit should we have if we pray unto Him?" The practice of prayer will furnish an answer to any objection to either the theory of prayer or its place as an established custom in the home. "Men ought always to pray." Every Christian home should have a family altar. Cameron, W. Va.

BENEVOLENT REPORT

BENEVOLENT OFFERINGS FOR JUNE

Nappanee, Indiana (additional)	$ 40.00
Rex Miller, New Paris, Indiana	80.00
Bethlehem Church, Virginia	14.00
Peru, Indiana, Loyal Group	11.25
Falls City, Nebraska	34.90
Total for the month	$ 180.15
Previously reported	4,161.73
Total for the year to date	$4,341.88
Total received last year	2,873.19
Gain over last year	$1,468.69

There is no change in the leading churches over last month with the exception of New Paris, Indiana, which has reached the sum of $303.36 through the generous gift of Mr. Rex Miller. This gift of $80.00 makes Mr. Miller the largest individual giver of the year. We are happy that a young person has shown such interest in the general work of the church. It is an example of faithful tithing. I am sure the Lord will have a place in the church for such faithfulness. His generosity should be an example to other young people to be faithful in the giving of their gifts to the Lord. And if faithful in this, may open the way for a great work for the Lord in other things.

And New Paris has made a wonderful showing this year. Nappanee, too, has taken a place higher up. They stand at fourth place now. But we have a month yet to go. July will tell what the final results will be.

Churches having extra tithe money, as well as individuals, might consider the work of the Benevolent Board as a good place to invest their gifts.

L. V. King, Treasurer.

ATTENTION
Christian Endeavores

It is nearing the time of National Conference and, in order hat the National Board may have something upon which to heck the progress and work of the various Christian En-eavor Societies, the following form of Statistical Blank is eing printed in The Evangelist. It is the desire of the Na-ional officers that the various societies either clip the blank elow or make a copy of same and send it in at once.

STATISTICAL BLANK

National Christian Endeavor

Name of Church .....

Met ten of twelve National Goals
Yes No

Number of Meetings during year .....

Average attendance .....

Number of Societies in your church
(Check below)

Juniors .....
Intermediates .....
Young People .....
Adult .....

Signed .....

Society .....

Fill out and send to:
W. Clayton Berkshire,
New Lebanon, Ohio
by August 1st

CHRISTIAN ENDEAVOR GOALS FOR 1942-1943

(Reach and Report at least 10 of the 12)

1. Forty-eight devotional meetings.
2. At least four planned social activities.
3. One public meeting, presenting the work of C. E. with an offering received for denominational and inter-denominational work.
4. Some special form of evangelistic activity.
5. A local benevolent or missionary project.
6. Representation at some Brethren Camp.
7. At least one news item for THE EVANGELIST and return of statistical report to the National C. E. Secretary by August 1st.
8. Stewardship instruction.
9. A monthly executive meeting at a regular and specified time.
10. Maintenance of a C. E. Bulletin board and the use of posters, etc., for advertising.
11. Special emphasis to the C. E. Pledge at at least 12 meetings during the year.
12. Instruction in the meaning of the "Quiet Hour."

The Educational Day Offering

Although this report is incomplete, it does show the status of the Educational Day Offering from the Brethren Churches as of June 30, 1943. The report is given by districts, showing the amounts received before June 5 when the fiscal College year closed; and after June 5, on the current year. Because of the lateness of Education Day in the College year calendar, part of the returns come within the year in which the appeal was made and part within the present college year.

It will be noted, even with a partial report, that the offering is now greater than it was for all of last year. For the year 1942-43, the offering was $3,124.00 and for the year 1943-44 so far, it amounts to $3,490.83. Following the report, two lists are given. The first one lists the Churches that more nearly approached the goal of $1.00 per member, and the second, the ten Churches sending in the largest accounts.

The College and Seminary wishes to express their deep appreciation for the offering and may God give His blessing to those who gave. The money will be used as wisely as human workers can use it for the cause of Christian Education at a time when the world, war-torn with international strife, needs it most.

Educational Day Offerings for 1943-1944

	To June 5	After June 5
SOUTHEASTERN DISTRICT		
Hagerstown	$	$ 115.50
Mt. Olive		13.50
Oak Hill	6.50	
St. James		8.00
	$ 6.50	$ 137.00
PENNSYLVANIA DISTRICT		
Berlin	$ 101.50	$
Brush Valley		13.84
Calvary		8.00
Cameron		4.20
Johnstown (1st)	21.00	2.00
Johnstown (2nd)		18.95
Masontown	30.00	
Meyersdale		31.00
Mt. Olivet	14.00	
New Kensington		7.50
Uniontown (2nd)		19.00
Vandergrift		8.25
Vinco		68.81
Waynesboro		73.00
White Dale		19.46
Highland		16.50
Johnstown (?)	3.50	
	$ 170.00	$ 290.51
OHIO DISTRICT		
Ashland	$ 251.75	$ 28.00
Bryan	217.20	
Canton	82.50	17.00
Fairhaven		36.50
Washington C. H. (Fairview)	8.00	
Gratis		18.45
Gretna		75.00
Louisville		158.00
Mansfield		7.00
New Lebanon		94.00
Pleasant Hill		52.25

Rittman	35.25	
Smithville		192.50
Williamstown	41.73	
(Homerville)		10.00
Dayton		139.00
	$ 636.43	$ 827.70

INDIANA DISTRICT

Ardmore	$ 100.00	$
Burlington	23.60	
Cambria		5.25
Denver	20.25	
Elkhart	200.00	
Flora		15.25
Mexico		9.90
Nappanee	155.00	
North Liberty		55.76
North Manchester	300.00	
Oakville		35.58
Peru		20.85
Roann		52.93
Roanoke		10.00
Tiosa	20.82	
Warsaw		94.45
	$ 819.67	$ 299.97

CENTRAL DISTRICT

Cerro Gordo		49.25
Milledgeville		151.22
		$200.47

MIDWEST DISTRICT

Carleton, Neb.	3.25
Falls City, Neb.	35.00
Morrill, Kan.	6.00
Portis, Kan.	1.00
	$ 45.25

NORTHERN CALIFORNIA DISTRICT

Lathrop		22.33
Ventura	10.00	
	$ 10.00	$ 22.33
Mrs. Emma Fogle	25.00	
	$ 25.00	
TOTALS	$ 1,712.85	$1,777.98
GRAND TOTAL		$3,490.83

The following Churches are those that more nearly reached the goal of $1.00 per member. The computation is taken from the membership listed in the 1942-43 Brethren Annual. In some cases where the membership is not shown in the Annual, it is impossible to make an accurate report. This report may be subject to change at any time.

	Members	Offering	Per Member
1. Gretna	40	$ 75.00	$1.875
2. Rittman	21	35.25	1.679
3. Waynesboro	50	73.00	1.46
4. North Manchester	316	300.00	.949
5. Ashland	325	279.75	.860
6. Smithville	235	192.50	.819
7. Ardmore	123	100.00	.813
8. Canton	108	82.50	.764
9. Bryan	336	217.20	.646
10. Louisville	288	158.00	.545
11. Vinco	135	68.81	.509

Ten Leading Churches on the Basis of Amounts Given

1.	North Manchester	$300.00
2.	Ashland	279.75
3.	Bryan	217.20
4.	Elkhart	200.00
5.	Smithville	192.50
6.	Louisville	158.00
7.	Nappanee	155.00
8.	Milledgeville	151.22
9.	Dayton	139.00
10.	Hagerstown	115.50

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A BRIEF REPORT OF THE SIXTIETH OHIO DISTRICT CONFERENCE

The 60th Ohio District Conference of Brethren Churches convened in the historic city of Dayton, Ohio, June 22-25, with Rev. L. V. King of Ashland serving as Moderator.

The pastor of the new, artistic and lovely Dayton Church with his helpers was not lacking in a single thing to make every delegate and friend welcome and comfortable. These energetic, faithful Brethren have faced and met many obstacles during the past year, getting the church built and every detail ready for the conference.

The Vice Moderator, Dr. L. E. Lindower, gave the opening message, using the conference theme as his text—"This is the victory that overcometh the world, even our faith." The addresses and sermons of the conference were well prepared, well presented and full of the Spirit of God. The last major message of the conference was delivered by Brother E. K. Fisher of Trotwood, Ohio, Church of the Brethren. His message, dealing with "The Church and Post-war Conditions," was heartily accepted by our conference and many friends. Moderator King's message was of high order, challenging and inspiring.

Outstanding in the conference was the message on "Evangelism" by J. R. Klingensmith. In another session he commended the Ohio District for the $3,000.00 gain in missionary giving the past year.

The conference membership committee reported twenty more delegates than last year, in spite of driving and working conditions.

The program was built in the thought of Victory—"Victory in our Institutions"; "Victory in Soul-Winning"; "Victory in our Churches," and "A Victory Year."

The Five Year Ohio Program was considered in two different sessions. This was the time to have the first check on it. There was satisfaction in the response to it. However several churches did not report on their activities at all. Out of a possible 1,000 points to be gained each year, the churches ranged from 200 to more than 800 points with the Ashland Church in the lead and Dayton near by.

The Five Year Program Committee, which functioned also as the Committee on Moderator's Address, made the following report which was based on requests that came both from churches and from the Moderator's address.

"We your committee on Moderator's address, having made the examination of the manuscript of that address, wish to make the following recommendations which are in keeping with the suggestions found therein:

"First, we desire to commend the Moderator for the emphasis laid upon the necessity of a more emphatic practice in the field of Stewardship and Education, since these are the basis of Missionary and Spiritual endeavor.

"That, realizing the need of a larger dedication of life to the ministry of the Word, a greater effort should be put forth to bring young life to the place of consecration and a willingness to dedicate that life to the service of the Master.

"We further recommend, in keeping with the Moderator's suggestion, that in the matter of percentage points in the Five Year Forward Program, that the following changes be made; and the following substitutions be made:

"1. That the words '15% increase' be eliminated in Item No. 1, which refers to offerings for Missionary Board, White Gift, Publications, Benevolences and Educational, and the words 'an increase' be substituted.

"2. In the item of 50% of the families taking The Evangelist, that the words, 'an increase in the number of families taking The Evangelist' be substituted. However the item of 100% churches remain as at the present time.

"3. In the item of Sunday School offering and attendance, that the words 'an increase' be substituted for the present percentage of increase.

"4. That we substitute 5% increase in membership of the church for the present 10% increase.

(Item No. 4 was eliminated, thus leaving the present 10% increase standing. This upon amendment to the motion which put the remainder of the report into effect.—Secretary).

"5. In conformity to another suggestion of our Moderator, we recommend that a 'Captain' or Superintendent be appointed in each local congregation for each of the six major divisions of the program, who will act as a Steering Committee to work with the local statistician and be responsible to the pastor to 'push' the various items of the program.

"6. Your committee feels that a new emphasis should be placed on the Stewardship and Educational units of our program, namely, Stewardship of life and preparation for the definite work of the church, both for the ministry and laity.

"Therefore we recommend that the local churches join in the plans of our National Missionary Secretary for definite prayer in behalf of young life to be dedicated to the ministry and missionary endeavor. That this be begun at once, not alone for the lives of young people, but also that child life be directed toward definite choice and consecration, looking toward a future as well as a present ministry.

"We feel that after all the entire program stands or falls, not on the program itself, but on the manner in which the local churches take up the program and work it.

"Therefore we recommend that the local churches work more definitely to reach as many goals as possible, realizing that, while not all points may be reached, progress will be made."

Signed: Fred C. Vanator, Chairman
W. Clayton Berkshire
Vernon D. Grisso.

The conference music was worthy of mention. Singing was in charge of Miss Ruth Clapper, Miss Susie Snyder (both of whom gave solos) also Brethren Berkshire and Vanator. The Dayton and New Lebanon churches provided the Ladies' groups with special music, and likewise the open conference sessions. Added also was the use of the organ and piano.

Every institution and auxiliary of the church was given its rightful place and attention. The women and girls groups also had fine attendance and excellent programs.

The following were elected from nominations made by the Committee on Committees, composed of W. E. Ronk, C. A. Stewart and J. G. Dodds:

Resolutions Committee: E. J. Beekley, W. Clayton Berkshire, F. C. Vanator and Mrs. H. J. Amstutz.

Conference Trustees: J. E. Stookey—Three years. L. P. Clapper—Two Years.

Ministerial Examining Board: W. E. Ronk—Three Years.

District Evangelists: E. M. Riddle, L. E. Lindower, V. D. Grisso.

District Mission Board: J. G. Dodds—1946; H. J. Amstutz—1946; Monroe Snider—1945; G. S. Baer—1944.

College Trustees: (Nominated with three to be elected) C. A. Stewart, R. R. Teeter, Fred Eccard, John Eck, Mrs. F. C. Vanator, J. Garber Drushal.

National Conference Executive Committee: E. M. Riddle, V. D. Grisso.

Auditing Committee: John Eck, Virgil Myer.

Comity Committee: E. G. Mason, Martin Shively, J. R. Klingensmith.

Credential Committee: E. J. Beekley—Chairman, Mrs. L. P. Clapper, Mrs. H. J. Amstutz, Virgil Myer.

From nominations made from the floor the following elective officers were duly elected and installed:

Moderator ..... W. Clayton Berkshire
Vice Moderator ..... E. J. Beekley
Secretary-Treasurer-Statistician ..... E. M. Riddle
Asst. Sec.-Treas.-Stat. ..... L. V. King

The retiring President of the District Mission Board, C. A. Stewart, introduced the new organization: J. G. Dodds—President; L. V. King—Vice President; Monroe Snider—Secretary-Treasurer. By motion, the conference voted that the Mission budget and apportionments remain the same as last year.

The conference approved the action of the Mission Board to send W. C. Berkshire into every Brethren Church of our district in behalf of the Ohio Forward Program.

A vote of gratitude was given to Brother George Kem, attorney and active member of the Dayton Church, for his unstinted and persevering efforts in time, money and service to the church in her past achievements and struggles.

E. M. Riddle invited the conference to come to Louisville next year, which was according to previous action of the church. The invitation was accepted.

The following resolutions were adopted:

1. We give grateful thanks to Almighty God for permitting us to meet again in this Sixtieth annual District Conference.

2. We express our appreciation to the Dayton Church for their fine entertainment of the conference and the unstinted efforts put forth for the satisfaction of our material as well as our spiritual needs.

3. That we thank the officers of the conference and all the various committees for their work in making this a great conference.

4. With a hope that the present world conflict will soon end and trusting in God to bring it to a speedy close, we urge the various churches throughout the district to be preparing for the time when the men of the armed forces will be permitted to come back into their regular avenues of life, and in so doing not be unmindful of the task that must be assumed by the churches in the reconstruction period that is to follow such return, but be prepared for the intensive work that must be accomplished in this period, both in the material as well as the spiritual realm.

5. In the face of the neglect that is evident in the teaching of youth relative to the purity of living and human relationships, which has brought on this great wave of delinquency, we urge that there be a greater effort put forth to impress youth with the need of spiritual guidance by means of better teaching and influence.

6. In keeping with the effort that is being put forth by our National Missionary Board, through its secretary, for a consecration of life to the ministry and to missionary endeavor, we urge that the membership of each church be much in prayer that "laborers may be thrust forth into His harvest."

7. We urge that as we enter into the second year of the Five Year Forward Program that the churches take more seriously the various items of the program and that each church strive to reach each goal set forth, not for the mere matter of reaching such goal, but that all the phases of the church program be advanced for the glory of God.

Respectfully submitted,

E. J. Beekley, W. Clayton Berkshire,
F. C. Vanator, Mrs. H. J. Amstutz.

In closing the conference on Friday morning, the newly elected officers of the conference were introduced.

Note: We believe many people in the future years will refer to the Dayton Conference of 1943 with joy and much profit.

E. M. Riddle, Secretary.

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

1. A Bible in the hand is worth two on the shelf.
2. Good news for the world—John 3:16.
3. What will YOUR harvest be?
4. Be not ashamed of the Gospel, for it is "The Power of God."
5. Come NOW, and let us reason together—why wait?
6. Where will you spend eternity?
7. There is one God and one Mediator between God and man, the man Christ Jesus, who gave himself a Ransom for all.
8. There is only one Remedy for sin—the blood of Jesus Christ.
9. IF every living person knew what every departing soul discovers . . . EVERYONE would be saved TODAY.

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MORE CAMP INFORMATION

CAMP BLACK HAWK . . . MORRIS ISLE—AUGUST 2-7

The following information relative to the Camp Administration and Camp Courses for the Black Hawk Central District Camp, as reported by Brother W. C. Benshoff.

ADMINISTRATION

Dean and Business Manager .....W. C. Benshoff
Dean of Boys ..... to be chosen
Dean of Girls .....Mrs. Helen Moser
Director of Music .....W. C. Benshoff
Camp Recreation and Campfire Activities ....W. S. Benshoff
Life Guard and First Aid .....Y. M. C. A.

CAMP COURSES

New Testament Studies .....L. E. Lindower
How To Teach .....to be chosen
Church History .....L. O. McCartneysmith
History of the English Bible .....L. E. Lindower

SPEAKERS FOR CHAPEL AND VESPERS

Members of the faculty.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 31

Subject: Case History of Believers

1. All hospitals keep records of patients who have been in their care. All the findings of physicians and surgeons are accurately and carefully preserved. These records are called case histories. God has also kept a record of all his patients. Revelation 20:12.

2. All believers were at one time "dead in trespasses and sins." Jeremiah 17:9; Psalms 51:5; Ephesians 2:1-3; Mark 7:23; Romans 8:7.

3. True believers are now "alive forevermore." Revelation 1:18; Ephesians 2:8, 13; Galatians 3:26; 1 Corinthians 6:11; 1 John 4:17.

4. The Blood of Jesus Christ, shed for us on Calvary, saved us from what we were, and made us what we are. Matthew 26:28; 1 Peter 1:18, 19; Rev. 5:9.

5. Believers, as blood-washed sinners, have a number of things no one else can have. Here is real distinction. John 5:24; Romans 5:1; 1 Cor. 6:19; Colossians 1:12-14; 1 John 2:1; 1 Peter 1:4.

6. Believers know a number of things others cannot know. 2 Corinthians 8:9; Galatians 2:16; Romans 8:28; John 14:16, 17. 1 John 5:13; 1 Corinthians 2:14.

7. Believers not only know what they were, and what they are; but they know, also, what they shall be. 1 John 3:2; Colossians 3:4; 1 Corinthians 15:49; 1 Corinthians 6:2, 3; 1 Thessalonians 4:16, 17; Romans 8:17, 18.

8. The Scriptures tell believers how they ought to live now. Ephesians 2:10; Romans 6:4; Titus 2:11-13; 1 Thessalonians 1:9, 10.

9. We were once the servants of sin and satan, and now by the grace of God, we have been freed from sin and have become the servants of God. Therefore, we ought to serve Him with a willing foot, a ready heart and a submissive will. Romans 6:22; 1 Corinthians 6:19, 20.

10. We are God's property. He has a right to our time and talents. Titus 2:14.

Not so in haste, my heart:
Have faith in God and wait;
Although He lingers long
He never comes too late.
The feet that wait for God
Are soonest at the goal—
That is not gained by speed;
Then hold thee still, my heart,
For I shall wait His lead.—Anon.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 8, 1943

"THE PRIVILEGE OF YOUTH"

Scripture: 2 Timothy 2:15.

For The Leader

Statistics in recent years have shown that the greatest accident rate among automobile drivers has been with the group of young people of the ages 16 to 20. Might we not also add that the age of greatest "accident" among the young people relative to morals, amusements, and social life are in these ages? For this is the age when youth begins to take over the affairs of their lives. More or less up to this time they have been guided by parents and other leaders.

During this age we need to heed the careful instruction given to us by our parents, to seek the strength of the Church, and to strive always to please Christ.

QUESTIONS ON THE TOPIC

1. Do you agree that the most dangerous age for young people is the period of 16 to 20? Why, or why not?

2. Is it a safe bet that if a young person gets over the uncertain years of high school graduation and career seeking, that they will settle down to a normal life?

3. What can we do to help young people besides ourselves to want to live pure Christian lives during these vital years.

4. What is the penalty for immorality, etc., to the lives of those who cross the bars of clean living? Is it worth the tragic cost?

DISCUSSION

1. A NEW PRIVILEGE FOR YOUTH. The modern automobile has always been a thrill to every young person. Up to the beginning of our teen years we were always eager to ride in a car. Soon the urge to drive possessed us. Most states permit young people to drive at the age of 16. And there brings a source of problems. For this new privilege is many times abused. Without the thought of responsibility these young people are not, perhaps, as careful as they might be at all times. They have the automobile in their hands, but they do not take the responsibility along with them.

With our bodies and lives, when we enter our teens we have a new privilege, that of making decisions of our own accord. It is an age when we feel too often that we have learned all that there is to know, and much more than our parents ever knew. It is the age when we try to get away with things.

Literally we are at the wheel of our lives. Considerate parents give us the chance to make our own decisions, also with the instruction of which we are to make good use. We dare not overlook their help. One reason so many young people go wrong in this age is that they throw caution to the wind and seek only for pleasure, disregarding the teachings of home and church. And what a penalty there is attached to it. Let us guard our privilege carefully as we "drive" through the teen years.

2. ANOTHER KIND OF "WRECK." Some automobile accidents are fatal. Some wrecks of youth are fatal. They are what we can call "spiritual wrecks." Young people resisting and ignoring the call of Christ to become the Savior and Master of their lives are destroying the one opportunity of eternal salvation. They are at the wheel of their soul, and it is to their eternal loss, that they are driving in the wrong direction.

More lives are wrecked spiritually at this age because it is the age when young people are making the decisions which will govern them all through life. How important that we yield ourselves to the mercies of our Christ, giving to Him our soul, and the governing of our lives. Too often young people are so interested in their social plans, that they neglect the spiritual. Today is the day for us to seek Christ as Lord and Master of our lives, for in this matter of being at the wheel of our life we need a higher power to guide us.

3. A HIGHER POWER BEHIND THE WHEEL. How many, many times have we heard people say that were it not for a great God watching over them they would surely have had a bad wreck in their car. A bus driver we once knew, operating in Eastern Ohio told us that he never started out on his run with a big Greyhound super-bus without first asking God to watch over him and guide him. Yet how many young drivers (16-20) go day after day at the wheel without thought of the dangers of driving.

As our friend, the bus driver, felt his need of God as he made his run, so we young people definitely need the help of God in directing and guarding our daily thoughts and deeds. Most of the so called recklessness of youth would disappear if we were to seek the sobering and sensible direction of Christ as we seek to live each day. As we are at the wheel of a body containing a precious eternal soul, we do need that help and strength which comes from God.

4. A "WRECKED" LIFE." Just recently we saw a few pictures in a magazine showing the effects of drinking and fast living on an individual. The victim was a fine young lady of a respected family. She was shown in the company of fine young men, each seeking and coveting the friendship of so beautiful and refined young woman. Then a picture portrayed her as a smart social set character, popular, smart, knowing everything, above the advice of her parents. Another picture showed this young lady engaged in secret acts and deeds of darkness, unknown to her parents. Her face portrayed smartness and deceit. A later view showed this young lady drinking the dregs of the cup of ill-gotten pleasure. At the wheel of her life she had run herself to drunkenness and ruin. Gone was the beauty and attractiveness. Gone were her friends. She was dejected, drunken, poorly dressed, sallow faced and hollow eyed. A loathsome sight. The last picture showed her in the throes of a miserable death. A lost body and a lost soul.

A far cry from the beautiful girl of the first picture. Yet it is the certain path of those who consider not the sacredness of their bodies, their precious souls and their good name. It is unavoidable that any girl or boy who guides themselves into unclean living in any town soon loses their good name and respect. And once lost, it is never regained. These years are a dangerous age. But if we will remember that the future years call for us to refrain from the indulgence of sin we will be able to overcome the pitfalls. That is, if we also give our heart and life to Christ for his keeping and guidance.

It is a wonderful chance we have of living. Let us do it with the help of Christ, seeking to serve and glorify His name with a pure life, pure thoughts and pure deeds.

—O—O—

Topic for August 15, 1943

"BOOKS ARE GOOD COMPANIONS"

John 20:30, 31; 21:25.

For The Leader

We are known by the company we keep. This is true under any circumstances of life. We need only to look at people

we meet and observe their company to know what kind of people they are. If a man does not want to be associated with evil, he should be certain that he refrains from any association with it.

We are also known by the literature and books we read. When we visit in a home we can tell a lot about the people by the kind of books we find in their library. So we should always be careful that we are reading the right type of books and magazines.

Books, like people, can be good companions to us. After reading a good book we can feel that we have lived and met the characters of that book. Today, when traveling is limited, we may go to the beauty spots of the world through books. It is our education to read. Tonight we desire to meditate on the things which will make our reading more helpful and interesting to us.

QUESTIONS ON THE TOPIC

1. How much influence do books and magazines we read have on us?

2. What type of books and magazines are good reading for us?

3. What type of books and magazines are harmful to us?

4. How can we distinguish between the good and the bad types of books?

5. How can the Bible be most helpful to us as a book?

DISCUSSION

1. BOOKS INCREASE OUR FRIENDSHIPS. As we read of the different characters in our books we learn to know them as we do the people we meet. We learn their weak points and we learn their strong points. We learn either to love them or to hate them. Most always these book characters become our friends. Their ideals become ours. We tend to mould our life after their inspirations.

Especially true is this in regards to the Bible. How do people know so much about the faithful Bible characters? Because they read of the marvelous accounts given of them in the Scriptures. Adam, Enoch, Moses, Paul, John, etc., are all our very helpful friends because we have read of them. Christ is our greatest Friend because we have read of Him in His Word.

This brings us to the fact that if we are going to have good book friendships we must carefully choose our books. Choose wisely, seeking those books which will elevate our thinking and inspiration, keeping the Bible supreme.

2. GOOD BOOKS AS GOOD COMPANY. It is always interesting to be in a group where one person has been around the country quite a bit. We can hear that person tell of his many interesting experiences. We know more of our country after an evening with such a person. As we read good books we can also learn of the interesting sights of our land, and be just as well impressed.

With the fields of learning, science, geography, language, it is just the same. We can either go to school under the teachers, or diligently study the good books on the subjects desired. There is no limit on learning that can be placed on the individual who desires to read good books. Abraham Lincoln studied and read books by the fire-light, walking miles for a particular book he wanted. With travelers as scarce as they were in his day, he made his good books his good company.

Our Bible is our best Book. In it we read of places where we have never been and of a place where we desire to go. We read of noble, saintly men and women who are good company for us. We read of Christ in whose company and fellowship we should desire always to be. More about these friends do we learn when we read of them in the Bible. Let us keep good company today as we read good wholesome books.

3. READING AFFECTS OUR PERSONALITY. It is said in the story of the "Great Stone Face" that a small boy became like that face because he studied it day by day and year by year. Through our study of book characters we tend to become as they are. Each writer of a book puts his own personality into it. What he writes, portrays the kind of character he has. As we read of these different writers, we pick out the things we like best and tend to copy them. We may not think we pick them out, but a gradual development takes place which surely admits that we copy the lives of the people we read.

How particular then we should be that we choose the right reading. The cheap fiction will produce a cheap character in us. There is nothing there to develop our higher thinking. Let us choose carefully of the good books, especially centering our attention on the Book of books, that our lives might take on the personality of Christ, our Lord. His life is the one we are to follow, and as we study Him, day by day, we shall grow each day to be more and more like Him.

4. BOOKS ARE CONVINCING—CHOOSE THEM CAREFULLY. No man writes a book except that he wishes to convince his readers of something. Why should a man who travels over the world want to engage in the task of writing a book if it isn't to convince other people that traveling is wholesome? He desires to call attention to his favorite pastime and to recommend it to other people. Why does a man write a book on the Arts? For the simple reason that he wants people to know of his interests, and to convince them that they should be interested also.

Why did God write the Bible unless it was to convince us and show us something to which we should turn our attention? We are certainly moved and convinced by what we read. False doctrines will convince us away from the truth. Reading the Holy Bible will draw us nearer to God and eternal life.

We could use the word "propaganda." All the false isms of the world use books to convince their followers. If we read them we are tainted. Knowing this that books are convincing we should ever avoid the books that speak of the things we desire to avoid.

The scriptures were written that we might be "convinced" that Jesus is the Christ, the Son of God; and that believing ye might have life through His name. Untold convictions have been recorded of men who upon reading the Bible made their confession of Christ. One man, a lawyer, set out to prove that the Bible was all wrong. In order to prove it wrong, he had to read it. But when he read it he was convicted of sin and made his confession of Christ. The Bible is a convincing Book. Read it freely, for it is a Book well chosen.

BIBLE QUIZ ON THE TOPIC

1. What does the Psalmist encourage us to do with the Bible? Psalms 119:11.

2. As a book, what are we to do with the Bible? John 5:29.

3. What else are we to do with the Bible? 2 Timothy 2:15.

4. What use are we to make of the Bible? Psalms 119:105.

5. What will the Bible be to us if we make it a companion of ours? Psalms 119:50, 52.



News From Our Churches

UNIONTOWN-HIGHLAND CIRCUIT

It sometimes seems to the writer that he is a bit like another brother who once wrote me that he was "sinfully busy," nd no doubt that is "too" busy. These days we are all keyed" to a high pitch, trying to keep in line with a war rogram that touches every life—even the lives of the Christian workers in the churches. At least that is our experience.

The work of this pastorate has been going at about an verage rate of speed and with some small measure of success. In the Uniontown end of the circuit we have made a ain of two in the membership since the last report. This as been offset however by the granting of letters so that ve have really lost slightly in numbers. Then the gas rationng has curtailed the attendance to some extent, and yet une has seen a slight increase in the attendance record again.

Beginning July 1st the Bible schools of the two congregaions are beginning a contest based on points given each chool, class and scholar, for attendance at Sunday School, or remaining for the morning preaching service, for new cholars secured for visitors brought to the school We eel confident that at least some new scholars can be obained, and we predict an added interest among those already nembers of the school.

On July 11 the pastor has been invited to participate in he mortgage burning on the Johnstown Second church (the Moxham Church). It was during the writer's pastorate of hat congregation that the present building was erected (and ow it was all accomplished, from digging the basement to arnishing the floors of the completed edifice, this preacher nows). Some of those who helped to make the dreams of he congregation possible have gone on to glory, but quite a umber remain, and those who were children and youth at hat time are now the leaders and workers in that congregaion. We are anticipating a pleasant meeting with the Moxam brethren on that celebration of victory.

The finances of these two congregations continue to come n quite regularly and generously. The pastor receives his uota from each church in full and on time. The Uniontown group are looking forward to the securing of a church home of their own, and already have a nice little sum set aside toward this end. At Highland the congregation has improved he church building, and are but awaiting opportunity to erect the new fence (already bought and delivered) around he church yard.

A fine service flag hangs on the wall in each church, indicating the number of those who are members of the congregation, or have gone out from the homes of families who are identified with the church or Bible school. At Uniontown the Friendly Bible Class (the elderly folk's group) have mailed a practical little devotional book to each boy whose name appears on the service roll. One of the Uniontown boys, who has seen service in the Pacific war zone—and wears his service insignia—is enjoying a well deserved furlough with his family at this writing. There are also those among the Highland group who have seen service overseas. We are holding the boys up at the throne of grace, seeking always to exercise Christian resignation to all the events of a divine watchcare.

The Pennsylvania District Conference meets at the Vinco church on July 19 to 21, and we are looking forward to a period of fraternal fellowship with the Brethren of the District at that time.

The local Rationing Board has ruled that class meetings, at the homes or the church, are to be classed as essential and permissible. This opens the way for the church and Sunday School to keep a closer fellowship among the membership. The members need not feel any hesitancy in asking for additional gas for this purpose. These class meetings must take on a bona fide religious character (which is what they should always do).

At the morning service at Highland, on June 26, a young girl accepted the invitation to accept Christ as her Saviour and made the good confession. We believe there are others who will follow her example, and we pray it may be so.

We are publishing a Bulletin between the two congregations, giving news from both churches each week. The people seem to like the idea and look for their copies each week. We believe these local news sheets are a real assistance to the work, and we aim to make ours of substantial worth. We enjoy a small list of exchange Bulletins with some of the other pastors of the brotherhood.

We desire to be included in your petitions at the throne of grace, Brethren, and we shall continually pray that God may have His own in His continual watch-care.

Fraternally,

Dyoll Belote.

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CUMBERLAND, MD.

Perhaps there are some who will be glad to see a few lines concerning what is going on in the First Brethren Church, Cumberland, Md. The Lord was good to us in allowing us the privilege and advantage of having one of the best of the Brethren Ministers labor among us in two weeks of Revival effort beginning May 24th. Rev. John F. Locke came to us on that date, bringing his slides and projector. He threw himself into the work with a willing and energetic heart, visiting with the Pastor during the days and at night preaching the Gospel in his own good way and then showing us some of his views of "The Land of The Book." Rev. Locke's messages were very much enjoyed by the Pastor and the people of the church and others who came. Rev. Locke's goodly store of incidents right from life which he uses to illustrate his messages, his fine humor, and his genuine earnestness and sincerity were appreciated by all who heard his very practical and timely messages. We were sorry to have to see Brother Locke packing up to leave on the last evening of the meetings. It had been too good en end so quickly. The visible result to our church was seven additions to our list of members. Two others had been received a few weeks previous making a total of nine members received into this church in the April to June quarter.

Our congregation, with real earnestness, has been going forward with attendance holding up nicely as the weather has increased its barrage of heat, and the war time restrictions have offered their discouragements. A few months ago the last of a number of bills incident to the building operations, and a few other episodes, was paid off, leaving us with the

secured debt on the building on which we had been paying interest year by year since the money was borrowed. On the first of July we paid the interest and two hundred dollars of the principal, for which we thank the Lord most heartily.

And now to all of you who love the Lord Jesus Christ and who are praying for us here in Cumberland we say with all our hearts. May God bless you richly.

P. M. Naff, Pastor.

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VACATION BIBLE SCHOOL REPORT

Louisville, Ohio, Brethren church counts in her Summer program The Vacation Bible School. In June such a school was held again. The closing program of the school always takes the place of a Children's day service. There were 101 enrolled in our school this year. Some children from other churches attended. Fourteen superintendents, teachers and helpers promoted this program of Christian teaching. Our school was well graded and carried the same departments as our Sunday School up to and including the Intermediate department. At the close of the last morning session, a picnic was enjoyed on the rear church lawn. The closing program was well presented to a church full of people.

The United Brethren church of our town also conducted a school at the very same time. This was planned to be so, in order to accommodate the children. They had 105 enrolled.

The two schools surely did a commendable piece of work for the community. We believe it is one thing that every church school should undertake every Summer, whether in a large or small church. It pays big dividends.

Rev. E. M. Riddle, Director.

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NORTH MANCHESTER, INDIANA

On July 4th the North Manchester, Indiana, Brethren Church observed the day with appropriate services, at which time a Service Flag was presented and properly dedicated. Fifty-four young men have left the North Manchester Church to report to the colors, among them the son of Rev. J. R. Schutz, pastor of the church.

The following program was presented in connection with the service:

Organ Prelude—"A Mighty Fortress Is Our God"
.....Mrs. John Goehler
Gloria Patri .....Congregation
Invocation
Hymn .....“O Beautiful, My Country”
Scripture and Prayer
Hymn .....“A Charge to Keep I Have”
Offertory
Presentation and Dedication of the Service Flag
Trumpet Solo .....Onita Jerew
Sermon—"Dedication to Service" .....Dr. Schutz
Benediction.

The following is the text of the pastor's remarks at the time of the dedication of the Service Flag:

This flag is dedicated to the remembrance, the honor and glory of the boys, our sons, who are in the Service of their country.

We dedicate this flag to them first of all because we love them. We know them and their very names are precious to us.

We honor them for their willingness to assume for us the sacrifices and the very risk of their comfort, if not their lives, for our freedom and our safety.

We love them because they are standing in our places and they are fighting our war, even more than their own, for certainly we who are older are more responsible for not being able to avoid this catastrophe in the world than they are.

But this dedication of the Service Banner must be more than merely a matter of words. We shall have dedicated the Flag properly only if we first dedicate ourselves to those basic responsibilities which belong to us as soldiers on the Home front. I propose, therefore, that we dedicate ourselves to the following propositions:

First, to pray for the boys, as a group, at least once each day. (This we can do in a single sentence by praying daily as follows): "Dear God, bless each one of the boys represented on the Service Flag of our church."

Second, we shall strive individually and collectively to do all we can that these dear boys shall come back to a community and a nation at least as good as they left to serve us in the armed forces.

Third, that we shall never permit anything to come into our community or nation that shall be un-American or un-Christian.

Fourth, that when these boys return home we shall be as willing to sacrifice, to make a place and a job for them as they were willing to sacrifice to protect and preserve our freedom. They shall never be compelled to beg or to sell apples for a livelihood.

Fifth, we shall pray God to give them a leadership in Church and State that shall be truly Christian and thus help to bring in the Kingdom of God.

Sixth, that we pray earnestly that the Providence of God shall bring them all back safe and sound. But, however they shall return, they will forever be enshrined in our hearts.

The above resolutions were unanimously approved by the Congregation in a standing vote.

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WEST ALEXANDRIA, OHIO

It sometimes happens that what seems to be a serious obstacle in reality turns out to be a blessing in disguise. It was thus with the West Alexandria, Ohio, Brethren Church. It happened that on the night before we were to have our baptismal services in the creek that it rained and the water was too muddy for our purpose. Therefore on Sunday, June 13th I stated in my sermon that we should have our own baptistry here in the church and thus be able to go ahead with the service without hindrance. As a result, June 16 and 17 the baptistry was built. It is located in the front of the church directly before and of the same length of our new painting of Christ praying in the Garden. This makes a very impressive scene when the rite of baptism is administered in front of this painting.

On Sunday, June 27th we had a special dedicatory service which was followed with a baptismal service and all were happy and thankful to God this day for the manner in which the work of the church is going on.

Today (July 18th) just four weeks later the baptistry was used again and we hope that it will be used very often. So far we have baptized 19 here at West Alexandria and there are other prospects.

This afternoon we are leaving for Camp Shipshewana and we are looking forward to a large and good camp. We are stopping at Goshen, Indiana, and there the writer will deliver the evening sermon. This is a short report but we would like to hear from other churches, too, so will leave space for them.

E. J. Beekley, pastor.

The Brethren Evangelist

Vol. LXV, No. 31 August 7, 1943



AND NOW

ON TO

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OF THE

BRETHREN CHURCH

AT

ASHLAND, OHIO

AUGUST 23-29, 1943



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INTERESTING ITEMS

SOMETHING NEW UNDER THE SUN

Next week we will begin, through a new column, a new departure from the time-honored systems of District reports. This column is the outgrowth of an action of the Pennsylvania District Ministerium. It will come under the heading of "Pennsylvania District News." The new project has been committed to Brother C. Y. Gilmer, and a finer choice could not have been made.

In sending in his first installment (too late, we are sorry to say, for the main body of this issue) Brother Gilmer says in part:

"The Pennsylvania Ministerium has just created a new idea, and elected me to carry it out, i. e., to be a district news reporter . . . I enclose herewith the first installment and expect to have another ready in two weeks . . . I am expecting the merits of the venture to sell itself to the pastors and congregations in due time and hope thereby to get the necessary cooperation to make it better and more permanent than otherwise. **(Pennsylvania pastors and congregations please note the above suggestion.—Ed.)** . . . I hope that this will not lessen the various church reports, but that the correspondents will continue as faithful as ever. I allow that there will be some overlapping. Yet other items may never reach publication if it were not for an effort of this kind."

We wish to express our appreciation to the Pennsylvania Ministerium and especially to Brother Gilmer, upon whose shoulders the burden will fall, for this fine new effort. We are sure the readers of The Evangelist will appreciate it. Let us add that we sincerely trust that the various churches will cooperate with the movement, but at the same time not fail in their faithfulness in sending in their own reports, for try as he may, Brother Gilmer will not be able to cover all your doings.

It might be interesting to note that a very careful check through The Evangelists for the first seven months of 1943 reveals that only 49 of our churches sent in reports and that several of these were by visiting evangelists who reported their meetings in these churches.

We hesitate to turn practically all of this column of Interesting Items to this thought, but since, by testimony, the readers of **The Evangelist** turn first to this column and then to the "News From Our Churches," and they consequently are the first things looked for and read when the paper arrives, it will do no harm to "stir up your minds" to the vital importance of the reporting of the activities of your churches, as news. Pastors many times hesitate to write concerning the activities of their churches, for the reason that they feel that they will be thought to be "blowing their own horn." But if that is the feeling, then a church correspondent should be chosen and upon that one the burden should be laid.

A brother recently said to me, "I like to see the reports of (naming several churches) in **The Evangelist.** It is like getting letters from home." We are sure that there are many others that feel the same way.

So, we are very glad for this new departure of the Pennsylvania District and trust that the other districts of the brotherhood will take note of this and follow the lead of these good brethren. It has often been said, "that no news is good news," but this does not obtain in the work of the church.



EDITORIALS

A NEW AND PERPLEXING PROBLEM

(The following is an excerpt from a recent communication that came to the editor's desk under the authorship of Charles V. Vickrey, and we felt that it was of sufficient interest to the church that we pass it on to you.—F. C. V.)

Thirty years have brought undreamed-of development and efficiency of our income tax system. Successive lowering of exemptions has increased the number of income tax payers from an average of only 350,553 for the first three years to an estimated total of 44,000,000, an increase of more than one hundred and twenty-five fold, or 12,500% as compared with an increase of only 10% in population and 87% increase in our national income.

To insure the prompt and full payment of the huge sums required for increasing taxes, our Government wisely introduces a new epoch by collecting 20% of the net wages or salary of every citizen at source from the pay envelope before the employee receives it.

The clear, avowed and commendable objective of the new legislation is to syphon off at source as much as practicable of the surplus or marginal income, both for needed revenue in the war-winning effort and for the scarcely less important prevention of inflation. At the same time the legislation makes payment easier for the taxpayer and collection more effective for the Government.

The DANGER is that the Government will be so successful in syphoning off most of the fluid marginal income that there will be little or no marginal money left for public service institutions supported by voluntary gifts.

Churches and privately supported institutions do not have and do not ask for power of mandatory collection and legal enforcement of "pay-as-you-go" gifts. They only ask that they be allowed to exempt or salvage from the Government's powerful syphoning process and from the individual citizen's spending proclivities such tax exempt gifts as donors may choose to make for the support of churches and other educational, character-building agencies on which the future of our nation and civilization depends.

If the American Government, with unlimited borrowing power and with sovereign authority to collect delinquent taxes by process of law, feels the need of current collection at source rather than at the end of the year when most of the income will have been spent for other purposes, how much greater is the need of churches and private philanthropies wholly dependent upon voluntary gifts for the same advantages of current collection of gifts for current needs and as a guarantee against disappointing and disastrous deficits, reduced budgets and lost opportunities at the end of the year!

The Solution

A bill should be introduced in Congress, and will be, if desired by churches and the public, giving to every employee the optional right to include on his "exemption certificate" as now given to his employer the amount which he expects to pay to tax exempt philanthropy during the year. This amount will be added to the family exemptions which now appear on that certificate and the sum of two will be deducted from his total wage or salary in determining the amount on which the 20% withholding tax should be based.

Contributions to charity are tax exempt and should not be taxed at source or at any later time.

A nationwide cooperative educational campaign should urge every citizen to be as systematic and businesslike in his voluntary support of church and philanthropy as the Government expects and compels us to be in the payment of our income taxes.

Every Citizen, and especially every church member should be encouraged to indicate on his exemption certificate a sum representing a definite percentage of his income—5%, 10%, the 15% that is tax exempt or any other sum proportionate and comparable to the amount paid for taxes, rent, insurance, food, clothing, luxuries, amusements and other items of expenditure which he will budget and give regularly to church and philanthropies of his own choice. Details of disbursement with any necessary vouchers and adjustment in tax payments may be made with the final report at the end of the year.

This percentage, if definitely determined at the beginning of the year, will almost invariably be larger than the total sum of present more or less haphazard giving. If this educational program should add one per cent of income to the amount now contributed it would add more than a billion dollars to the resources of the churches and privately supported, character-building and welfare institutions.

If the average could be brought to 5% of taxable income it would more than double gifts to religious

(Continued on Page 9)

Eternal Security:

True and False

By E. L. Shelhamer

By Permission of the Author

Yes, we firmly believe in conditional security; that is, if one meets certain conditions, and continues as he began, he "shall see God" (Matt. 5:8). "Once saved always saved," is true as long as a believer actually believes, and walks in all the light. But, of course, you can readily see that unconditional security is a gross absurdity; for one to say he is a believer while living like an unbeliever, is as false as for a black man to declare he is white.

1. But, do I hear you say, "Once a son, always a son. He may be disobedient, yet he is a son?" This sounds nice, but is a false analogy and untrue to fact. Let us see! When he was first born, he had no choice as to time or place; he became a son without his knowledge or volition. Not so when he was born again. Then he voluntarily chose to enter the family of God; and since he did not lose the right of choice, he could, like Demas, leave as he entered (2 Tim. 4:10). He was inducted into the kingdom by an act of faith, of his own free will. Strange then that if he once had the power to decide, that he should suddenly forfeit it, and become a spiritual idiot, incapable of decision. Hence he is now a mere machine, a non-entity, and consequently irresponsible regardless of what he does. "If he sins," say they, "he may lose fellowship, but not his standing with God; for he is still God's child though sinning every day in word, thought and deed." What an insult to his intelligence and to a good God Who gave him the highest of all gifts—Free Moral Agency!

2. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10:28). Here is a blessed passage and multitudes have proven that no man can cause another to be lost. But, on the other hand, let Adam Clarke speak: "They who continue to hear Christ's voice, and to follow Him shall never perish. Now it is evident that only those who have Christ living in and governing their souls, so that they possess the mind that was in Him, are His sheep; these shall never perish. Therefore to talk of a man's being one of the elect, one that shall never perish, or be plucked out of the hand of God while he lives in sin, is as contrary to common sense as it is the nature and testimonies of the Most High. Final perseverance implies final faithfulness—he that endures to the end shall be saved—he that is faithful unto death shall have a crown of life. And will any man attempt to say that he who does not endure to the end, and is unfaithful, shall ever enter into life?" Absurd!

3. "Abide in Me and I in you. If a man abide not in Me he is cast forth as a branch, and is withered; and men gather them and cast them into the fire and they are burned" (John 15:4, 6). Mark! This branch was not tied on, but had living connection and for a while was fruitful. Then, for some reason Christ declared it "withered" and it ceased to bear; hence, was cut off and burned, rather than let the blight spread to other branches. If language means anything, this lesson teaches the sad possibility of final apostacy.

4. The author of Hebrews must have believed in falling away, for the epistle abounds with such terms as, "Let us fear," "take heed," "consider!" We read, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing (while) they crucify to themselves the Son of God afresh and put Him to an open shame" (Hebrews 6:4-6).

Peter fell but Jesus caught him as He does many today. Judas fell, not only on deck, but overboard and plunged so far that his recovery became impossible. (1 John 5:16). Dear reader, take warning!

5. "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezek. 18:24. No juggling, or wresting the Scripture here by saying this is from the Old Testament; nor by asserting that king Saul, Judas, and others lost their lives, but not their souls!

Dr. D. G. Barnhouse, a prominent Keswick speaker, says: "God has offered pardon in advance for any sins which might be committed by the believer. I have no doubt that Ananias and Sapphira, as well as the Old Testament characters of whom we have spoken, were saved people. When death came to them from the hand of God, I believe they went directly to heaven.

"Christ's righteousness is imputed to all believers even though they may be performing outright sins. God does not reckon their sin to them, but regards them as righteous instead, because Christ's righteousness is reckoned to their account."

Again, "Judas fell from his high office, but not from grace. Being elect, 'his own place,' (Acts 1:25) was heaven, and to heaven he went."

This shows to what amazing lengths man will rest the Scriptures in order to prove a false and damnable doctrine.

"Let him that thinketh he standeth, take heed lest e fall" (1 Cor. 10:12). "I am afraid of you, lest I ave bestowed upon you labour in vain" (Gal. 4:11). hese words of Paul were useless and there was no eed for this warning, if believers can not fall and nally be lost.

The sad crux of this whole controversy is that those who hold to the Calvanistic view, limit the Atonement and do not believe with Paul, Wesley, Fletcher and a host of others in the total destruction and deliverance from inbred sin. Too bad that carnal preachers and professors today join hands with the first "Liar" when he said, you can disobey God and "not surely die."

Joseph H. Smith has well said, "No man is eternally secure until he is secure in eternity."



Some Experiences of a Pioneer Brethren Minister

Dr. Martin Shively

In this article Dr. Shively gives in detail his early experiences as a pioneer preacher, with the hope that they may be of benefit to the younger preachers of the brotherhood.

The Christian ministry has always been, and always will be an office which has and will occupy he time and use all the effort which a man can xpend. It continues to demand about all that a man an give, but the nature of its demands have changed the last years. For the encouragement of those ho are younger in the service of the Lord and His urch, I am writing these lines.

The writer's pastoral work began in the summer f 1887, when with a family of three—himself, his ife and baby son, he accepted a call to the pastorate f a small congregation in north central Ohio. The alary offered was $12.50 per month, with house ent free. He served there almost four years, but is energies were much divided, on account of its eing necessary to make a living for his growing amily, and the more so because another son came nto the home before the expiration of the first year f service. Thus it became necessary to divide his nergies, and he worked on farms, became member f a threshing crew and taught five terms of coun- y school, at salaries which would offer no induce- ent to teachers now. In fact the largest salary re- eived was $40.00 per month, the the lowest $25.00 er month.

Of course the preacher was often tired, and the reaching was often very poor, but the congregation as not only loyal, but the entire community was ot only sympathetic but helpful, in fact in spite f the quality of the preaching, the preacher always had a most encouraging hearing. But with energies so divided, a great growth in the numerical strength was hardly to be expected, but in spite of the handicaps, the Lord added to the church during the four years of service, twenty-five persons, by confession and baptism. And during these almost four years, the writer delivered 143 sermons such as they were, but the Lord blessed even so humble a ministry.

Then we accepted a call to the pastorate of the congregations in Williams County, with Bryan as the starting point. Here there were five points at which preaching was expected, two of them purely rural, and the others in towns of various sizes, with Bryan as the largest. The pastor lived in Bryan, and preached there in an up-stairs hall, on alternate Sundays. Then he left home and by private conveyance went twenty miles into the northwest part of the county, for a sermon on Thursday night. Then to another country church near the small village of Kunkle for a sermon on Friday night, and next night at Alvordton, and then to Prattville, Michigan, for the Sunday services. On two trips over this circuit, it was necessary to walk a distance of forty-five miles, the first because the mud was so deep that it was impossible to get over the roads, and on the very next trip because the roads were so rough and frozen so hard, that travel by conveyance was out of the question. The first year of service on that circuit, I preached 243 times and from that time forward, my average was five services per week for the next twenty-five years.

After two years of service in that field, we accepted a call to the Miami Valley churches at Gratis, West Alexandria and Farmersville. These three congregations were located in the form of a triangle, seven miles from point to point, with a service at each every Sunday, with Farmersville having the afternoon service. Not only that, these points were given three weeks or longer of evangelistic meeting every year, which was also true of the Williams County congregations. Here we served for a period of three and a half years, and had the privilege of receiving into the membership of the three congregations one hundred and six persons.

Then having received a call to the pastorate of the congregations located in the San Joaquin Valley in Calif., we bade a tearful farewell to Ohio, and headed west. We arrived at Lathrop on a Monday evening, early in September, 1896, and on Wednesday evening of the same week we were ushered into the California Camp Meeting, where for a period of ten days, the Brethren of most of the state assembled for a period of intensive religious activity. During the ten days of this meeting, I preached twenty-five times, and lost a total of fifteen pounds in weight. Thus began a California ministry which covered a period of six years, spread over a wide area, with five regular preaching points, and some evangelistic work as far north as Salem, Oregon. The Camp Meeting was held every year, with never less than twenty sermons during the ten days, and at least fifteen weeks of evangelistic services every year. The Sunday the preacher spent at home, in Lathrop, he taught a class in the Lathrop Sunday School in the morning, then preached in the afternoon at the East Union country church, and at Lathrop in the evening. On the Saturday following, he entrained at 1:30 P. M. and went fifty miles south to Atwater, for a service that evening. Then next morning he went back to Ripon, a distance of forty miles, and breakfasted, then preached at eleven and taught a Sunday School class at twelve. Ate a hurried lunch, and entrained at 1:20 to go to Turlock, 23 miles south, where he preached at three in the afternoon, and again at 7:30 in the evening, after a C. E. session, then home, next morning. Yes, it was a busy life but the Lord gave the strength to carry on, and many souls were saved during the period.

At the end of this six year period, we decided that we had been there long enough, and accepted a call to the new congregation at Lordsburg, now La-Verne. Here as a result of two earlier evangelistic meetings held by the writer, and later in connection with the dedication of the new church building, a large group of new people had been added to the young congregation. Having been the human instrument in leading them to Christ, it was only natural that they would desire me to lead them, and thus during the summer of the year 1900, I took up the work there and held it for the next two years. During this period I was manager of a general store part of the time, and assistant to a brother-in-law in his store part of the time. In spite of energy so divided, twenty souls were added to the church by confession and baptism during the two-year term.

Then I received a call to the pastorate of the church in Dayton, then located on Conover Street. The congregation was weak numerically and financially, but during the six years of service there, the membership was increased by almost three hundred souls, and when Dr. Bame succeeded me there the congregation was on its feet both numerically and financially, with all debts having been paid. This was a blessed six years of service, for in addition to the growth of the congregation there, permission was given to me to preach on Sunday afternoon at both Salem and New Lebanon, and both congregations were organized and firmly established in connection with my Dayton pastorate. Evangelistic meetings were held at Bear Creek, and Miamisburg, as well as to Salem and New Lebanon, and large numbers were added to the church. The following two years given to the Compton Avenue Church in Los Angeles, there was a return to the congregations near Dayton, four of them, until a pressing call came from Masontown, Pa., where another six years were spent in the service of the Lord and His people. Here almost three hundred people were added to the church, and here again I preached three times every Sunday, the afternoon services being given to the coal and coke towns which were not far away. "And the Lord added daily such as should be saved."

Then having been elected by the Board of Trustees to the office of bursar at Ashland College, I came here in the spring of 1920, and in spite of the work the office entails it has been my privilege to serve in the pastorate for fifteen years. Nine years I served at Middlebranch, where twenty were added to the church, and six years I served at Mansfield, where thirty-eight were added to the church. Now I am waiting the call from my Lord to come home, but try to serve Him in my humble way until that call comes. He has led me in the preaching of 7248 sermons, and in the delivery of more than 10,000 public addresses. I have officated at 448 funerals and 178 weddings. I have baptized 879 persons. The Lord has been gracious to me, and blessed be His name.

—Ashland, Ohio.

Sin threw down Abraham—the best believer in the world; and Noah—the most righteous man in the world; and Job—the most upright man in the world; and Moses—the meekest man in the world; and Paul—the greatest Apostle in the world. It casts angels out of heaven and Adam out of paradise.

Editorial Comment

The Brethren and Missions

Dr. Charles A. Bame

"Nothing is more astounding or alarming to one who considers seriously the state of the Christian Church than the indifference, inertia and even stupidity, of the vast majority of its members in reference to their inherent and ordained duty, their inestimable privilege, and now, their unprecedented opportunity to give the saving gospel of the atoning Christ to a lost world."

I am not the author of that marvelous sentence but I do approve of it in its entirety. I am much disturbed and may be classed as an iconoclast, but classifications do not always apply nor stick even though they are easily made. I am troubled and astonished and perturbed at the smug complacency of many of the churches, and of our group of Brethren as a whole with regard to the supreme mission of the church. We seem asleep to the only task our Lord Jesus ever gave us, to tell the story to the whole world and to every creature. We need to be vivified and aroused to duty, responsibility, alertness and vigorous aggression in a day of opportunity.

Complacency in the Lord's work is a crime. I forbear using the word sin, because it is too much bandied about to be of use in an alarm. Our hearts need to be stirred and our consciences unscarred; our treasuries need to be emptied to the bottom with endeavors at our task and the cry sounded forth for more and more money to hold the fort in needy places and capture strategic openings too long neglected and then, lost forever. We need to be done with anemic, palliating and satisfying gospel messages that offend no one, arouse no one and open no new vision to our hearers. Babies need a baby diet, but in times when heroic men are bravely marching to "blood, sweat and tears" in a sacrifice for flag and country and a better world politically, and when wages and incomes are rising and bank accounts swelling until the national leaders literally hunt for ways for people to spend their money to prevent inflation, we should cry aloud for the one thing for which a Christian should love to spend his money—for missions at home and abroad. Why? There's an answer and each one can give it and save print space.

Evangelism is the offer of salvation from sin and we have no "face saving" excuse or reason offered in all the word of God from our responsibility to make the offer to lost men. Selfishness is the opposite of sacrifice. Face-saving the contrast to getting the thing done and the excuse of palliating, mollifying weaklings who have lost the battle and faintly ask a constituency for help for multiple needs and to commission willing workers to the task undone. But God knows and it is "Him with whom we have to do" in missions.

I mean missions of every kind—at home and abroad; in cities and in towns and in neighborhood country places; in every state in the Union; in every place where people love the gospel and its Christ; among those who are definitely lost and those who are becoming lost to their duty, obligation and enthusiasm for the growth and enrichment of life, individual, church and national; missions led by those who "cry aloud and spare not" and are fearless and uncompromising as to the commandments and our obligation to Christ, our children and our neighbors and friends. Crude and inept our talents may be; poor our endeavors and meager our results; but God knows all that and will use us to establish His work if we go at it sincerely, sacrificially and willingly. The crudest people sometimes do the most for a revival because they do not know they are crude, but lay themselves and all they do have on the altar for the cause. They offer all they have and God consecrates and uses as He will the offering any and all who thus give Him the opportunity to bless.

Now is the time and today is the day for new, increased, determined, intensified vigor to the measure of hilarity and unselfish, unstinted aggression, on the hosts of evil parading lewdly before and around us.

While listening to a temperance lecture yesterday, which was too dull for me to be gripped by it, I wrote the following sentence: "When the work is hard, droll it, give it up or do nothing." I divulge no secret when I say that we are too much given to such a spirit. One pastor recently wrote me in substance: "I do not see how one could ask our people, with half of them gone and the other half overworked, to try to hold a revival meeting." I believe the above sentence applies to that pastor. Another replied in similar vein. In other words, these presumed leaders were saying, if half the congregation has gone, let the other half die. But Evangelism cannot be taken out of the Book nor can a church live

that neglects the half remaining, permitting them to die or to fall asleep. No half of a church can afford to neglect their half of the work of the Lord because the other half is away, asleep or deprived of their usual faithfulness. Do not mentally reply to me either, nor vocally, until you have read James 3:13-18. Let the truth of God stare us all in the face and keep us from face-saving.

The times are trying. The crowds are smaller, the offerings more meager, the field is deprived of some of its harvest: but let us beware lest we be caught in the false economy of believing that the work is so difficult that we shall not try to do it. We cannot afford to slacken the Lord's work in any field of service, nor allow the ones at home to become satisfied or saturated with the idea that we can be excused, doing nothing because we cannot do as much. That we shall be justified to neglect missions or any other department of the Lord's work because we are hampered and circumscribed. More than ordinances or ritual or church attendance or any other thing, we are enlisted to save others and to keep the Lamp of God burning on the altars of service, sacrifice and unselfish devotion to the enrichment and enlargement of the church of the Living God. Without ordinances and ritual the church would die; but without missions and evangelism it is dead already.

Carey, Ohio.

DR. W. I. DUKER
President

Treasurer
DR. L. E. LINDOWER

The National Sunday School Association
of The Brethren Church

REV. E. L. MILLER
Vice President

REV. N. V. LEATHERMAN
General Secretary

Report of Camp Peniel by Rev. E. L. Miller, Camp Dean

Camp Peniel, the young people's camp of the Southeastern District, ran from Sunday, July eighteenth to Saturday, July twenty-fourth. Sunday they rolled in, ninety-five strong, and that was a job for the officials of the camp. Miss Lowery, our Camp Committee Chairman, and directress-in-chief, was on hand early and had things humming when the rest came on the scene. And we had a real camp. Ask Dr. Lindower. He was Sunday School Association representative with us and he enjoyed it to the full.

By supper time Sunday the entire group had been enrolled and assigned to cabins. After the supper clean-up and vespers a get-acquainted time was had and then to bed. Monday was a big and busy day, for with classes and organization work, all were kept going, especially the faculty. Eight classes were held each morning, four for Juniors and four for Seniors. The Senior teachers were, Dr. Lindower, Rev. Boardman, Miss Thelma Baker and the writer. The Juniors were led by Rev. Fairbanks, Rev. Naff, and Misses Margaret Lowery and Kathryn Bowersox. Brother Fels Lam acted as sports director and swim guard. He also was advisor to one of the tribes of Juniors. Miss Eleanor Miller was editor-in-chief and was she kept busy? And Miss Veda Liskey was a general assistant on the faculty and helped in directing one of the Junior tribes. A battery of very efficient cooks completed the elder group in charge of the camp. There was not one dull moment, neither quiet, from six A. M. until ten P. M., excepting the rest period each afternoon. Activities included swimming, base ball, stunt night, pageants and the like. All these things were enjoyed by the camp group.

On Tuesday morning we enjoyed hearing from Mr. Arthur Petit, College publicity agent and he did a good job of letting the campers know the what and why of A. C. Friday evening we had an extra special when two corporals from the U. S. M. C. camp nearby gave a great demonstration on snakes. Corporal Lyon, who did the speaking, knew his snakes and brought three, a copperhead, a rattler and a blacksnake along to show the large group present what snakes really were and how to handle them as well as what to do in case. The thrill of the evening came when he carried a huge blacksnake about the assembly hall and permitted all who cared to to touch the wiggler. Well, all but one small junior who ducked under the table as the reptile came by, did touch the thing, some because they wanted to and others because they didn't want the gang to think they were cowards. So thar.

Friday also witnessed our consecration service with a pageant by the campers that was well done. Miss Eleanor Miller drilled the young folks for this presentation. Then Dr. Lindower gave the evening talk and invitation. Two young men, one from St. James and the other from Maurertown, came forward in giving themselves for life service. This was a real high-light of the camp time. Then Saturday morning we had the annual commencement exercises when Dr. Lindower gave the address and presented diplomas to nine young folks who had completed the three year Senior course. In connection with this service the campers by tribes presented their annual offering for the work in Kentucky carried on by brother Drushal and his helpers. When counted this gift of campers, faculty and cooks amounted to

ixty-five dollars and twenty-five cents. Some mis-ionary spirit back of such an offering out of the pending money of the group! By tribes the offer-ng was as follows:—Sioux, $17.25; Iroquois, $10.80; Apache, $7.84; Blackhawks, $4.50; Cherokee, $3.84; Mohawks, $3.78; and Faculty and Cooks, $17.24. And that was very creditable.

After the usual farewell dinner and its felicita-ions, the campers received their camp booklet and hen the exodus. Never one sour note was struck all hrough the week and all went home hoping to have bigger and better camp next year. There may be change of camp site next year, which will be an-ounced more fully later. All the fine, interesting nd funny things of camp cannot be detailed, but uffice it to say we all had a good time and the Lord nd Word were honored all the way through.

We must add ere closing, that Miss Margaret Low-ry deserves great praise for the way in which she orked and planned the camp and its program. She ave unstintedly of her time for weeks before the amp went into session and she surely kept it up ll through the camp time. Every one of the faculty id good work, but Miss Lowery is handed the or-hids because of her extra fine work and interest in amp life and the young who meet there. Again ask Dr. Lindower. He knows camp work and camps and e knows that Miss Lowery deserves all the praise e can heap no her. God bless such folks and all who give themselves to helping put across this edu-ational and recreational phase of the church and unday school work.

Maurertown, Va.

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A NEW AND PERPLEXING PROBLEM

(Continued from page 3)

nd privately supported educational, medical, char-cter-building, welfare and other philanthropic gencies.

If the Church and other character-building and elfare organizations could thus have added to their esources annually a very few billions of dollars, ould they not by the very strengthening of the oral fibre of our citizens in the act of giving this arge sum and by the constructive, educational and hilanthropic use of this sum of money, raise the evel of thinking and living on the part of the citi-ens of our world neighborhood.

AVOID TEMPTATION

Avoiding temptation is next in importance to resisting emptation. For the lust of the eye is fearfully apt to begin he lust of the flesh. We met this in Matthew Henry's com-mentary the other day, "Do not approach the forbidden tree nless you would eat forbidden fruit." It reminded us of old Thomas Fuller's quaint saying, "If you do not wish to trade vith the devil, keep out of his shop."—A. J. Gordon.

With the Laymen

ARE WE FOLLOWING GOD'S WORD?

James I. Mackall

Chairman of the Laymen's Gospel Team of the Vinco Brethren Church

When God has bestowed His grace upon us so beautifully, and has given us houses wherein to worship Him, I wonder if we are using the house as a house of God or not. Would He choose to put His name in the house we dedicate for the purpose of worship? Are we using the house of God for what WE want, or are we using it the way Jesus said to use it?

In John 2:16, Jesus said unto them that sold doves in the temple, "Take these things hence; make not my Father's house an house of merchandise. We read these things in this blessed book of John (the same book that brings to us the sacred service that we hold most dear in the Brethren Church, that of "The Holy Communion," including the feet washing service) then we turn right around and bring merchandise into the Father's house in the way of books, etc. I wonder if Christ were to come down and come into our churches, if He would not overthrow the book tables, and the money, and tell them that sold to "take these things hence." The merchandise that is sold is all right, the same as the merchandise was all right in Christ's time, but there are many other channels through which to get the merchandise into the hands of the people.

Then the same question might be asked about our Father's house in regard to selling of meals in our churches. Is this making our Father's house a house of prayer, or is it making His house a house of merchandise and profit? Many churches have paid large sums on their building debt by this practice. I wonder if that is the way God would have this? Do we have to go into business like this to get money to run God's business, or should we let God have His 10% of our income for His business? "What? have ye not houses to eat and drink in? or despise ye the church of God." 1 Cor. 11:22. Should we not eat our own meal before we come to the house of God? 1 Cor. 11:21. Should we not eat at home? 1 Cor. 11:34.

I am writing these few lines to the Laymen of our Brethren Denomination, not to condemn anyone, but just so we may ask ourselves a few questions about these things. If we are not careful, our zeal will eat up our true Christian spirit. John 2:17.

Rev. Chester Zimmerman, in an address at the late Pennsylvania District Conference this year, said, "Too many people are following their own conscience instead of the Word of God. Conscience is not a safe

guide unless it is enlightened from on high."

Rev. John F. Locke, at the same conference, said, "Lay the Bible aside and you can do anything else. You will have just another social organization in your church."

Let us examine ourselves and see if we are taking these things as seriously as we should or not. Should we do something just because the other fellow does it?

Vinco, Pa.

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Report of the Fifty-fourth Pennsylvania District Conference

Held at Vinco July 19-21

To the Readers of The Brethren Evangelist—

Greetings from the Pennsylvania District Conference of The Brethren Church:

The records will show, in years to come, that back in 1943, the year of World War II; the year of gas shortage, especially on the eastern seaboard, which embraces all the Pennsylvania District territory; the year of point rationing and food shortages, that said Pennsylvania District Conference of The Brethren Church, in the midst of these and many other adverse conditions, held its annual conference. These same records will reveal that not only was conference held, but that it was very well attended, that age-old and brand new problems were considered, that the old time religion was prayed for and practiced and that the delegation went back home feeling that "It was good for us to be here."

Out of a possible one hundred and eleven lay delegates, one hundred and three were present and presented credentials from some twenty-five churches in our district, and fifteen ministerial credentials were presented at the Fifty-fourth Pennsylvania District Conference of The Brethren Church, held at Vinco Church, July 19-21, 1943. The large Brethren population in the Conemaugh Valley and Johnstown lent itself to extra large attendance at all the meetings. The three evening sessions saw the church taxed to its limit. An exceeding fine spirit of fellowship, spirituality and good will permeated the conference.

Brother John Locke loosed himself from those ties that bind him down Virginia way and for the second year in a row was our visiting Bible lecturer and after dinner speaker. Friend John was in excellent fettle and declared the "unsearchable riches" in no uncertain terms. Tuesday evening, after having gained the "permission" of the secretary to change his subject, gave his outstanding temperance lecture on the subject, "It's Hard to Believe This," and his other addresses tended to highlight our gathering. Thanks, Brother Locke.

We were sorry to hear of the inability of Rev. Willis Ronk and Rev. J. Ray Klingensmith to be present. We feel both had good reasons for not appearing as scheduled. Miss Ruth Harley, secretary to Rev. Klingensmith, appeared in his stead and brought inspiration through facts concerning our district. President E. G. Mason was present for the Wednesday afternoon session and brought greetings from Ashland College and Seminary and presented some of its war time problems.

Our own district men of the ministry and laity did their usual fine work in seeing the program through. Brother C. Y. Gilmer, the energetic host pastor, and his good wife, along with the entire Vinco congregation did an excellent job in making all feel welcome and housed and fed the delegation in good fashion. Fair weather prevailed and the locale is a sight to behold in "the good ol' summer time." The Vinco Church, as to building and congregation, is, or should be, an inspiration to all Brethren. May the Lord continue to bless them in their ever broadening vision.

The statistician's report shows churches of the district in better condition, if figures can show condition, than a year ago. Larger offerings (by 50%) were given denominational interests.

The District Sunday School Board again reported, among other items, the conducting of Camp Juniata with a sizeable enrollment. This, in itself, is quite a feat this year.

Conference will be held, the Lord willing, at the same time next year, in the Masontown Church. Officers for the year were elected as follows:

Moderator .....Rev. Chester F. Zimmerman
Vice Moderator .....Rev. C. Y. Gilmer
Secretary .....Floyd S. Benshoff
Assistant Secretary .....Mrs. Walter C. Wertz
Treasurer .....John H. Glessner
Statistician .....Mrs. Arthur R. Baer

Floyd S. Benshoff, Secretary.



Ashland College News Letter

By Arthur Petit



Preparations for the opening of the regular college classes in September are going along at the usual rate at Ashland College. Staff changes and the changing conditions of the campus and the world always make the summer months a period of reorganization and of preparation.

Summer sessions are in full swing and while the attendance is not as high as a year ago, it is generally agreed that the sessions are more than justified even in times such as we are experiencing. Nine students will receive thier degrees at the close of the summer session August 21. This will bring to forty the number of graduates in 1943.

Work is progressing on the installation of new furnaces in Founder's Hall. The old furnaces have outlived their usefulness and are being replaced by modern boilers with stokers.

The granting of leaves of absence to six members of the faculty has led to a temporary reorganization of that group. With Dr. R. R. Haun, Dean of the College on leave to the University of Minnesota to study a research problem and Dr. M. P. Puterbaugh, Dean of Students, on leave to Hiram College, new appointments were necessary to both posts.

Dr. Raymond W. Bixler will assume the responsibilities of Dean of the College with the title of Acting Dean. Many of the duties which have accrued in that office will be assigned to other members of the faculty when possible. Dr. Bixler has been a member of the faculty since 1929 and has been secretary of the faculty for a number of years.

Dr. Russell V. Bollinger will assume the duties of the office of Dean of Students with the title of Acting Dean. Here again, many of the duties will be assigned to other members of the staff.

With the leaving of four other members of the staff, replacements are being made wherever necessary. Prof. M. A. Stuckey, for a number of years a member of the Seminary Faculty will study for a year at Western Reserve University. Dr. Paul Taylor is on leave to Oberlin College for the duration. Prof. Reid Thompson is in Camp Shelby, Miss. as an Assistant Field Director for the American Red Cross. Frank Lonero is engaged in physical conditioning in the navy. He holds the title of Lieutenant (jg). Replacements will be made wherever necessary and will be announced later.

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National Conference Program
To be held at Ashland, Ohio
August 23 to 29, 1943

MONDAY EVENING, AUGUST 23

6:30- 7:30 Credentials received by Conference Membership Committee: C. A. Stewart; F. C. Vanator; Smith Rose; J. Milton Bowman; S. W. Whetstone.
7:30- 7:45 Praise Service in charge of the Director of the Conference Music.
7:45- 8:00 Devotions ....Acting Moderator C. A. Stewart
Sermon .....John F. Locke

TUESDAY, AUGUST 24
Conference Organization

Morning

6:00- 7:00 Morning Devotions .....Vernon D. Grisso
8:00- 9:00 Auxiliary Sessions — Ministerium, Laymen, Brotherhood, W. M. S., S. M. M.
9:00-11:00 Children's Meeting ....Mrs. Loretta Carrithers
9:00-11:00 Devotions .....Floyd Sibert
Business Session: Organization of Conference.
11:00-11:45 Music and Prayer.
Moderator's Address .....C. A. Stewart

Afternoon

1:00- 2:00 Sisterhood of Mary and Martha.
2:00- 3:00 Devotions .....H. M. Oberholtzer
Sermon: "The Church: Our Hope"
.....Clarence Fairbanks
3:00- Auxiilary Sessions

Evening

6:15- 7:00 Vespers. Theme: "Citizenship." Speaker—M. P. Puterbaugh.
7:15- 8:00 Benevolent Board Program
8:00- Music and Prayer
Sermon: "Supreme Imperatives of Life."
.....D. R. Murray

WEDNESDAY, AUGUST 25
Evangelism Day

Morning

6:30- 7:00 Morning Devotions .....Elmer Carrithers
8:00- 9:00 Auxiliary Sessions — Ministerium, Laymen, Brotherhood, W. M. S., S. M. M.
9:00-11:00 Children's Meeting
9:00-10:30 Devotions .....C. D. Whitmer
Business Session
10:30-11:00 Publication Board Program
11:00-11:45 Music and Prayer
Bible Lecture .....L. E. Lindower

Afternoon

12:00- 3:00 W. M. S. and Laymen's Banquets
1:00- 2:00 Sisterhood of Mary and Martha
3:00- Auxiliary Sessions

Evening

6:15- 7:00 Vespers. Theme: "Stewardship." Speaker: Eugene Beekley
7:15- 8:00 Sunday School Association Program
"Our Camps" .....M. A. Stuckey
Address .....George H. Jones
8:00- Music and Prayer
Sermon: "This Way Out"....E. D. Burnworth

THURSDAY, AUGUST 26
Auxiliary Day

Morning

6:30- 7:00 Morning Devotions .....Everett J. Black
8:00- 9:00 Auxiliary Sessions — Ministerium, Laymen, Brotherhood, W. M. S., S. M. M.
9:00-11:00 Children's Meeting
9:00-11:00 Devotions .....W. S. Crick
Business Session
11:00-11:45 Music and Prayer
Bible Lecture .....L. E. Lindower

Afternoon

1:00- 2:00 Sisterhood of Mary and Martha
2:00- 3:00 Devotions .....Arthur Baer
Sermon: "Contact With the ENEMY"
..... Bert Hodge

Evening

6:15- 7:00 Vespers. Theme: "Missions." Speaker: Walter Wertz
7:15- 8:00 Christian Endeavor Board Program
8:00- Music and Prayer
Sermon: "The True Witness..W. St. C. Benshoff

FRIDAY, AUGUST 27
Educational Day

Morning

6:30- 7:00 Morning Devotions .....Smith Rose
8:00- 9:00 Auxiliary Sessions — Ministerium, Laymen, Brotherhood, W. M. S., S. M. M.
9:00-11:00 Children's Meeting
9:00-10:15 Devotions .....Dyoll Belote
Business Session
10:15-11:00 Meeting of the shareholders of the Brethren Publishing Company
11:00-11:45 Music and Prayer
Bible Lecture .....Willis E. Ronk

Afternoon

1:00- 2:00 Sisterhood of Mary and Martha
2:00- 3:00 Devotions .....Elmer Keck
Sermon: "Giving Christ the Pre-Eminence"
.....C. E. Johnson
3:00- Auxiliary Sessions

Evening

5:00- College Alumni Banquet
7:15- 8:00 College Program in charge of President E. G. Mason
8:00- Music and Prayer
Sermon: "Putting First Things First"
.....E. L. Miller
9:00- Fireside Program .....C. E. Board in charge

(Continued on Page 14)

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 22, 1943

"NATURE'S OPEN WINDOWS TO GOD"

Psalms 8:1-9

For The Leader

This is a meditation of the Psalmist, David, at night as he considers the majesty of God as represented in the universe. He tells of the glory of God as manifested in His holy works. He honors God because God has given power and dominion into man's hands.

Each of us as we have opportunity should ponder the great things of God in His great out of doors. Impressions can be made which are never seen if we do not take the time to worship God out under the heavens. Tonight we desire to learn a few things which will help us to appreciate the windows of access which are open to God and which may be used by us.

QUESTIONS ON THE TOPIC

1. Can any man look into the beauties of heavens and the earth, and still assert that there is no God?
2. Does the operation of the universe hint at one God or a multiplicity of Gods? Give reasons for your answer.
3. To what extent is man given power and dominion over the created things of God?
4. What lessons can we learn by observing nature and its attitude toward God, considering the habits of animals, plants and trees?
5. What is the final truth arrived at by the Psalmist in this Psalm? Is it valuable to us today?

DISCUSSION

1. OBEYING THE LAWS OF GOD. As we see nature revealed as windows to God we certainly see that God operates His universe with law. Everything comes and goes according to natural laws. The seasons, the courses of the planets, day and night. God has made these masterpieces and He operates them by His laws.

We of the human race were made by God. At the advent of our first parents in the beautiful garden paradise God set forth certain laws for them. If these laws were disobeyed, certain destruction would follow. This did happen, and the old world hasn't been the same since. Today we are commanded to obey the moral and spiritual laws of God or destruction will follow.

A large part of what we have in the world today and what we call chaos, is a direct result of the disobeying of God's laws. If a planet, a star, were given power to disobey the laws of God, think what chaos and wreckage would result. There would be no order or smooth operation of the universe. With us as children of God we must obey the laws of God, for when they are disobeyed, they bring punishment.

2. DRAWING NEARER TO GOD. All nature works to draw us nearer to the heart of God. The Psalmist mentions nothing about the sun, so undoubtedly he is meditating on this thought after night fall. Yet perhaps he had watched the glorious sunset that evening, feeling its full warmth and beauty. Then perhaps he has remained into the night with his thoughts of God. At any rate, he is positive that nature intends to draw him nearer to God if he is willing to take the time to meditate.

All of nature speaks of God, the eternal God, Three in One and One in Three. As we work in the fields, or our gardens; as we watch the flowing streams, as we see the birds and clouds over head, we see the evidence of a God which has the supreme hand. What we see which detracts from God is not of God, but of that heritage in which Christ once classified a group of people, "ye are of your father, the devil."

Yet, the sacred beauty of nature but serves to draw us closed to God. And only the blind of heart can miss the fact that out of the partial perfectness of nature that God will eventually bring a perfectness which shall be eternal. And only the blind of soul can miss the fact that out of man's sinful disobedience, God plans to bring a perfectness of eternal life. We Christians know that this is possible only through supreme faith in Christ as Lord and Savior of our lives. All nature points to this perfection.

3. GOD'S MINDFULNESS OF MAN. Apparently the Psalmist was greatly inspired on this night, for after meditating upon the great things of God, he considers the shortcomings of man, coming to the conclusion that God must be wonderful to even take man into consideration. Yet though man has failed Him, God has given him power to take the forces of nature and harness them to his own good and benefit.

Though man has taken these powers and used them to his own hurt and shame, God is still mindful of him. A marvelous God of love we have. This is the day of grace and we must be reconciled to Him through the blood of Christ, for the day of perfectness, toward which all nature yearns, will shortly come, and this God of love will wreak out his vengeance upon that man or woman or young person who refuses His call of love to draw near to Him through Christ.

God is certainly mindful of us. We, in our daily work must be mindful of Him and all of His goodness toward us. Each day we can glorify our God even as the likewise imperfect David did as he wrote this Psalm. The day will come when all nature and all the redeemed of mankind will glorify God as the Triune God and Maker of Heaven and Earth. If we glorify God now, we shall glorify Him then.

4. THE GLORY OF GOD IN NATURE. This glory is unspeakable, gracious, and universal. It is beyond our imagination. Yet it is there for us to recognize, appreciate and use. We young people can learn matchless lessons from the operation of the world under God. We can see its organization, operation and unified control. The Christian life operates in the same way. We can see the Christian's organization of life and purpose in Christ. We can see that same Christian's operation under the blood stained banner of Christ. This banner, despised and shamed by the world is the conquering banner of the Church. Too, we observe that the Christian has his unified control. It is centered in Christ. We have seen considerable of what we may call "operations without centralized control" in the world today. Also we have seen Christian lives which have been torn between desires to serve both the world and God. Let us as Christian young people center our lives in Christ.

As we realize the power of God in nature, let us realize that the power which so operates is that which we receive, through Christ, to overcome the forces of evil in this old world. As the universe longs for a day of restitution and new perfection, let us trust, pray and work for the time when all war shall cease, heaven shall be at hand, and when we shall be gathered free from the sins and trials of the present life.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

"What means these stones?"—Joshua 4:21.

In the city of Thebes in Egypt, there is a large statue called the "Vocal Memnon." It is said that centuries ago musical sounds issued from it every morning just as the first rays of the rising sun struck it. A legend states that it was the voice of Memnon, a Greek hero, calling to his mother. Very likely it was due to the expansion of the sandstone when the sunbeams warmed it. It was partially destroyed by an earthquake and was rebuilt, but it no longer sings.

In almost every city there are stones that talk; statues set up to honor heroes, and great men and women. The places of historic interest connected with the Revolutionary and Civil wars are marked with boulders and tablets. Each one tells its story.

When the Children of Israel crossed the Jordan River into the Promised Land, the river parted and all the people went through on dry ground. God performed that great miracle for them. Now Joshua knew that people would forget the blessing they had received unless they were reminded, so he ordered twelve men to each pick up a stone from the bottom of the river. These he set up as a monument so that future generations would remember the event. These stones talked.

There are a great many different kinds of stones and rocks and they are used for various purposes. Each is useful in its place and some are more valuable than others.

Stones are like people in some respects. For instance, the most conspicuous are not always the most useful.

There was a certain man who owned many beautiful jewels. He treasured them highly and was very fond of showing them to his friends. One day he displayed them to a man, who after admiring them very much said, "How much of an income do you get from these stones? It ought to be considerable because you have invested a great deal of money in them."

The rich man answered, "Not one cent comes in from them." "Come with me," said his friend, "and I will show you two stones which have not cost very much and still they are earning a living for me." He led him to the mill, down by the river, where the millstones were grinding the grain into flour.

Flashy people are not always doing the most for others. Talk cannot take the place of deeds, for after all the value of people lies in what they are doing.

I'd rather be a millstone grinding out flour for bread to feed the hungry world than the largest diamond in the crown of a kind, wouldn't you?

Each stone has a story to tell; so has each life. What yours is depends upon what you are doing.

With love, in Christ's Name,

Aunt Loretta.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 32

Subject: In Jesus

1. I've tried in vain a thousand ways
My fears to quell, my hopes to raise;
But what I need, the Bible says,
Is ever, only Jesus. Luke 12:32; Isaiah 57:11; Hebrews 13:6.

2. My soul is night, my heart is steel,
I cannot see, I cannot feel;
For light, for life, I must appeal
In simple faith to Jesus. 1 John 1:7; Isaiah 2:5; Revelation 21:23.

3. We have forgiveness in the name of Jesus. Luke 24:47; Acts 10:43; 1 John 2:12.

4. We have salvation in the name of Jesus. John 3:17, 18; Acts 2:21.

5. We have eternal life in the name of Jesus. 1 John 5:13; Romans 6:23; John 19:28.

6. We have access to God in prayer, and answer to our petitions in the name of Jesus. John 14:13, 14; John 15:16; John 16:23-26.

7. We obtain power over evil in that name. Mark 16:17, 18; Luke 9:48-50; Luke 10:17; Acts 3:6, 16.

8. He died, He lives, He reigns, He pleads;
There's love in all His words and deeds;
There's all a guilty sinner needs
For ever more in Jesus. 1 Corinthians 6:11.

9. We worship in the name of Jesus. Ephesians! 5:20; Colossions 3:17; Hebrews 13:15.

10. Though some should sneer, and some should blame,
I'll go with all my guilt and shame;
I'll go to Him because His name,
Above all names, is Jesus. Ephesians 1:19-23; Philippians 2:9-11; Hebrews 1:4; Revelation 19:12, 13, 16.

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

1. A sense of guilt is not repentance.
2. Do right—OR—you'll be left.
3. There are no traffic jams on the straight and narrow way.
4. Daily prayer gives strength for daily tasks.
5. In my hand no price I bring,
Simply to Thy cross I cling.
6. Unless we knit on it at least once a week, the garment of the soul unravels.
7. How can a pastor reach people who are never home except when he is in the pulpit?
8. Finding fault is some people's worst fault.
9. Thinking is so painful that most of us think only when we have to.
10. The work of a great man is not an absence of weakness but an abundance of strength.

NATIONAL CONFERENCE PROGRAM

(Continued from Page 11)

SATURDAY, AUGUST 28

Missionary Day

Morning

6:30- 7:00	Morning Devotions .....J. Edgar Berkshire
8:00- 9:00	Auxiliary Sessions — Ministerium, Laymen, Brotherhood, W. M. S., S. M. M.
9:00-11:00	Children's Meeting
9:00-11:00	Devotions .....Robert F. Porte Final Business Session
11:00-11:45	Music and Prayer Bible Lecture .....Willis E. Ronk

Afternoon

1:00- 2:00	Sisterhood of Mary and Martha
2:00- 3:00	Missionary Board Program

Evening

6:15- 7:00	Vespers. Theme: "The Quiet Hour." Speaker: Virgil Meyer
7:15- 9:00	Missionary Board Program
9:00-	General Campers Rally..Sunday School Board Committee Chairman: M. A. Stuckey in charge

SUNDAY, AUGUST 29

Christopher Sower Celebration

Morning

6:30- 7:00	Morning Devotions .....William Solomon
9:30-10:45	Sunday School .. National Sunday School Board in charge General Superintendent: N. V. Leatherman
10:45-12:00	Devotions .....W. I. Duker Sermon: "The Bible In Brethren Life" .....M. A. Stuckey

Afternoon

2:00-	Devotions .....W. S. Bell Address..Church of the Brethren Representative Address..Brethren Church Speaker, C. A. Bame

Evening

6:15-	Vespers. Theme: "Evangelism." Speaker: E. M. Riddle

THE NATIONAL MINISTERIAL ASSOCIATION

(Programs for the Week)

Tuesday, Aug. 24—8 o'clock

Devotions—Rev. H. H. Rowsey
Memorials
Communications and requests addressed to the Association.
Applications for membership in Association to be presented.

Wednesday, Aug. 25—8 o'clock

Devotions—Rev. W. C. Benshoff
Address: "Some Lessons From a Lifetime in the Ministry —The Minister as a Preacher"—Rev. Dr. Arthur H. Smith, pastor emeritus, Trinity Lutheran Church, Ashland, Ohio. (20 minutes)
Reading of the Minutes
Reports of Committees
Old business
New business

Thursday, Aug. 28—8 o'clock

Devotions—Rev. Clayton Berkshire
Address: "Some Lessons From a Lifetime in the Ministry —The Minister as a Pastor"—Rev. Dr. Arthur H. Smith. (20 minutes)
Reading of the Minutes
Reports of Committees
Report of Secretary-Treasurer
Old business
New Business
1. Election of officers

Friday, Aug. 27—8 o'clock

Devotions—Rev. L. V. King
Address: "Some Lessons from a Lifetime in the Ministry —The Minister as a Christian"—Rev. Dr. Arthur R. Smith. (20 minutes)
Reading of the Minutes
Reports of Committees
Old business
New business

Saturday, Aug. 28—8 o'clock

Devotions—Rev. Smith Rose
Reading of the Minutes
Reports of Committees
Old business
New business
Partings greetings and good wishes
Benediction

LAYMEN'S PROGRAM

To be announced from day to day

YOUNG MEN'S AND BOY'S BROTHERHOOD

Programs to be announced from day to day

1943 NATIONAL CONFERENCE INFORMATION

Again this year the Brethren of Ashland College and at the Park Street Brethren Church are busy making plans to entertain the National Conference. Arrangements are being made to make your visit at Ashland most pleasant. You will be greeted upon your arrival by a committee who will see that you have a comfortable place to stay.

The Dormitory is planning to offer you exceptional service, improved from past experiences, and the management urges you to patronize the dining room, where you will be served in a prompt and efficient manner. Short orders will be available, and regular meals will be served over a period of time that will enable every one to obtain service. Cold drinks and sandwiches will be on order during the day. Meal tickets will be offered for $7.00, covering eighteen meals for the six days. Tickets will be transferable, and one ticket may be used by a family or group if so desired. Individual meals will be thirty, fifty and forty-five cents respectively for breakfast, dinner and supper.

The third floor of the Dorm will be reserved for the Sisterhood girls. They will furnish their own bed linens and the charges will be twenty-five cents a night with two or more in a room and seven dollars for board, or eight dollars for board and room for the entire six days.

Women will be invited to use the first and second floors of the Dorm. Everything will be furnished and the charge will

fifty cents a person per night with two in a room, and ven dollars for board.

Those desiring to reserve rooms for the week in advance the dorm will accompany their request with a deposit of .00.

We repeat: We urge you to come and patronize the Dormiry dining room. We will do our best to satisfy you.

Address communications concerning the dormitory only to:

A. Glenn Carpenter
Ashland College, Ashland, Ohio.

FORMATION FOR THOSE STAYING OUTSIDE THE DORMITORY

The usual plans will prevail for the entertainment of those tending the conference. The dates are August 23-29.

Rooms in Ashland homes will be available. Efforts are ing made to maintain the prices of last year, which were follows: One person to a room, seventy-five cents per day $5.00 for a full week; two persons to a room, fifty cents ch per day or $5.00 for the full week.

An extra charge will be made where persons remain only e or two nights.

For reservations in homes address:

G. C. Carpenter, 1122 Grant Street, Ashland, Ohio
BETTER WRITE AT ONCE!

Committee:

Mrs. Hilda Carpenter
Mrs. W. A. Beeghley
G. C. Carpenter

USE OR LOSE

An eastern story runs like this:

A merchant, going abroad for a time, gave to two his friends two sacks of wheat each, to take care against his return. Years passed. When he came ack, he applied for them again.

The first man took him into a storehouse and owed him his sacks, but the wheat was mildewed id worthless.

The other led him into the open country and ointed to field after field of waving wheat, the proice of the two sacks given to him. Said the merant to him:

"You have been a faithful friend. Give me two acks of that wheat, and the rest shall be yours."

If we do not put to good use the talents God has ven us, we will lose them.—D. L. Moody.



News From Our Churches

ELKHART, INDIANA

Brother Delbert Flora, our present pastor, was given unanious call to serve us another year. Brother Flora's work with us is above reproach—he never forgets to keep the spiritual obligations before the people, as individuals and as a church. He is adept in making friends in the church and outside. We are always pleased to hear people who do not belong to our church speak of our pastor in the highest terms. His work in the city has been far-reaching.

On account of failing health, the church has relieved Brother Flora of as much work as possible. He has been spending the summer at Shipshewana Lake. We are happy to know he is making splendid gains.

July 12th was quarterly cash day. A very substantial sum was given into the building fund. Three years ago saw the completion of the plans for our building. Today we are looking forward to the completion of the liquidation of our debt. Our people are working feverishly toward that end, eagerly looking forward when His house will stand free of indebtedness. We also realize we must ever be soul-conscious as was our Master if we are to give Him the supreme gift—souls for our hire.

Bible School has been having a good attendance; regular attendance at church services is better than in former seasons—not the usual slump, no doubt due to gas rationing. Not so many pleasure trips and fewer vacations.

Mid-week prayer service is being conducted by various leaders. It has been maintaining a good attendance.

There have been frequent confessions and baptisms and dedications.

May our work continue in His favor.

Mrs. Edna Nicholas.

THE STOCKTON, CALIFORNIA, REVIVAL

My wife and I have recently enjoyed a very pleasant sojourn in California, thanks to the daughters who paid their mother's train fare and the Huntington Brethren who gave us a leave of absence and paid their pastor's train fare.

It was my first visit to this famous state, but my wife had resided in California for more than twenty-five years, until two years ago, when she left this land of sunshine and her four daughters and six grandchildren, to become the helpmeet of this humble servant of the Lord. It was no small sacrifice that she made and the ties of filial affection and the lure of the California climate have pulled hard for at least a return visit. Gas and tire rationing forced us to travel by train. The congested traffic made the trip very tedious and tiresome and compelled some stopovers, which proved to be very interesting. Limited funds and time prevented much sightseeing that we would like to have enjoyed.

After a week's rest and visiting with the children and grandchildren in Oakland, we went to Stockton and on June 20th began our revival and evangelistic effort with the Brethren of that city, which seemed to have been providentially arranged. We accepted the call of the Stockton Brethren as the call of God and to Him gave thanks and from Him we humbly sought help and guidance.

The Stockton Brethren Church is but a recent venture, being only about three years old, but it is the answer to the fervent prayers of many Northern California Brethren, after many years of hopeful waiting, and is the product of their missionary zeal. This church began with considerable promise of success, but, as is often the case, conditions changed and serious discouragement developed. Alas! how Satan hinders the work of the Lord.

We found the church in charge of Virgil Ingraham, a faithful, thoroughly consecrated and very spiritual young layman, who is serving temporarily as acting pastor, his wife nobly sharing in his sacrifices and assisting in his labors. These are very capable young people and have the love and confidence of those whom they serve.

Our church in Stockton is located in a large residential area where there is no other church. Most of the people are of the so-called middle class. Many are poor, but it is not a slum district. Various denominations are represented, but many have lapsed into indifference. Some no longer claim membership in any church. Many never belonged to any church. Some of the brethren think that the church might have been more advantageously located, that a community of more prosperous people might afford more rapid progress and greater strength, but surely no other community presents a greater need or a greater challenge. Be that as it may, the location of the church is now established, the lots have been bought and paid for, the church has been built and no debt remains and a great field of opportunity invites and awaits those who have the faith and courage to say like Caleb and Joshua, "We are well able, let us go up and possess it." If mistakes have been made that cannot be corrected, it is folly to waste time worrying about them. The building is small, but it is adequate for present needs. There is plenty of room for enlargement when need requires.

The weather conditions were ideal for our meetings. We had no rain. A few days were hot, but the nights were cool. Everybody was very busy, both men and women. Most people claimed to be too busy or too tired to attend meetings. Very few unsaved people came. Attendance was never large, except during the Northern California Brethren Conference, which convened in the Stockton Brethren Church during the second week of our meetings, with evangelistic services each evening. This was a great help and very enjoyable.

Brother Ingraham, the pastor, is employed as chief accountant by the Stockton Iron Works. The most of his time was, therefore, required in his office, but he managed to attend every service and most efficiently directed our song services and otherwise helped with the meetings. I don't think I ever heard better or more joyful singing by such small audiences.

The city paper was very generous and gave us much publicity. I made many calls, sometimes accompanied by my wife. Brother Ingraham loaned us his car and furnished the gas. We literally went out into the highways and byways to constrain people to come and to accept Christ. We realized from the beginning that a most persistent effort was required. The meetings were continued for three weeks. There were no public confessions, but we feel that the church was greatly revived and the interest of the community aroused.

The meetings closed with a most enjoyable love-feast Sunday evening, July 11th. Brother J. Wesley Platt, pastor of the Manteca Church, with his wife and a few of his parishioners, came over and fellowshipped with us in this sacred service. Brother Platt assisted. The service was concluded with an evangelistic message. After the services were dismissed, two young persons expressed their desire and intention to be baptized and unite with the church. Doubtless, ere this, they have been baptized, and perhaps others also, who seemed almost decided.

We had our home with Brother and Sister Ingraham while in Stockton. They did all for our comfort and happiness that anyone could reasonably require. We shall always cherish the memory of the Christian fellowship we had in this home and how our souls were refreshed as we feasted upon the Word of God and knelt together in prayer at the family altar. We shall also fondly remember the prattle and cheerful smile of Joanna, their infant daughter. Everybody was very kind to us and the offering they gave us was far beyond that which we expected or thought we deserved. We accepted it as of the Lord and to Him gave thanks, and also to the brethren. We are sorry we could not accomplish more, but we feel that a foundation was laid upon which others will build and that seed was sown that will bring forth harvest that others will reap. When we have finished our visiting, we will return home, arriving about August 6th.

H. M. Oberholtzer, Huntington, Indiana.

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A PREACHING MISSION

On June 7th the writer began a week's series of services at the Valley Brethren church, at Jones Mills, Penna., with brother Edgar Berkshire, the pastor, assisting. Services were held each evening during the week, with fine attendance at each service. The Brethren were faithful and attentive, and it was a real pleasure to preach to them. One elderly lady gave the preacher's wife an interesting account of one of his sermons which had especially interested her, when Mrs. Belote came to join in the communion service on the evening of the 13th.

Brother Berkshire, is a fine young pastor, who seems to understand his people, and has their confidence, (and he deserves it). He saw to it that the visitor was taken into many of the homes of his membership, and the members saw to it that both pastor and visiting minister were accorded the finest of hospitality. A country church, the membership have their own viands, produced from their own farms, and there was no lack in either quality or quantity.

As the result of the series there were four public confessions of faith in Jesus Christ as Lord. Baptismal services had been arranged for the afternoon of the 13th, but a torrential rain storm swelled the creek to flood proportions, and so the baptismal service had to be postponed. This will be taken care of by Brother Berkshire later. The storm came so late in the day that doubtless some were prevented from attendance at the communion service. At that some thirty-five gathered at the tables and participated in the blessed service.

The Uniontown pastor wants to express his sincere appreciation of the wonderful way in which the congregation welcomed him into their homes and their fine spirit of cooperation in the conducting of the meeting, as well as the complete and hearty support accorded the visiting minister by the pastor. We shall long remember this experience with the Jones Mill group.

Dyoll Belote.

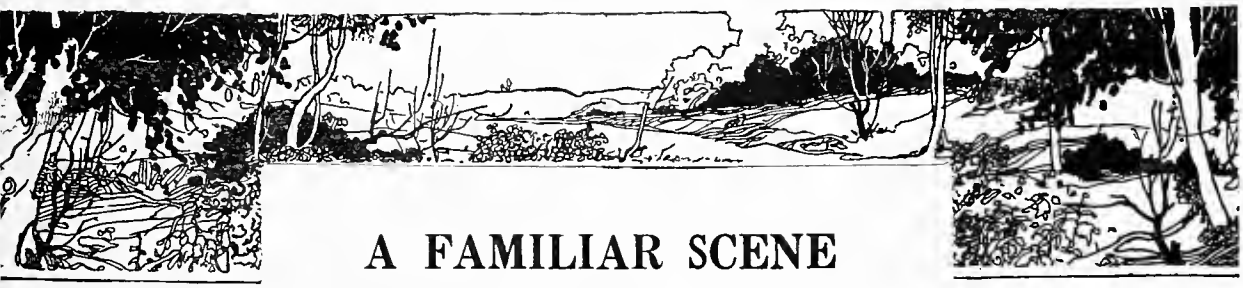
WANTED

At Ashland College, a man for general janitor work: and a dietition to plan and assist in the preparation of meals at the dormitory. We prefer a qualified husband and wife for the respective positions, but single individuals will be given consideration.

Write now to Ashland College, Ashland, Ohio, c/o Business Manager.

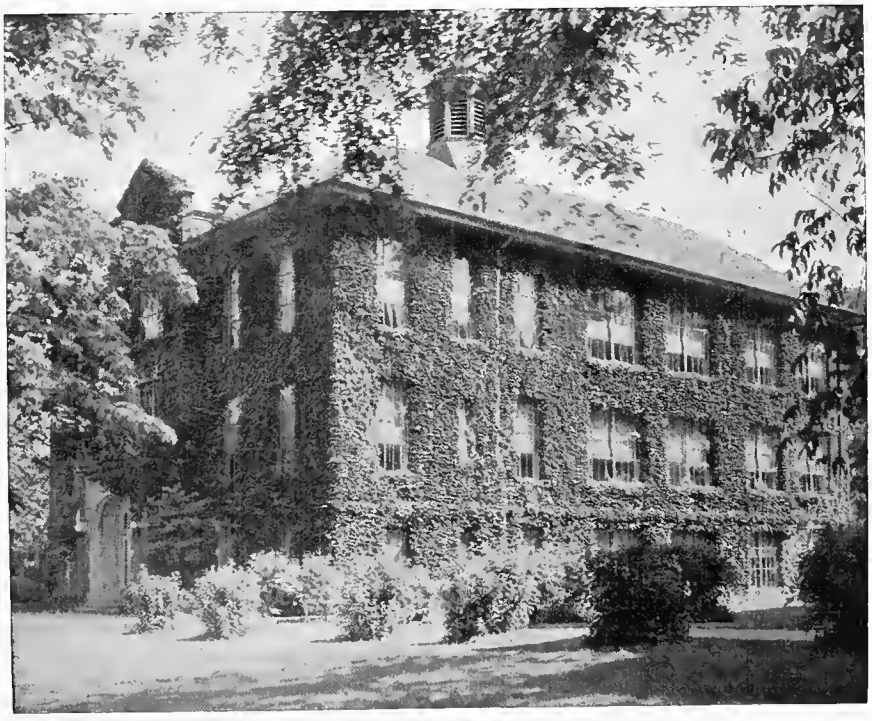
The Brethren Evangelist

Vol. LXV, No. 32 August 14, 1943



A FAMILIAR SCENE

To those who attend National Conference



Library Building - - Ashland College

NATIONAL CONFERENCE, AUGUST 23-29, 1943

Official Organ
of The Brethren Church

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INTERESTING ITEMS

WE LEARN FROM A "CLIPPING" FROM A WATERLOO, IOWA PAPER that Brother W. C. Benshoff has resigned as pastor of the Waterloo First Brethren Church, same taking effect on September 1st. The following is quoted from the paper: "He will deliver his closing sermon Sunday (August 8th) after which he will have a two weeks' vacation and later represent the local church at the General Conference to be held at Ashland, Ohio. Rev. Benshoff's plans for the future are indefinite, he said . . . No successor has been appointed to fill the vacancy according to H. H. Reitz chairman of the pulpit committee."

THE SECRETARY OF THE GENERAL CONFERENCE Dr. L. E. Lindower, desires that the following announcement be made: "Credentials for the coming General Conference have been placed in the mails, and, no doubt, are in your hands already. If by chance, anyone has been missed or has not received sufficient credentials, please contact the secretary at once."

Address Dr. Lindower as follows: 520 Samaritan Avenue Ashland, Ohio.

NOTICE TO INDIANA LAYMEN

The meeting of the Northern Indiana Layman's Association will be held at Nappanee, Indiana on September 12th. This is the quarterly meeting of the association. All members are urged to be present at this meeting.

OF INTEREST TO THE BRETHREN OF INDIANA Rev. Bert Hodge, pastor of the Flora Brethren Church, who broadcast a program from the Kokomo Radio station for nearly a year, is now broadcasting "Thoughts with Bert Hodge" over station WBAA (940 on the dial) Purdue University at West LaFayette, Indiana, each Monday afternoon at 2:45. This program deals with problems of religion, education, and general citizenship. Should listeners throughout the middle west be able to get it, comments would be appreciated.

BROTHER S. M. WHETSTONE, PASTOR OF THE OAKVILLE CHURCH has been reminding his congregation through his bulletin of the passing of the weeks before General Conference. "Only four weeks yet . . . Just three weeks away . . . Only two weeks away." And now when this reaches you it will be "Only one week more." Time flies and conference will be here and gone before we know it.

We note also that the Oakville church has new song books. And while we are at it we might say that Ashland, Ohio, also has new song books, which were purchased for the regular church services and have ordered new books for the Sunday School.

THE FINAL ISSUE OF THE THIRD JOHNSTOWN CHURCH BULLETIN by the hand of Brother Crick lies before us. It is a twelve page affair and is full of information which become vital statistics for the Third Church. Such issues should be kept on file in the churches for they are of infinite value in years to come.

A UNIQUE INSERT IN THE CERRO GORDO, ILL. BULLETIN, Rev. McCartneysmith, pastor, lists the following: Organization: six separate items; Special activities nineteen items; Improvements: ten items; Spiritual blessings five items; Financial gains: two items—local and national covering all phases of the work. This report reveals growth and progress in both material and spiritual lines.



EDITORIALS

S CONFERENCE IMPORTANT THIS YEAR?

The answer to this question is a definite "YES." robably this year it is more important than usual, d Conference is always important. If our church to take her place in the reconstruction days that e to follow this war, and we are optimistic enough think that the war is not going to last overly long we view the present situation—then it is more portant than usual that we get together to dis- ss what part we are to play in this reconstruction riod.

The cry has gone up from some places that there going to be too great a difficulty in getting to nference. Transportation is curtailed and driving prohibited. Just one question that ought to settle e matter—"Do not most people go where they nt to, even in the face of difficulties?" The an- er is self-evident.

So our plea is—COME TO CONFERENCE, EN IF IT IS A LITTLE DIFFICULT.

F. C. V.

OUT—IN—OR UP

At the union Sunday evening service at the beau- ul Ashland City Park last night the preacher for e evening made this statement, "The church is not its way OUT, as some would have you to believe; is on its way IN." While we take no exception to e thought embodied in this statement, for we know at he means by reference to his former state- nt, yet we felt that he would have better said, he church is on its way UP."

The aging of a church does not mean that it is owing old, nor that it is outmoded. But the world ks at age in a different manner and with different es. As age comes upon almost any phase of life, e world has been fond of believing that each par- ular phase is on its way out. For, with age usually nes the waning of physical or mental or material gor and strength. Material bodies or instruments e either worn out or are rusted out.

But in these days of war effort, again and again it s been proven that age is only relative. Some are l when they are young; and others are young when ey are old. Men, who in easy times would have en relegated to the "scrap heap," are laboring to- y along side of young and virile individuals and ving a very fine account of themselves.

It is thus with the church. It is never "out" except the minds of those who see all things with an extreme materialistic view. Never has the church had such an opportunity to be "in" in such a definite manner as today. Whether it takes advantage of its opportunity is another matter altogether. But by all odds potentially the church is "in" just now and will be in days to come.

And it surely is on its way "Up." Each day brings us nearer the consummation of all things. It would be foolish for us to think otherwise. The path of the church has ever been "up." Even when the path seemed to slope downward it was on a higher level than any earthly thing could possibly be. And, if we want to go a step further, we can always say that the ultimate goal of the church is and has been through the ages, "up"—up with Christ when He shall come "for" His saints and we shall fly upward "to meet the Lord in the air."

The trend of the church has been "up" ever since its foundation and the direction can never be any other.

F. C. V.

"Everywhere and at all times these are the three besetting sins of religious people, callousness in worship, carelessness in life, or self-aggrandizement."

"Courage and self-sacrifice and the finest qualities of character are developed by the uncertainty of what will be the precise result of a worthy choice."

ANNUAL SHAREHOLDERS' MEETING OF THE BRETHREN PUBLISHING CO.

The annual meeting of the shareholders of the Brethren Publishing Company will be held Friday morning, August 27, 1943 at 10:15 at Ashland, Ohio, in the Conference Auditorium of The Brethren Church as provided in the Code of Regulations, Article 11, Section 1.

Article 11 of the Code of Regulations states that all members of the National Conference of The Brethren Churches, in good standing, are known and herein designated as "The Shareholders." This notice constitutes the official notice to the shareholders.

The purpose of this meeting is to receive reports of the officers of the Corporation, to elect Directors, and to care for such unfinished or new business as the shareholders may direct in accordance with the Code of Regulations.

Willis E. Ronk, President.

Date of meeting, August 27, 1943.

THE CHURCH! SUNRISE OR SUNSET!

Moderator's Address delivered at the late Pennsylvania District Confereuce

By REV. FREEMAN ANKRUM

To the members of the fifty-fourth District Conference of the State of Pennsylvania, greetings:

The day and age in which we live is a day when prophets, both sacred and profane, are peddling their wares. It could be said with little chance of successful contradiction, that prophecy has run riot. There are those who have been under the impression that the Church will be found no longer necessary for the well being of the peoples of the world. That when peace time comes, man will feel that by his own might and the multiplicity of horse power, that that which has been accomplished has been done by none other than his own power, scientific skill and organization. We may be certain of two things, and they are, that those who have a tendency to look upon the more somber side of our existence have plenty to make them feel like the subject upon which they feast their eyes and minds. Those who feel that somehow they can always find that which indicates that God has not left the people of the world without direction, have also a chance to be encouraged.

We who are gathered at this Conference this morning in the year of our Lord, 1943, are among those who feel that the times in which we live are a challenge to us as individuals and also as a church. Never has there been a time when there appears to be so much clay and so little iron in the national image. Men in high places appear upon the political stage with great promise and soon are as the meteor which flashed for a moment and then passed into forgetfulness. Would-be religious prophets hold forth for us a panacea for the troubles which surround us as Christians traveling the Canaan road. There have been so many oily voiced prophets, whose form or personality is unknown to the listener, that ere he has left the element which has carried his pleadings, we find that it is a religion for profit.

The writer, during the past eighteen years, has delved deeply into the fountains which have produced our church. We have read with interest and searched in vain for a time or period in which there were halcyon days surrounding the church of our faith. Many things have pained us in connection with our Church. The scars will remain as long as life may last, though time may temper the memory of the pain which caused them.

There comes to us a picture of a determined God-fearing group, who feared nothing, bending every effort to do the will of Him who was above and over all. How they must have walked in solemn tread to the bank of the Eder as in a Holy Meditation they took steps which gave to a troubled land another church, which was not wanted. The surrender of their own minds and the arriving at the summit of their desires and expectations did not mean that now they looked backward upon the last of their difficulties. Even as Peter of old, filled with a Holy boldness, caused his hearers to tremble, then to think and finally to act in the acceptance of salvation, did this small group publish abroad throughout their communities the glad tidings of a new-found faith. Now, for the first time, they were convinced that they had found the pathway that God would have them use, and for them this meant giving information to others relative to the way.

They soon found that the Church had never been without its enemies, and as before they had been afflicted with organizations that were often the victims of criticism, they now were placed upon a plane where they soon were signaled out for persecution. The members suffered arrests and practically every form of persecution that a diabolical mind could contrive. Little by little the vineyards, the mills, the patrimony of the young man, Mack, who had organized and led them, were in the hands of grasping judges under the name of fines. How familiar the news coming today and through the recent years, from the same land where our forefathers drained the cup to its bitter dregs. Christian Liebe who toiled with bent back over his oar, chained to his seat, a galley slave, bathed in noon time perspiration, chilled by the night waves and suffering every form of abuse, must have wondered if it was really worth while. His preaching must have had a warm and sympathetic place in it for all sufferers.

Let us call again from the shades of the past the enormous form of Johannes Naas, and as we look up into that massive face, at least a head above the average man, we ask him his opinion. As we listen we may hear again the plea of the recruiting officer of the king's army trying to prevail upon him to align himself with the king's body guard, a highly honorable position. This Dunkard preacher resisted the invitation and was seized by the officer who undertook to press him into service. As in modern Germany he was afflicted with many tortures, even being hung for a while with cords around his great toe and thumb, the excruciating pain was weaker than the resolve of this preacher to serve his Lord only. Failing in his diabolical methods, the recruiting officer took his captive before the king. Brother Naas replied to the questionings concerning his refusal, "My Captain is the great Prince Emmanuel, our Lord Jesus Christ. I have espoused His cause and cannot and will not forsake Him." The king was so impressed with not only the giant physique of this man, but the even larger determination to follow his faith, that he gave him a piece of money and permitted him to go in freedom. In 1733, just four years after the founder had come to America, this valiant man of God came to Philadelphia. He founded the Amwell congregation which has been said to have been the spiritual birthplace of more members of the Brethren than any other congregation in the brotherhood.

Every age has had those who desired to attain fame and notoriety by being the one who would go down in history as he who had overcome the Church. The blood of the martyrs only formed the seed which has never been eradicated from the soil in which it was sown. It was no idle statement when the Lord Jesus Christ said that the gates of Hell would not prevail against the church.

This may be entered upon the page of our program as a Moderator's address. If viewed in the light of what has in former times been supposed to be the object and aim of a moderator's address, this is not one at all. There is no presumption of knowledge which would suggest a course which would be free from trouble. There is no claim of knowledge of a life without its testing. The years of our ministry, which now are commencing to round out three decades, have never enabled us to say, "Here is the course which will meet with sunny skies and never a cloud will appear upon the horizon." Our forefathers, in their spiritual lives and heart-felt searchings, never found that which was free from pain and disap-

ointments. Our Lord Jesus Christ, as far as the speaker nows, never promised a flowery pathway for His people. Come with me and I will make you fishers of men," meant o the hardy fishermen who hung their nets on the walls of ieir homes, just a change of work. Fishing for them was ork which tore the skin from the hands. Blistered them and emanded the utmost. Somehow we feel that they had been uccessful fishermen, so Jesus expected them to continue in ie same successful way with Him. One who may choose the inistry today because it may seem to require less work ian many other fields, has already doomed his work to fail-re. Therefore I have no panacea to offer which will enable ie course of the church to continually be in perfect waters. Ve have a compass given us by the great Architect of the niverse which will not deviate and is dependable in every ay—it is the Bible.

In much reading and study of written records of our Tunk-forefathers, I do not recall discovering any statement to ie effect that they expected a great growth which would ivelope the world and become one of the larger and popu-r churches of the country. Apparently what they lacked in imensity was made up by its intensity. Other churches, no der than the Tunker, have far outstripped us in size. No oubt some of them have done so by surrendering that which ir founders would not surrender. Likely every pastor here day has had the experience of seeing those willing to come to the church if certain concessions would be made regard-g some of our foundation principles. There is no place in od's Word where there is a promise to give only to the ganization which is larger or the largest. Jesus told His sciples one day, who must have looked with envy upon e large organized religions of the day, and especially that the group of Pharisees, "Fear not little flock; for it is our Father's good pleasure to give you the kingdom." We in feel that without a doubt that the testings of the years ave left in their place a determination to press forward ntil the realization of the promise of the Son of God is alized in the life and experience of our beloved fraternity.

Wherever the pioneer Tunker followed the paths into new ttlements and new communities, traveling with the sun, as were, in America, they always gave thought to three ings: first, their home; second, the propagating of their ith; and third, the matter of education. However, while iere have been gaps in the matter of higher education, iere cannot be found gaps in the matter of training in re-ard to the elements of the rule of three, and the reading the ponderous German Bible which graced the centerpiece their homes, and that not as an ornament. Be it in pioneer g cabin, or in a soddy, or in the more advanced commu-ties, their faith was proclaimed.

We have been, in the main, a rural church. Perhaps it was ought that as man originally came from the ground, that his body, it would be the ground that would provide the ecessities to care for the body. Then there is a better chance commune with God among His plants and flowers than nong the structures of brick and stone which man has ected, and at times worshipped. The spiritual seed which as dropped in out-of-the-way places in those far off days as produced a wonderful harvest.

The founder of our Church in his God-given wisdom and pirit-leading gave his followers no creed. Creeds have, no oubt, been the cause of more divisions and new upspringing ngregations, or denominations, perhaps than any other one ing. Only God Almighty could write a creed. It was He ho told Moses to say to the people, "I am what I am." nd so it will be from Eternity's beginning to its endless xistence.

A story is told of pioneer days in the scattered colonies. he village of Philadelphia had one who was impressed with what he had learned of the teaching of the Brethren, Benjamin Franklin, for he it was said to be, asked for a copy of their creed and manifested surprise when he found that they had none whatsoever. When he asked why none had been adopted, he was told, "That through the sad experience of Brethren in their search for the truth taught, that they resolved not to write a creed, so that when new truth was discovered they might be free to adopt it, and not be bound by the old creed as are those churches which have adopted a creed and refuse to change it at any time." Whether this actually happened, the writer has no way of knowing. However we do know that Alexander Mack was a man of the Book and that our churches have made progress when they have been churches of the Book. We know that he was very careful to eliminate his own personality and that when his last days approached in the humble Germantown home, he said to his family, "Now when I am gone, don't mark my grave, or they might sometime want to erect a monument over my grave."

The family demurred and finally he yielded to their wishes and a simple blue stone of unpretentious size, less than two feet in height, was erected over his grave with the simple inscription, in German of course, "Here rests the remains of A. M. born 1679, died 1735, age 56 years." Here his remains rested for 159 years until Rev. Falkenstein had them removed to the cemetery of the Germantown Church. A more suitable stone was placed at the head of his grave, and the other placed at the foot.

As a church, we are the heirs of a faithful ancestry, who thought it none too little to give of their means, and at times they were limited, but also of their service and their lives to the church and the cause they loved. There never was a time in the earlier days when the missionary spirit was absent. Jesus' "Go and Tell" was taken literally.

It may be that life is not so much a matter of remembered details, but is a collection of impressions which are fitted into the structure which we call life so smoothly that we are unable to discern the lines of demarkation, if any. We are indeed a part of all we have met, both good and evil. The preceding sentence is just a nice way, I hope, of reminding you that nothing will be remembered of the details of this so-called address. However, if some things are presented which will enable us to meet the challenge of the day and the threat of the future, it will not have been in vain. It is an old saying that it is the darkest just before dawn. Personally we have never been able to verify this statement by observation. But there is no doubt in our minds that day does follow night. Sometimes the clouds will reflect a light brighter than the sun, and that will be the Son of Righteousness, Jesus Christ our Lord.

There is told the story of a tourist in other days who long had a desire to visit the Alps and from their massive summit view the birth of a new day. Plans were made, the guide secured and their way made to the top where they awaited the sunrise. Suddenly as they stood in the almost Stygian darkness it was rent by a zig-zagging streak of light. Streaks followed streaks, and peals of thunder deafened the ones who awaited the coming of day. It seemed that the forces of nature had unleashed all the artillery of Heaven on this one spot. The visitor trembled and also quaked, his heart sank within him. It seemed that any moment would be the last and he regretted the toil of the ascent. Finally he managed to make himscelf heard about the roar of the elements, just as there appeared to him the indication of a different light in the east. "Is this the end of all?" he asked the guide. "No," replied the guide, "this is just sunrise in the Alps and the birth of a new day." No! my friends, for the church, it

is not Sunset. It is Sunset for the old world in which we live; for the Church it is Sunrise and the birth of a new day.

When I shall come to the end of my way;
When I shall rest at the close of life's day;
When "welcome home" I shall hear Jesus say,
O that will be sunrise for me.

When in His beauty I see the great King;
Join with the ransomed His praises to sing;
When I shall join them my tributes to bring,
O that will be sunrise for me.

When life is over and daylight is passed,
In Heaven's harbor my anchor is cast;
When I see Jesus my Savior at last,
O that will be sunrise for me.

Sunrise tomorrow, Sunrise tomorrow,
Sunrise in glory is waiting for me.
Sunrise tomorrow, Sunrise tomorrow,
Sunrise with Jesus for eternity.

Masontown, Pa.

The Beginning of a Glorious Ministry

Being the story of S. H. Bashor *By Dr. Martin Shively*

Sixty years ago no preacher in the Brethren and Tunker churches was more widely known nor more sought as an evangelist than Dr. S. H. Bashor. And the cause was not far to seek, for during the active years of his service in and for the spread of the Kingdom it has been estimated that not less than twelve thousand souls were added to the church as a result of his ministry in and for the church.

Until the beginning of his ministry the holding of revival meetings was frowned upon, because it was felt that under stress of excitement developed by and in such services, many people might be added to the church who had not seriously considered the importance of the steps involved. In at least most of the congregations no such service which consisted of more than three sermons was permitted at any one house of worship. However, in a few congregations which were more or less scattered, there were a number of "meeting houses," and thus it became possible to conduct more than the three services usually permitted, and this was true in the congregation in which his ministry began. This was the congregation at or near Mexico, Indiana.

Brother Bashor had come to the Mexico congregation from his home in Tennessee to visit his cousin, Brother J. B. Lair. He had but recently been chosen to the ministry in the large congregation of which he was a member, having received only seven votes, which was the largest number cast for any man. This seems to indicate that every man in the congregation had received votes for the office, but none but Bashor received as many as he. So he was ordained to the First Degree ministry and presently made the trip to Indiana for this visit.

Evidently the congregation from which he came had not stressed the order of dress as was the all but universal custom at that time, and he was ordained without having to agree to conform to that usual custom, and wore a suit of clothing which was like that which was usually worn by men.

On the great Sunday when he preached his first sermon, the occasion was as follows. He attended the morning service at the country church with his cousin. A large congregation was present. As was the custom, the ministers sat behind a long table in the middle of the room, and on this occasion there were ten or more in the group, with Brother Bashor, the youngest, sitting at the foot of the row of ministers, and the elder occupying a place at the head of the group of ministers. It so happened that after the opening part of the service, the elder was not prepared to bring the message and he turned to the man sitting next and said, "You be free." But neither was this man prepared to preach, and thus the invitation was passed from one to another until it had reached the end of the line.

None had accepted the invitation to bring the message, and thus the invitation finally reached the young man at the foot of the row. The old man who was the elder leaned forward and, seeing the boy at the foot end of the row, asked, "Who is the young man who sits down there?" On being informed who he was, he asked, "Is he a Brother?" Upon being told that he was, he said, "Well, he does not look like one."

But the silence was oppressive, and then the elder said, "The young man will preach." Thus drafted the young man arose and proceeded to speak, though he later said he had no idea of what he might have said. But before he had finished the short message there were tears in most eyes, and sobs could be heard all over the congregation.

At the conclusion of the sermon or talk, the elder arose and said, "The young man will preach tonight."

After the service closed, many of the people came to him to praise the sermon, and the praise was so fulsome that it went to the young man's head, and he said to himself, "Wait until tonight to hear a real sermon." But when the evening service came he failed so completely that others had to finish the service. But the elder announced, "The young man will preach tomorrow night." But the young man was

completely flattened that he told his cousin that was through and would not even try. But Brother ir prevailed, and the "young man" said he spent ost of Monday literally on his knees and said that believed that the best sermon he ever preached s the result.

As I recall the story, he was announced to preach ree times at each of the meeting houses of the con-egation, and a hundred or more persons were bap-ed as a result, and the "young man" was on the y to other congregations, and at each the Lord ured out His blessing in a wonderful way. Thou-nds accepted the Lord as Savior under his preach-g, even in the first few years of his effort in a field hich had not been occupied in the church. Evan-ism was non-existent in the church until it was ought into existence by the young man whom God ed in such a marvelous manner.

I heard this story of the beginning of Bashor's nistry from his own lips, as he told it during the io Conference held at Pleasant Hill the first week June, 1889, to which he had come from the wreck-e of the Johnstown flood. Later we became close ends, and none deplores more sincerely than I at he did not devote all the years of his active life the evangelistic field. He is departed from his ors, but his works do follow him.

Ashland, Ohio.



Ashland College News

EMINARY AND PRE-SEMINARY STUDENTS

A number of inquiries have been coming in, con-rning the present status of seminary and pre-sem-ary students under the Selective Service System: Occupational Bulletin 11, *as revised on July* 1, 1943, rovides *that*

"A student (pre-medical, pre-dental, pre-veterin-arian, pre-osteopathic, pre-theological) should be considered for occupational classification if he is a full-time student in good standing in a recog-nized college or university and if

"(a) it is certified by the institution in which he is pursuing the pre-professional course of study that if he continues his progress he will complete such pre-professional course of study *within* 24 *months from the date of certification.*

"(b) it is certified by a recognized (Medical, the-ological, etc.) college that he is accepted for admission and will be admitted to undertake professional study upon completion of his pre-professional work."

In issuing this bulletin, the Selective Service Sys-tem assumed that the seminaries would follow the practice now generally being followed by the med-ical schools of the country, and accept prospective seminary students upon their completion of two cal-endar years (through acceleration, three academic years) of college work. The Selective Service Sys-tem does not see its way to grant pre-theological stu-dents a special status, neither asked for nor given to pre-professional students of medicine, dentistry, en-gineering, and other parallel professions."

Suggestions:

1. Young men who have decided to enter the min-istry should be properly called by their respective churches to the ministry, a proper record of the transaction should be recorded in the church min-utes, and a copy filed with the Selective Service Board at the time of registration.

2. The ministerial student should file with his Board a statement from the College which he attends or expects to attend that he will be (or has been) accepted as a student and that he will have com-pleted required pre-seminary training within 24 months.

3. An accredited seminary must agree to accept this student at the end of 24 months of training.

It must be evident to all, that a man cannot be de-ferred for the ministry unless he gives *full time* to his school work. It must also be evident that students cannot remain continuously in school and do much outside work to make a living.

The College will give a special scholarship of $100 to Brethren Pre-seminary students who are ap-proved by the Seminary faculty. This will be a great help, but individuals and churches should plan to help young men who are studying for the ministry.

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HOPE

Perhaps I am not wise enough to know
Why happiness is always mixed with pain,
Why sun is blotted out by clouds and rain,
And then appears again, but it is so.

I do not understand why robins go
Away at Autumntime: I can't explain
Why leaves must fall, or why the day should wane;
Or why we must give up the flowers that grow.

But I have learned he has not lived but half
Who has not tasted joy that follows grief;
Who has not known the pleasure of a laugh
That follows tears. But, oh, what sweet relief
Is mine when skies are clouded, just to know
Another day may bring a sunset glow!

—Christine Grant Curless.



Editorial Comment



The Reward for Missionary Endeavor

Dr. Charles A. Bame

"The lost sheep was restored to be a part of the flock, and the flock was enriched and the shepherd rewarded; the lost coin was valueless until it was recovered and used again; the prodigal son could come to himself only after chastisement, and restoration depended entirely on his penitence for lost time and the lost treasurers of a loving parent." The church that is evading or avoiding the claims of the Lord Jesus and the emphasis he put on missions in his very last word (Matt. 28:16-20) need not think it will prosper until something like that which happened to the prodigal son takes place and it probably never will take place in a regular or ritualistic service marked mainly by the attitude of "keeping up appearances."

Evangelism, in my humble opinion, is not only a part of the urge of the great Christian leaders of all time: it is compulsory and outstandingly in the plan of God as the means of keeping the church alive and for the awakening of "His body" to the doing of the thing for which He died—saving the lost. For this, He rewards; for this He pleads as He sits at the right hand of God the Father.

One of the most beloved friends I ever had did not like the song, "It Pays to Serve Jesus." It looked too much to him, as if we served only for reward. I do not share his contempt for this song or doctrine since it shines on every page of our Lord's gospel. Let us look at Matt. 10:40-42. Verse 40 says that we bring the Lord to all who receive us: both Christ and God. Verse 41 tells us how we may receive a prophet's as well as a righteous man's reward. Verse 42 says that even the giving of a cup of cold water will not be forgotten in the pay-day of the missioner for all of this is missionary in its portent.

But pay is in response to one who gives all for the cause of our Lord's purpose. It reaches the limit of forsaking friends, houses, lands, and all relations. In the record by Mark (10:28-31) he says the pay-increase is on the basis of 100-fold plus "eternal life in the age to come." Paul says that our pay is on the basis of "according to his own labor." 1 Cor. 3:8. But it is for a reward of labor, not of neglect or fear for the lack of bigness or completeness, or perfect work. The promised enrichment of our own lives is always in the measure of our obedience and fellowship with our Lord, Christ. John says (John 15:10) quoting Jesus, "If ye keep my commandments, ye shall abide in my love even as I have kept my Father's commandments and abide in his love." Who would even in thought for a single breath, think of Jesus ever saying, "the work is hard, therefore, let it be left undone." No sir! No slacking with Him. Houses, lands, relations, life—forsake all to gain the lost for the church. He "loved the church and gave himself up for it that he might sanctify it . . . that he might present the church to himself a glorious church . . . holy and without blemish." Eph. 5:25, 27. His spotless bride is beautiful with His righteousness—not with the dirty spots of disobedience, neglect, softness or rebellion.

When Zachaeus was saved he immediately said, "The half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore to him four-fold." Luke 19:1-10. When the Lord called him "he made haste and came down, and received him joyfully." What a picture of discipleship, happiness and surrender! May we find many Zacchaeuses! (For extra evidences of fidelity and infidelity contrast Barnabas and Annanias and Sapphira. Acts 4:36 to 5:12.)

Moffatt's translation of Philippians 4:17 is illuminating on this point of rewards for service. This is the way he puts it: "It is not the money I am anxious for; what I am anxious for is the interest that accumulates in this way to your divine credit." Or again, in 2 Cor. 9:10 where he translates: "He will increase the crop of your charities." Shall we have "increase" without effort?

All this is to urge us to the sureness of several things, viz., that our lives are enriched when we do the will of our Master which is summed up in His last command to evangelize, with the promise of His presence and power. If that be the work of specialists, there is no hint of it. If it is limited to the pastors, He did not say it right; but for one I shall not accuse our Lord of ignorance of the right word or of a correct appraisal of our ability to do the last thing He commanded, and died to achieve. He knew what was to be done; He knew who was to do it; He

new how it had to be done; He knew how He would ay if it was done.

Not ours to reason why,
Just ours to do or die.

Nabonidab, father of Belshazzar, baked his prayer or his son in clay. It says in part: "As for my son, Belshazzar, grant that he may commit no sin and hat he may enter into the fullness of life." There s no evidence that this fine paternal prayer was ver answered. But our Lord's prayers are all answered. It is only a question of who shall answer His prayer and receive the enrichment of life, the enlargement of soul and the abundance of His gracious provisions for our every need. We need not hope for these great blessings if we do not "abide in Him," or if we are spineless and fearful or negligent and disobedient. Paraphrasing one who got $10,000.00 for his slogan for Paul Pearson, let us say:

Make Christianity live."
"Work, fight, give,

Fulfillment of the Prophecy of Apostasy

By Juan Iztueta
(Resume by C. F. Yoder)

In II Timothy 2:3 we have a prophecy given to he church as a warning against the dangers of the ast days. It reads, "Let no man deceive you by any neans: for that day shall not come except there ome a falling away first, and that man of sin be evealed, the son of perdition . . . "

The "falling away" refers to one definite event vhich precedes the manifestation of the personal ntichrist. As this antichrist is a child of the devil, o the apostasy is a child of the father of lies.

Satan began to sow the seed of this lie in Eden vhen he said to Eve, "Thou shalt not really die" and ssured her that instead of dying she and her husand would "be as gods." By accepting this lie man egan his career of spiritual death.

When the Savior, promised in consequence, finally ppeared he had a herald in John the Baptist, and he man of sin will also have his heralds. John taught he fulfillment of the Word of God and denounced he evils of his day; but the heralds of antichrist ndermine the Word of God and try to replace it vith social schemes by which man can save himself. ohn called all men to repentance and faith; but hese heralds of satan deny that Jesus is the Christ. This they do by clever interpretations under the retence of piety and greater light. They have a form f godliness but deny the power thereof. II Tim. :5. These are the more dangerous because they are nown, not so much by what they do and say, as by vhat they do not do or say. They do not worship Christ nor confess him as Lord.

By not confessing that Jesus Christ has come (or ometh—R. V.) "in the flesh" they deny "the new nd living way" of Hebrews 10:19, 20, which is the vay of the cross, the only way to life eternal. John :15. This ancient lie of Satan, in its modern form, s destroying the testimony of the church and bringng it to the condition of Laodicea, ready to be pewed out as unworthy of the Lord.

The Fulfillment

The church that does not believe that death entered the world by sin cannot preach to sinners as "being dead in trespasses and sins." Ephesians 2:1. If it teaches that all are children of God by creation it cannot teach that we must become children by faith. John 1:12. Salvation by education is the modern form of the primitive lie—"Ye shall not die."

This is the basis for the other lie—"Ye shall be as gods." The deification of man is more flattering than salvation by repentance and faith, and is, therefore, the method used by the precursors of antichrist, but it results in the multiplication of iniquity and the consequent loss of love. "Because iniquity shall abound the love of many shall wax cold." Matthew 24:12. Since the antichrist is the second beast of Revelation 13:11-18 and the false prophet of Revelation 19:20, it is to be expected that his way will be prepared by a show of religion, but not including the doctrine of life for the saved through the death of the Savior.

This is why we see so many empty churches. They have no people because their pastors have no message. The apostasy of subtle unbelief has taken away our Lord. The prophecy of the apostasy having been fulfilled, the way for the manifestation of the man of sin is being prepared and the faithful few of the true church of Christ should be watching and praying, for the coming of the Lord may be nearer than we think.

Cordoba, Argentina.

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MACARTHUR REQUESTS PRAYER

General Douglas MacArthur, an Episcopal, native of Little Rock, Arkansas, received the following message from Little Rock's Christ Church: "The church of your baptism sends Easter greetings and an expression of faith and loving pride in you."

The General replied: "At the altar where I first joined the sanctuary of God, I ask that you seek divine guidance for me in the great struggle that looms ahead."

It is encouraging to know that one of America's greatest military leaders seeks divine guidance in this way. Let us pray for all the leaders of our nation in these critical days. God has been "our Help in ages past" and He alone is "our Hope in days to come."—Pentecostal Evangel.

Benevolent Report

GIFTS FOR THE MONTH OF JULY, 1943

Elkhart, Indiana, Loyal Women S. S. Class		$ 6.00
Elkhart total for year	$117.00	
Mrs. Fred Deisch, Bunker Hill, Indiana		1.00
Warsaw, Indiana (additional)		19.50
Warsaw total for year	$ 52.45	
Summit Mills, Pa. S. M. M.		1.00
Turlock, California		600.00
Ashland, Ohio, Rev. J. R. Klingensmith		7.00
Ashland total for year	$226.07	
Total for month of July		$ 634.50
Previously reported		$4,341.88
Net gain		$2,103.19

There are only two changes over last month's report. Ashland has a total of $226.07, but loses second place to New Paris, Indiana, whose total is $303.26, but which church loses first place to Turlock, California, because that church came along with an offering of $600.00.

So a small church with a membership of 60, and no regular pastor, leads with an average of $10.00 per member. And New Paris, with a membership of 128, is second with an average of $2.40 per member.

Now if you will compare these figures with some of the largest churches, you will see the contrast. Take for example my own church, Ashland, with the third largest offering, has but an average of about 70 cents per member.

The largest individual gift reported remains the same as given in last month's report. So Rex Miller, a young man, leads for the year with a gift of $80.00. There may have been some larger gifts, but if so they were not reported by the church treasurers who sent in the offering.

Your board greatly appreciates the increase in offering over last year, and because of your generosity we will be able to show a nice balance in the treasury for the first time for years and with all bills paid. Come to conference and hear the report.

Facts About The Offering

96 churches contributed.
67 churches increased their offering.
15 churches gave that did not give last year.
4 churches gave the same as last year.
Each district increased its offering over last year.

L. V. King, Treasurer.

C. E. NEWS

NEW LEBANON, OHIO, SENIOR CHRISTIAN ENDEAVOR

For the past two years, every Sunday evening at seven o'clock, about eighteen or so high school girls and boys, and some who are older, gather in the basement of the New Lebanon Brethren church for an hour of singing, Scriptural exposition and open discussion of questions and opinions.

Not a dull repetition Sunday after Sunday, the New Lebanon Senior Christian Endeavor hour is a program that is varied and stimulating. Nearly half the time is given to music because the young people in New Lebanon like to sing and seem never to get tired of "Happy Now," "All That I Need Is Jesus," or "V For Victory." After the singing there is a quiz program, or a panel discussion, maybe impromptu sermonettes from members of the group, or a game of Bible Lotto. Once there was an impressive candle-lighting service in which about thirty-five Christian Endeavorers formed a cross with their lighted candles and sang "The Old Rugged Cross."

Besides the regular Sunday evening meetings there are social activities—a waffle supper, a hike, a steak fry. On Easter Sunday morning there was a sunrise devotional service and a breakfast in the woods.

One of the achievements of which this wide-awake organization is most proud is the gift of a service flag to the church which holds a blue star for each of the boys of the church now in the armed forces. In the absence of those who have gone to join in the service of their country, the remainder of the group carries on with its companion task of upholding high standards of Christian living in America.

Mary Alice Dafler.

PENNSYLVANIA DISTRICT NEWS

Column conducted by

By Rev. C. Y. Gilmer, Reporter

CHURCH TENDERS PASTOR FAREWELL RECEPTION

On Friday evening, July 23, the Morrellville Brethren Church gave a farewell program for the Crick Family upon their leaving the parish for Pittsburgh, where Rev. Wm. S. Crick begins his pastorate in the First Brethren Church on August 1st. The highlight of the occasion was the presentation to the family of a gift of $100.00 which had been raised by popular subscription. An informal program was given in which words of appreciation and good wishes were expressed by members of the congregation, and refreshments were served. Rev. Crick served the Morrellville Brethren Church from September 6, 1936 to July 31, 1943. During this time he received a total of 173 persons into the membership of the church.

BERLIN, PA. IS LOYAL

The Berlin Brethren Church is to be commended for a very splendid and wholesome attitude toward all denominational activities and institutions. Their pastor, Rev. N. V. Leatherman, has been appointed by the Ashland College Board of Trustees to solicit the churches of the Pennsylvania District in the interest of building up an emergency and reserve fund for our college. The Berlin Brethren have graciously granted their pastor the necessary time on the field for solicitation with the understanding that he is to fill the local pulpit at the regular Sunday appointments. Brother Leatherman expects to do some Gospel preaching in the churches where solicitations are made.

SUNDAY NIGHT UNION SERVICES

are being held in Mt. Pleasant during July and August by

e Brethren and the Church of the Brethren congregations the city with capacity crowds. The pastors, Rev. Ralph Singer of the Brethren Church, and Rev. W. C. Sell of ıe Church of the Brethren, are the preachers. The chorister Walter B. Camlin of Scottdale, Pa., who plays trombone, ısical saw and cathedral chimes. He directs the combined oirs of the two congregations and a children's chorus. The ınist is Andrew Schwartz of the local United Brethren ıurch, who for many years has been a pianist, organist and structor.

The Scripture setting for the preaching messages is Eph. 1-20, which speaks of the Christian Armor and its effec-veness. Special bookmark souvenirs will be presented to ose faithful in attendance. The August meetings are being ld in the Church of the Brethren where a larger attend-ce can be accommodated. This union effort of the two urches exceeds former city-wide union efforts in attendance.

MOXHAM BRETHREN TAKE A FORWARD STEP

employing a full-time pastor, beginning October 1st. The w pastor is Rev. George H. Jones, who for the past four ars has been pastor of the Muncie, Indiana, Brethren ıurch. Prior to going to Muncie, Brother Jones was the oxham pastor and Boy Scout Executive for the city of hnstown. Brother Jones is well known in the Johnstown ea, having held pastorates at Vinco, Mundy's Corner, Cone-augh, Morrellville and Moxham. On Sunday, July 11, the oxham Church celebrated the paying off of their church bt. Brethren J. L. Bowman, Dyoll Belote and George H. nes were the principal speakers of the day.

THIRTY ACCEPT CHRIST IN D. V. B. S.

Rev. and Mrs. C. F. Zimmerman report successful Chil-en's Bible Schools conducted at Brush Valley and at New ensington. Fifteen made the good confession at the close each school. The Zimmermans took a very active part in e Juniata Camp activities. Brother Zimmerman had charge the athletic and aquatic sports. Over 500 swim tests were ıssed by the campers. Rev. Zimmerman was elected Moder-or of the Pennsylvania District Conference, which will con-ene at Masontown, July 17-20, 1944. Mrs. Zimmerman is ice President of the District W. M. S.

DISTRICT EVENTS ANNOUNCED

The District W. M. S. Rally will be held at the Third Breth-n Church, Johnstown, on Thursday, October 14, with fore-ıon and afternoon sessions.

The Pennsylvania District Sunday School Board an-ıunces an all-day convention, Saturday, October 30, at the t. Pleasant Brethren Church.

The District Mission Board is scheduled to meet at Pitts-ırgh, on Saturday, October 2.

118 delegates and many others attended the 54th Pennsyl-ania District Conference held at Vinco, July 19-21.

REV. FREEMAN ANKRUM, AUTHOR

Though a busy churchman as an active pastor, member of vo national denominational boards, and an outstanding dis-rict figure, he has accumulated materials for a period of ver seventeen years which have recently been crystallized ıto a handsome edition entitled, "Alexander Mack the Tunk-r and Descendants." This splendid effort is more than a fam-y history in that it contains heretofore unpublished mate-al concerning the founder of the Brethren movement. Our eople need an historical as well as a doctrinal literature. Iore is available than we think, but not to the laity. Seventy istorical productions are in existence. How many have we read? A bookcase of such material would be an asset to church house equipment.



Ashland College News Letter

By Arthur Petit



A recent check on applications for the opening of the regular college term, September 20, seems to indicate that the number of girls in the Freshman Class this year will be somewhat larger than last year but, naturally, the number of boys will be less. We are particularly interested in increasing the number of both boys and girls from Brethren homes during the next year.

Among the graduates who will receive degrees at the summer commencement, August 20, will be Miss Mary Jane Foust, daughter of Mr. and Mrs. Clarence Foust of Johnstown, Penna. Miss Foust ordinarily would have graduated in June but dropped out of school to teach last year.

The Ashland College Banquet scheduled for the evening of August 27, in connection with National Conference, was announced in the Evangelist last week as an Alumni Banquet. This dinner is not strictly an alumni function. All parents of students in school either now or in the past are cordially invited as are all friends of the College. This event is planned for those who have the interests of Ashland College at heart.

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Publication Offering Report

With this issue of the Evangelist we are beginning publication of the gifts made by individuals and churches to the Publication interests of the Church. The names of individuals are given as they have been given to us. Sometimes the Churches report only the total offerings. We give first of all a list of the fifteen churches making the largest contribution for the year January 1 to July 31.

The fifteen churches with the largest offerings:

Nappanee, Indiana First Brethren	$ 260.00
Ashland, Ohio	173.06
New Lebanon, Ohio	153.35
Milledgeville, Illinois	143.85
Smithville, Ohio	136.05
Hagerstown, Md.	134.14
South Bend, Indiana	112.05
Meyersdale, Pa.	102.00
Vinco, Pa.	89.50
Summit Mills, Pa.	87.00
Lanark, Illinois	81.40
Waterloo, Iowa	77.20
North Liberty, Ind.	75.80
Berlin, Pa.	70.75
Johnstown, Pa. (First)	69.00
	$1,765.15

Following are names of individuals and churches who contributed to the Publication Day Offering:

Ashland, Ohio		$ 166.06
Fred Vanator (special for shrubbery)	5.00	
Mr. & Mrs. A. E. Newcomer	2.00	173.06
Adrian, Pa. (Brush Valley Brethren)	15.50	
Mr. & Mrs. J. H. Crisman	5.00	20.50
Ardmore First Brethren (South Bend, Ind.)		46.51

(Continued on page 14)

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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C. E. Topic for August 29, 1943.

"GREAT THOUGHTS AROUND THE CAMP FIRE"

Psalms 136:1-9; 147:4

For The Leader

Almost always, when we are gathered around a camp fire, we are led to think of the great heavens overhead. And when thinking and observing these beautiful masterpieces of God's we are led to meditate on God Himself. Perhaps God has specially favored the camp fire as a meditating place about Him. At any rate, while gathered around the glowing embers we have great opportunity to consider the matchless attributes of our God. As we so gather, let us think great thoughts of God, and His love.

QUESTIONS ON THE TOPIC

1. When do you suppose that the Psalmist repeated that phrase, "for His mercy endureth forever" as often as he did?

2. According to our scripture tonight, how many things are we to give thanks for to God? What are these blessings?

3. Does God know each one of us personally, as an individual? Give reasons for your answer.

DISCUSSION

1. "FOR HE IS GOOD." If for no other reason, we should praise God for what He is, for He is good. We should not praise God for what we are as the Pharisee did so many years ago, but direct our praise to God for what He is. So often we are content to thank God for the way He has provided for us, leaving the giving of honor and glory to God up to the ministers in the church services on Sunday. It is our sacred obligation to praise God because He is great, and eternal. We must praise Him because that greatness has included us.

Though war has settled itself upon this old world of ours, it is still true that God hears from heaven, and He will not permit things to go further than His hand will allow. The waves of the ocean roll up on the shore, but only so far, and no further. God stays the waves, and he can stay the tide of evil. For this He is good, and we should praise Him for it.

2. HIS MERCY ENDURETH FOREVER. Considering the sinfulness and unrighteousness of man it is enough to hope that God will have mercy let alone even thinking that that mercy might endure forever. So great is our God that His mercy in behalf of humanity endureth forever and forever. Saints in the endless ages shall sing this very song of praise. Then still God's mercy will be nigh.

God's mercy takes the form of His readiness to forgive and be reconciled to the most provoking of sinners, desiring only to bestow upon the repentant sinners in Jesus Christ, all the great benefits of His bountiful hand. Yes, let us give thanks unto God for this everlasting mercy, for it is our hope and our salvation. Consider for a moment where we would be destined to spend eternity were it not for this everlasting mercy. Then praise God for His eternal mercy, effective at once.

3. GOD OF GODS AND LORD OF LORDS. We may regard any creature, power or spirit as God, but the Creator of all must be the God. Thus above any gods of our finite interpretation the Eternal, Creator-God is supreme. Of course, we young Christians are to have no other gods before Him. This means that in all things our God, our Christ must come first. The worship in His Church must be first in our life. Service to Him must supersede every other earthly ambition.

Here we have the supreme Deity of God, Christ, and the Holy Spirit. Our theology and Christian success is assured if we will but take these Three to be what the scriptures and Nature reveal them to be. This is the great-eternal Godhead, Three in One and One in Three. It is the foundation of the universe, it is the completion of our salvation, it is our hope of the future. Deny the Deity of any One of the Three, and you have given yourself over to sin in one of its worst forms. To Him and Him alone should we give praise, and in so doing, honor Him as God of gods and Lord of lords.

4. GOD, THE UNRIVALED WONDER-WORKER. Man may build and create in this world of today. Bridges, railroads, buildings, etc., all point to man as a builder, but of what? He builds things which wind, flood, time and history will in a comparatively few years destroy. Though man considers himself quite important because he can do these things let us consider two things which shall put man in his proper place. First, look for a moment into the mighty heavens and see the sun, moon and stars. Magnificent and great. Look at the beautiful mountains of the earth, the oceans, the plains, and all the beautiful things of earth. Then look at man's mere accomplishments. Let man take his place beneath the splendor of the Unrivaled Wonder-Worker.

Secondly, consider for a moment that what man does he is able to do because God gave Him life, strength, ability, and mind to do it. Then worship God as He is wont to be worshipped. And as we plan and work through life let us remember that if we build for the earthly things alone, they will perish with us, but if we build, thinking of eternity, through Christ, we will forever praise Him. We must each day give God his rightful place as the unrivaled master-builder of the universe.

5. GOD'S PERSONAL INTEREST IN US. As we gaze into the heavens at night we see the multitude of the stars. Our thoughts go back to the conversation between God and Abraham in which God told this patriarch that his posterity would be as numerous as the stars of the heavens. Who can venture a guess as to the number of the stars? Who can venture a guess as to the number of descendants of Abraham, both physical and spiritual.

Yet God knoweth the number of stars and He calls each one by name. The astrologers tell us that millions of stars are visible to us by means of the most powerful telescope, but how many more lie out beyond the reach of these instruments we do not know. Yet God knoweth each and every one of them.

Perhaps at times we feel that there are so many people in the world that God could not possibly think of each one personally. God knows each of us personally and calls us by name. We must answer that call. He cares for each of us personally. And Christ, on the cross had the name of every person in mind as He paid the supreme and permanent penalty for our sins. This is a great thought around the campfire tonight, that our name was on the lips of the Savior as He cried, "It is finished."

As we meditate tonight, we have no other alternative but to dedicate ourselves anew to this God of the universe who is supreme, who is Creator, who is giver of Life and Redemption. We owe everything to Him. Let us dedicate ourselves to Him in service and love and loyalty.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 33

Subject: Noah, the Ark Builder

(For the next few weeks, we will study some of the characters of the Bible and the lessons which might be learned from them. No attempt will be make to keep them in chronological order, or in order of their importance. Some of the least prominent characters will be studied along with the prominent ones. We hope, when we have finished, that we shall all know the men and women of the Bible a little better. If you do not have a Bible Study and prayer service in your church, now is the time to start one.)

1. Among all Biblical characters, Noah stands unsurpassed in persistent faith. Hebrews 11:7.

2. Noah's great grandfather was a man of deep religious fervor. He walked with God, and was translated that he might not see death. Genesis 5:22-24; Hebrews 11:5.

3. Noah's grandfather, Methuselah, was the oldest man on record. Genesis 5:25-27.

4. Noah's father's name was Lamech, and was apparently a religious man. Nothing is known about the early life of Noah. He came upon the scene when he was five hundred years old. He lived in an age when men became so wicked that God determined to destroy the race. In the midst of all his depravity stands Noah, a tower of strength, righteousness and faith. Genesis 6:1-7; Genesis 6:8, 9; Genesis 5:29; Genesis 7:1.

5. God revealed to Noah his plan of destroying all flesh upon the earth except Noah, his family, and certain numbers of animals and birds. Genesis 6:11-13; Genesis 7:2, 3.

6. Noah was given a strange and magnanimous task to perform. He was to build an immense boat to preserve life. Now of days, we boast that we count the time of producing our huge ocean-going war vessels in hours. Let us remember that thousands of men and women are at work on these vessels. They are aided by the latest machinery and equipment and all the resources of a great nation. Noah had a few rude tools, three men and four women to help him. It took him a hundred years to complete the job. Genesis 5:32; Genesis 7:6.

7. Noah was surrounded by godless people who scoffed at him. He was a laughing-stock. His family, too, must have suffered from the unbelievers; but apparently he was a man who ruled his household, for they all stayed with him. Genesis 7:13.

8. The dimensions of the ark are uncertain, depending upon the length of the ancient cubit. If we accept twenty-one inches as the standard length, then the ark was 525 feet long, 87 feet wide, and 52 feet high. (Before opening this lesson, the leader should measure 525 feet from the place of meeting to give the people an idea of the size of the ark.) In addition to the building of the ark, Noah had to have on board an enormous supply of food—enough to last eight persons and many animals for a year. Genesis 6:21, 22.

9. (a) After all was ready, God shut the door of the ark, and it began to rain. It rained 40 days and nights. Genesis 7:12.

(b) The waters covered the entire earth 150 days, or about 5 months. Genesis 7:24.

(c) The occupants of the ark were within its sure protection 1 year and 10 days. Genesis 7:11; Genesis 8:13, 14.

10. When Noah came from the ark, he builded an altar and offered sacrifices. He was honored by a divine covenant between God and man, that the earth would never be covered again by water. The rainbow was set in the cloud as a token of that holy covenant. There are those who say that the rainbow was nothing new; that it existed from the beginning. They say that wherever there is rain and sunshine there must be a rainbow. They fail to realize that it had never rained before the flood. Genesis 2:5, 6.

Noah was not a perfect man. Genesis 9:21. But he was humble, hard-working, and obedient. May we repeat our first statement. Among all Biblical characters, Noah stands unsurpassed in persistent faith.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

In a beautiful city by the sea, the greater part of the coast line is rugged and rock-bound; but there is a small strip of soft soil which was being gradually washed away by the sea. To make matters worse, the cemetery was located on that part of the coast and some of the graves were in danger of being washed out.

To protect this part of the coast from the force of the sea a concrete wall was built, and the sea dashed against it in vain.

Today many young people's lives are something like that seashore. For the most part, they are well fortified by what nature has done for them, but often there is some weak place where they are exposed to the enemy.

What is the weak spot in your life? It is well to check up on our coast line, and repair the weak spots. There may be faults that need to be remedied. There were many things in our Army that needed to be corrected, and today it is the finest in the world. It is the same with us, we must correct our weak spots.

Get busy and build a wall of defense along the weak places of your life.

In Asia Minor, long ago, stood the strong city and castle of Sardis. It was the city of Croesus, the richest of men. Round it flowed the River of Pactolus, whose sands were gold.

Only on one side might it be attacked, and there a strong guard was set. On the others sheer precipices guarded it, hundreds of feet from plain to castle wall.

Croesus went to war with Syrus, King of Persia, and was badly beaten. But he retired to Sardis. No one, he felt, could capture Sardis. No one ever had. So he went to sleep with an easy mind. In the morning he wakened to find the soldiers of Cyrus by his bedside and his strong city taken. What had happened?

Sardis stands on a mighty rock, but it is a soft rock, and wind and weather eat into it constantly. On its steepest side cracks had weathered in the rocks and the watchful mountaineers of Cyrus marked the cracks, climbed them by night, clambered on the unguarded walls, came on the garrison from a quarter they did not expect and at an hour they knew not.

The early Christians living in Sardis had some weak places in their characters, and lest they should fall a prey to their enemies Christ sent them a message by his servant, John, which read, "Be watchful, and strengthen the things which remain . . . If therefore thou shalt not watch I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Let the coast, and the castle of Sardis, illustrate and enforce this message of Christ, and remember to leave no unguarded place, no weakness of the soul; take every virtue, every grace, and fortify the whole.

With love, in Christ's Name,

Aunt Loretta.

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

1. Down the track of time comes the best of all news—the Gospel.
2. Stop a minute. Ask yourself. What have I done with Christ?
3. What comes first? "Seek ye first the kingdom of God."
4. The self seeker seldom finds himself.
5. The smile is the universal language.
6. Spiritual truth is not known until it is obeyed.
7. Living one's faith is the best method of defending it.
8. Did you pray today?
9. There is little to be done on Sunday that cannot be done before or after church.
10. Christianity teaches us that if we ought to do a thing we can.
11. If America loses her Sabbath she loses herself.

PUBLICATION OFFERING

(Continued from page 11)

Berlin, Pa.		70.75
Bethlehem Brethren (Harrisonburg, Va.)		29.09
Bryan, Ohio		55.80
Burlington, Indiana		15.27
Calvary Brethren (Pittstown, N. J.)		5.00
Cambria, Indiana		3.65
Cameron, W. Va.		.50
Canton, Ohio:		
Mr. & Mrs. F. E. Clapper	5.00	
Mr. & Mrs. H. R. Clapper	5.00	
Mrs. N. E. Clark	5.00	
Mrs. P. H. Krall	5.00	
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Miscellaneous	.75	
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Mr. & Mrs. Byron Ott	1.00	54.25
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Byron Derr	1.00	
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Amanda Colver	.25	8.35
Clayton, Ohio Brethren	12.50	
D. M. Detrick	5.00	17.50
Corinth Brethren (Indiana)		12.56
Cumberland, Maryland Brethren		19.15
Denver Brethren Church (Indiana)		16.35
Dutchtown Brethren Church (Indiana)		5.00
Elkhart, Indiana		110.00
Fair Haven Brethren (Ohio)		26.40
Fairview Brethren (Washington C. H., Ohio):		
Miscellaneous	5.00	
Mr. & Mrs. David S. Hegler	5.00	
Mrs. Maggie Belle Coons	1.00	11.00
Falls City, Nebraska		23.50
Flora, Indiana		15.25
Fremont, Ohio		4.00
Georgetown, Del. (Mt. Olivet Brethren)		8.75
Glenford, Ohio		6.50
Goshen, Indiana		36.75

(To be continued)



News From Our Churches

CARLETON, NEBRASKA

Great excitement in the preacher's home in Carleton. Two more days and the truck leaves for the Camp at Clay Center, Kansas. A knock at the door and the same list of questions. Can I go? How much will it cost? What must I take? When will we leave, etc. The camp idea has struck this community and the church will reap the rewards for years to come.

The work at Carleton has been slow and hard with prospects of it being slower and harder in days to come. The army has called so many of the young men and the Munition factories the young women. Now the older women are beginning to look with longing eyes upon the pay checks being received by others. The Lord has been good to the farmers, who compose the greater part of this congregation, and they have been working from "kin see to can't see." Hired help is out of the question. This has hurt our attendance considerably but we trust in the Lord and keep moving forward. One has been added by baptism since our last report.

The church has just finished reroofing the entire building, a repair which was badly needed. Thus step by step we move forward keeping the physical as well as the spiritual side of the church in repair looking forward to that time when our boys shall return to us again. May they be able

to find in each church that state of spiritual life they will so badly need.

C. E. Johnson, Pastor.

FLORA, INDIANA

Again we wish to report some of the activities here in Flora. We are now in the midst of a campaign for renewal of subscriptions to THE EVANGELIST. We are also planning to send a delegation to the conference at Ashland. Plans are completed for bringing Dr. Bame here for a two weeks' meeting from September 5-19.

We want our brotherhood to know that we have been able to change our slogan from "OUR CHURCH CAN GROW" to "OUR CHURCH IS GROWING." We have average attendances for each month for the past several years. June of 1943 excelled all Junes by an average increase of 14 since the misfortune of the losing of a very sizeable membership. July excelled the previous Julys by an average of 10 per Sunday. We started off in August by having an attendance of 26 greater than the average of any August since 1939.

We participated in the Union Daily Vacation Bible School which had an attendance of 130. We have also taken part in Sunday evening Union services through the summer months.

Three of our group have been practically bedfast throughout the winter and spring. Joseph Norton and Lizzie Ferguson are unable yet to be about very consistently, and William H. Mossburg passed away on July 28th.

A contract has been made and subscriptions have been completed for the laying of a new roof on the church.

Flora has established a good record as a contributing church. On the basis of per capita giving within the state, we have ranked second in Foreign Missions; fifth in Benevolences; first in Home Missions, and seventh in Publication offering. Rated on the basis of largest offerings, Flora stood up quite well, in spite of the severe difficulties through which she has come, with ratings as follows: Fifth in Foreign Missions; fifth in Home Missions; eighth in Benevolences. These figures show that response has been excellent in most phases. We plan to make a better distribution of offerings in the coming year.

In the past year we have made a very accurate revision of our church books. We believe that church membership ought to be kept actively alive, and that, just as other organizations require a steadfast allegiance to their purposes, so also should the church. While as yet we have not definitely recognized the growth in this area, we will be able to revise "upward" the total membership which is active.

We, here at Flora, are willing to accept the very serious challenge of these war days—we believe that churches can continue to grow, in spite of all the various apparent reasons for discouragement.

We have ten stars in our service flag. Every star represents a church member—that the individual has given himself to the church as well as to the service of his country. Sunday School membership of men in the service is recognized by the giving of Testaments.

The Flora Brethren are a happy group, trying as best we can to render a worthy service to our community, our own people, and our God.

Bert Hodge, pastor.

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PHILADELPHIA, PA.

Last Saturday night, July 31, we baptized two more here in the Mission. This is six we have baptized since we opened the Apostolic Mission last November. We had a very beautiful baptism. Both applicants were at the out-door meeting in the beautiful Ross Park, less than a square from the mission. We went from the Park to the Mission where Milton Robinson gave us a practical sermon from Stephen's sermon in Acts 7. One of the ladies is a middle aged woman; the other is one of my grandchildren, eighteen years of age.

We are in the midst of the summer slump. We have a large electric fan; this makes the mission more comfortable than the average home, or out-of-doors. Yet many say it is too hot to go to church. Quite a number of our group are away on vacations, also.

Out of the thirty-five years that I have preached in Philadelphia, eighteen years I remained in the city during the summer, the other seventeen years I spent most of the time out of the city through the week and came back over Sundays. I have become very charitable towards those who go away for the summer. Perhaps half of the people take vacation for part or all of the summer. Having thirty-five summers of experience here, this year's summer slump is about what we expected. We are longing and planning for the fall and winter.

We are planning for the ordination of our grandson, Milton J. Robinson, here in the Mission at the opening of our first revival, September 18th. We are giving this advance notice and will be glad for any ministering brethren, laymen or friends to attend this service. Combined service, Sunday School and Church at 10:00 A. M. to 11:45, and 3:30 P. M. the ordination service. Rev. Clifford of Woodbury, N. J.; Brother Black of Sergeantsville, N. J. and myself will participate in the service.

We solicit the united prayers of the brotherhood for both the ordination service and for the revival. It requires great dynamic power during these war times and last days of the apostasy to build up a real apostolic church, as we have planned to build here.

We have not had the slightest shade of discouragement, but we do need Holy Ghost power and all the support you can give us in this great undertaking.

One thing more, I ask the prayers for my brother, Rev. J. S. Bowman of Jordan Mines, Va., who has had a major operation in the Charlottesville University Hospital. He has been given blood transfusions. He is badly needed; a man of great influence.

Isaac D. Bowman.

§□§□§

STOCKTON, CALIFORNIA

Since the resignation of Brother Frank Gehman as the pastor of the Stockton Brethren Church on February 28, 1943, the work has been carried on by members of the Northern California District Mission Board. Brother J. Wesley Platt of Manteca had charge of the services until Easter, and the undersigned has been acting as pastor since that date.

During the latter part of June and the first part of July we held a three-week evangelistic campaign. The report of the meeting follows:

This three-week effort of evangelism and revival was conducted with Brother Harvey M. Oberholtzer, of Huntington, Indiana, as the evangelist. The presence of Brother and Sister Oberholtzer in Stockton at this particular time is evidence that God wonderfully works and through His children.

Early in June we wrote to him requesting a meeting as soon as could be arranged, and immediately a reply was received stating that he could begin services in about two weeks. We did not know that he and his wife were planning a vacation in California, neither did we know that Brother Charles A. Bame would be available to carry on the Hunt-

ington work in the absence of our evangelist. As a result, there was little time lost between our request and the beginning of a special revival effort here in Stockton.

Our meetings began on Sunday morning, June 20, and continued through July 11. This was our first meeting with Brother Oberholtzer, although we were acquainted with his wife, for she had lived in Northern California for a number of years. Our congregation had eagerly anticipated his arrival for the meetings. Also, we held a series of cottage prayer meetings preparatory to the special services, in addition to the regular services of the church.

We were treated to stirring, challenging sermons each night and our only regret is that there were not more unsaved people present to hear them. Our brother gave himself completely to the task at hand, and only God can know how many people were brought closer to our Savior through his ministry here with us.

For the most part our congregations were composed of Stockton people. However, during the last four days of the second week the Northern California District Conference convened in our church, and each day's sessions were climaxed with a special message from our evangelist. The presence of the Holy Spirit was manifested in many ways—in the singing, in prayer, in testimony, in the preaching, and throughout the services.

The events that transpired at the close of the service on Friday, July 2, is a good example of the spirit of the congregation. After the closing session for the day everyone lingered (as Brethren are wont to do) and all seemed reluctant to go home, even though there were people present from Turlock, Manteca, Lathrop and Ripon. It was discovered that July 2 is a special day for two young people present —for Virgil and Rosalie De Priest, of Stockton, were celebrating their third wedding anniversary that day. We felt it fitting and proper that we assist them, so someone was delegated to go out and get refreshments for the occasion. For the next forty-five minutes everyone joined together in a "song-fest," singing the choruses that we love so well. It is difficult to adequately express the inspiration and blessing we received that night.

As we look back and live again the past three weeks, we can unite together in thanking God for sending Brother Oberholtzer to work with us. Two young people made known their desire to renew their statement of faith and unite with our church, and four more are expected to take the same steps in the very near future.

May God richly bless our good brother and sister as they continue on in the Service of our Lord and Savior, Jesus Christ.

Yours in the faith,
Virgil Ingraham, Acting pastor.

WANTED

At Ashland College, a man for general janitor work: and a dietition to plan and assist in the preparation of meals at the dormitory. We prefer a qualified husband and wife for the respective positions, but single individuals will be given consideration.

Write now to Ashland College, Ashland, Ohio, c/o Business Manager.

Laid to Rest

MOSSBURG—William Henry Mossburg, son of James and Carolyn Mossburg, was born in Carroll County, Indiana, on February 26, 1865, and departed this life July 28, 1943, at the age of 78 years, 5 months, and two days. His parents and two brothers, Dan and Charles, preceded him in death. One brother, John, of Rossville, and a half-brother, Alfred of Liberty Center, survive.

On June 4, 1904 he was united in marriage to Harriet Catherine Jordan, who survives this union.

His earlier life was spent largely in the vicinity of Marion, Indiana, while his later life was centered in Carroll County. He has served as a number of years as care taker of the church.

His demise was preceded by an illness of several months, and through this illness he remained steadfast to the faith of his church, the Flora First Brethren, with which he had united in 1902.

Bert Hodge, pastor.

PARKS—Virgil H. Parks was born November 12, 1912, and died in Memorial Hospital, Johnstown, Pennsylvania, on June 13, 1943, aged 30 years, 7 months and 1 day.

He was the son of Mr. and Mrs. R. B. Hayes Parks, faithful members of the Conemaugh Church for many years.

He is survived by the following: Mrs. Elsie (Eichelberger) Parks, his wife; Mrs. Jessie Parks, his mother, three brothers, Crawford A., Cloyd E., and Harold E., and one sister, Mrs. Esther Giver.

Virgil has been a member of the Conemaugh Church and Sunday School since early childhood. Several days before he died Brother Gilmer and Brother Crick, pastors of the Vinco Church and Johnstown third Church, administered the Communion to him and his wife in the hospital room. He was also anointed by these same brethren. Following the communion service Virgil remarked with tears in his eyes, "All tears are not tears of sadness; mine are tears of gladness." Yes, we who know our Lord and Master know how Virgil felt. He was ready to say, "Thy will be done." All through his illness we prayed that not our will, but His be done. We believe Romans 8:28. We also know that our loss is his gain.

May the Lord's will be done in all our lives. We know that "peace that passeth all understanding."

Brother Lantz of the Conemaugh Church, assisted by Brother Crick, officiated at the funeral services. His body was laid to rest in the Forest Lawn Cemetery.

Harold E. Parks.

IN MEMORIAM
Alvin Ott Cunningham

Beloved member
First Brethren Church
West Alexandria, Ohio

1898.....June 22, 1943

THE BRETHREN EVANGELIST



Photo by E. G. Hoff

Easter Offering Report

Our W. M. S. and S. M. M.

Twenty-four Leading Churches and Pastors

Editorials

3,000,000 New Members in America

Interesting Statistics of Brethren Bodies
J. Ray Klingensmith

. LXV No. 33 August 21, 1943

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Mrs. Clair Benshoff 1-1-44
Milledgeville, Illinois

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The Woman's Missionary Society

We can not go to press with this Conference Edition of our Missionary magazine without pausing to praise our women of our denomination. Again this year they have handed us $2,500 for Mission work. At a time when we hardly knew how to proceed, these women came forth with a loyalty and a spirit of giving that gave us a great inspiration and means of working. And they are still just as loyal and faithful. Our denomination could suffer no greater loss than to lose this great Society and its influence. We know of no agency more worthy of our appreciation than our own W. M. S. under the leadership of Mrs. U. J. Shively. May we as a Missionary Board thank every woman, church and Society who has given us this great and indispensable help. Mrs. S. M. Whetstone is First Vice President and Mrs. E. M. Riddle is Second Vice President. Mrs. Joyce Saylor is their General Secretary. Mrs. J. Garber Drushal is Financial Secretary. Mrs. M. A. Stuckey is Treasurer.

Sisterhood of Mary and Martha

Miss Dorothy Carpenter, Financial Secretary of the Sisterhood of Mary and Martha, has just informed us that the Sisterhood girls exceeded their financial goal this year. These girls are supporting one of our South American missionaries, Miss Louisa Kugler. Thus they have assumed a very important role in our denominational work. We recently assisted in making arrangements for bandages rolled by the Sisterhood girls to reach one of the most needy fields in the world. This will be a precious ministry in a field of suffering where their work will count to the utmost. Miss Ruth Clapper is President of the National Sisterhood Society. Miss Betty Ellen White is Vice President. The General Secretary is Miss Sybil Saylor. The Financial Secretary is Miss Dorothy Carpenter. The Treasurer is Miss Marie Miller. Their Patronesses are Mrs. E. M. Riddle and Mrs. George T. Ronk, Honorary Patroness.

Dr. Yoder

You will want to read Dr. Yoder's report in this issue. They now have two halls in Rosario and need a third one. The halls are now too small for the work there and it is necessary to have the children at one hour and the adults at another. In the summer when they can use the tent they have an attendance of over 300 regularly. New workers are being added again. Encourage your young people to look in this direction when they make their choice of a life work.

Christian Endeavor Societies

Do not wait until too late to arrange your date for a meeting with a near-by society. Your Mission Board will send you a speaker which should help you in getting life-work recruits and new objectives for which to work. We will show you moving pictures of our denominational work. See us at Conference about this if you can.

Read Your Missionary Paper

This week a new subscription was received because a lady at our Clayton church took her Missionary Number to the factory with her. A friend read the article in last month's issue about General Chiang Kai-Shek's appraisal of Christianity and was so impressed with it that she sent in this testimony and an order for a subscription to our church paper.

While At Conference

Drop in this year and see your Missionary Board's office. No one could be more welcomed than these hundreds of faithful Brethren people who make possible our work through their generous gifts. You will see here this year a display of many of our points of interesting work.

Crusade of Prayer

Many additions have come to our prayer band throughout the denomination. Even many of the thoughtful "get well" cards recently sent us at the hospital contained personal notes written on the back, or letters, showing fine interest in this spiritual effort. We were happy and thankful for both the cards and the Crusade.

Editorials - - - By. J. Ray Klingensmith

S THE CHURCH GAINING IN MEMBERSHIP?

According to "The Year Book of American hurches" just published under the auspices of the ederal Council of Churches there has been a gain f nearly three million members in the churches of merica. This gain has been realized since 1941. grand total of 67,327,719 compares well with the 941 total of 64,501,594. There is also an all time igh of religious bodies in operation. There are now 56 such bodies as compared with 250 in 1941. This ill does not take into account some of the most re- nt smaller bodies still not catalogued. The Baptists re the largest free church group in the country ith over 10,500,000 members. Next in size is the ethodist Church with 6,640,424. Ninety-seven per nt of the church members in the United States are embers of fifty-two religious bodies, having 50,000 embers or more. The remaining three per cent are ffiliated with the 204 smaller bodies. There are over 4,000,000, or more than 80 per cent of the total embership above 12 years of age.

Some Interesting Statistics on Brethren Bodies

There are six Brethren bodies listed in the "In- rmation Service" leaflet published by The Federal ouncil of Churches of Christ in America. They are sted under the heading of Brethren, German Bap- sts (Dunkers). The Progressive Dunkers (ours) listed as having 97 churches with 16,590 mem- ers with 14,931 members 13 years of age or older. he Church of the Brethren is listed with 1,019 hurches having a membership of 179,834 with an stimated 175,416 members 13 years of age or older. he Church of God (New Dunkers) is listed with 0 churches having a membership of 958 with 933 f them 13 years of age or older. The Old German aptist Brethren are listed under the year 1936 with 7 churches having a membership of 3,589 with ,522 thirteen years of age or older. The Plymouth rethren are also listed for the year 1936 as having 64 churches with 25,806 members with 25,390 13 ears of age and older. The River Brethren (Old rder or Yorker Brethren) also listed for 1936 have churches with 291 members and 291 are 13 years f age or older. The Brethren in Christ listed for 941 report 126 churches with 5,129 members all 3 years of age or older. The United Zion's Children also listed under Brethren bodies) and tabulated n 1940 have 22 churches with a total of 1,025 mem- ers and of these an estimated 1,000 are 13 years f age or older.

Of course none of these figures tell the whole story. Anyone working with church statistics knows the inaccuracy presented by the accumulation of totals sent in by districts and local churches. The trouble is that too many do not report at all which requires someone to make an estimate. Then often reports made are improperly done because someone is new at the work or careless. Then too, many congregations do not keep their membership lists properly up to date and therefore the inactive and disinterested members are often listed among the others.

There is also presented in this survey a group listed under 'United Brethren Bodies." The United Brethren in Christ have 2,788 churches with 425,- 337 members with 382,804 of these 13 years of age or older. The United Christian Church has 14 churches with 676 members. The United Brethren in Christ (Old Constitution) tabulated in 1936 has 248 churches with 15,401 members and an estimated 14,382 13 years of age or older.

The Christian Missionary Alliance is listed for 1939 and has 510 churches with 32,872 members and an estimated 31,458 13 years of age or older. (This would mean that their average congregation num- bers less than 65 members, saying nothing about what per cent of the 65 are active).

The Church of Christ, Scientist, listed under 1936 has 2,113 churches with 268,915 members. There are eight groups listed as "Church of God." Three different groups so listed as "Church of God" are entirely different groups with no differentiation given. Others of this group are listed as "The (Original) Church of God" "Church of God" (An- derson) "The Church of God in Christ," "Church of God and Saints in Christ," 'Church of God, Sev- enth Day," etc.

The Church of the Nazarene has 3,898 churches with 180,243 members. This makes an average of about 60 per congregation.

Thus, many interesting deductions can be made from the 256 different bodies. However, judging from the different names and sizes of dozens of the listed bodies it would be about as easy to unite all of them as it would to unite the Animal Kingdom calling all animals elephants. For I suspect that all animals have as much in common with the elephants as many of these religious bodies do with each other. Nevertheless it need not be concluded that all of these bodies do not like each other. Our democratic way of life has given us great range of choice in our desires. Thus it is every man's right to follow his own opinion in matters of religion, regardless of what the rest of his fellows may think about it. And when this right is retracted there will no longer be the freedom we talk about in this country. And while

this freedom remains there will be no forcing of bodies together. The democracy with the freedom is far superior to the situation where there would be but one or two churches with no freedom.

Does an increase of groups mean an increase in Christians?

It is interesting to observe that many of the "mushroom" groups which report a considerable number of churches also report a comparatively small total membership. A number of these groups have congregations averaging about 60 in membership. Now it would be somewhat shocking to the ethics of business, and it ought to be to the ethics of Christianity, to observe how many of these groups merely shifted to another location a few blocks away and took a new name. We doubt that they changed their faith or conduct very much. To change the name of something does not change its nature. It is surely not so in the human family. To learn how many congregations were broken up in order to form many of these new mushroom zeal incubators would be an interesting study.

24 *Churches gave over* $22,510

We are herewith listing 24 of our own Brethren churches who have distinguished themselves this year in an 'all out" effort for Christ and Missions. Their mission work does not in any sense comprise the total of their effort. It is a token of their zeal and a proportion of their effort extended in many others directions also. Consider these churches, their membership and their pastors and you can only conclude that it was a deep and genuine interest in the very essence of Christianity itself that inspired them to attain their fine objectives.

If they were what may be called wealthy churches, or churches with enormous memberships, then perhaps their victories would not be so striking. Of each of these 24 churches and their pastors very much could be said. You could take most of these men and assign them to other churches and they would soon have their churches sounding forth a great testimony again.

1. *Dayton, Ohio*

Dayton, Ohio, where Reverend Vernon Grisso is pastor, again leads the list. Not willing to use their great expense in building a new church as an excuse to cut down on missions, this great congregation brought $2,120.64 to its Mission Board this year. Equally as brilliant has been their achievement in soul-winning. Attorney George Kem, a member of our Board, but vitally interested in missions with thousands of his dollars through the years and with much of his time and effort has always been jealous for the Dayton Church's testimony in this phase of the Gospel's dissemination. Dayton has some very generous mission contributors. No wonder they have a great program which is meeting great success.

2. *Elkhart, Indiana*

Elkhart, Indiana, another church with a great building program which could have been used as an excuse, but wasn't, comes forth for second place with $1733.40. Reverend Delbert Flora is their pastor. This church has become the "parent" church to Dr. Yoder. It has a great system of ingathering. A Quarterly Cash Day has been its method of real Christian giving for years. Each quarter on a specified Sunday every Sunday School class and organization brings an offering for the Building Fund. Each class and organization is so organized that it has a Financial Chairman. With the Sunday School Superintendent and Church Finance Committee the goal is usually set for the next offering. Each class's representative urges his group to sacrifice and tithe in order to reach the objective of that particular group. And they always meet it. I have seen newsboys and high school girls in the Elkhart School bring from five to fifteen dollars in cash and place it in their Quarterly Cash Day Offerings. I have also seen them encouraged in this by Christian parents who lead the way and talk it and pray it. This is a great victory for Elkhart. They will also soon have finished paying for their beautiful new church, in about three short years, with what they had saved when they started it. Praying people still win great victories.

3. *South Bend, Indiana*

South Bend, Indiana, has distinguished itself in several ways. It has not only presented a great Missionary Offering of $1429.87 which gives it third place in the denomination, but it has so far as we know led the entire denomonination in its successful program of Evangelism and resultant conversions and additions to its church. Reverend Claud Studebaker is the very active pastor at South Bend. He is also President of the Missionary Board. You will always find Brother Studebaker busy among his people. He makes many fine contacts and presses them home. His growing congregation is a witness to this. In addition to his local congregation and his Missionary Board duties he is an evangelist. And in addition to these duties he is interested in every phase of Christian development about him. He has some great mission contributors in his church. The Raymond Kuns family have shared very generously in the church's ministry in missions. We are grateful for South Bend's fine record.

4. *Ashland, Ohio*

The Ashland Brethren Church holds fourth place this year. But, as in the preceding cases mentioned this is not Ashland's only achievement. Her mission offering for the year was $1218.86. But that is but one phase of Ashland's testimony. Her attendance has steadily increased for several years and the interest in the church is splendid. All of their other

ls are pushed with equal fervor. Reverend Lester g is the pastor at Ashland. He is ever a worker. is liked by his people. And their splendid cooper- n testifies to his success. And here, of all places, difficult to have the faithful attendance of many is members, particularly those interested in the omination at large, for they are so often absent. n too, the College students are interested in their e churches and share their offerings and a num- of their Sundays at home when it is possible to o. We are very proud of Ashland's great mission ng. She will be blest and is being blest accord- y.

5. *Johnstown, Pennsylvania*

ur people of the First Church in Johnstown have mplished something that is worthy of great ap- iation from all of us. This church always sends fine offering. But a few years ago they were nd highest in the whole denomination. This year hold fifth place with an offering of $1,143.95. sidering everything this has been a great victory testimony for the Brethren faith. It is one of greatest encouragements to this office to receive contributions from this body of people, realizing difficulties under which they witness. May God ly reward their faithfulness

6. *Washingon, D. C.*

hen a group of people have been dispossessed church building that they largely paid for, ed out of the church by being required to sign olutions" which no open minded Christian would , and still when that group of people held to- er by renting another place in which to wor- and finally employed a pastor, well, all of that uite unusual. Then when that group of people ls in $1,047.95 as its contributions to missions we that it is really an achievement that should be sed and appreciated. Reverend Clarence Fair- ks is their pastor, and he is doing a great work ng his people, judging from every report they . We are very proud of the fine work of these ple. And the fact that they hold sixth place in denomination among the contributors to missions great testimony for them.

7. *Smithville, Ohio*

mithville again comes out in the leading group. ew years ago like Abou Ben Adam whose tribe eased, they led all the rest! And surely the whole ip of Brethren churches increased. Smithville es in as seventh this year with a fine total of 44.05. Dr. J. G. Dodds is their pastor. This great ring from a church no larger in numbers than Smithville church reveals a very positive sense he right direction. We are glad to see Smithville he leading group of churches again.

8. *Nappanee, Indiana*

Reverend Milton Bowman's church at Nappanee, Indiana has sent in the great offering of $1,035. But Nappanee has always been a mission center. Not only the pastor and his wife are strong in their emphasis of missions, but the National President of our Woman's Missionary Society lives in Nappanee and is a member of that church. Here is a splendid achievement. Larger churches can well learn from such as these we are citing. Nappanee has been vitally interested in our Kentucky work as well as in South America. This great offering is a real help.

9. *Hagerstown, Maryland*

Dr. Edwin Boardman and his Church has wanted to be listed among the leading churches in missions for some time. And now Hagerstown has entered in ninth place. This is an achievement. Their pastor preaches missions not only to his own peple but to others, wherever he can. He has numerous engagements outside of his own church to lecture. Their fine offering of $990 shows a real effort. For this we are very happy and we know Hagerstown is too.

10. *Waterloo Iowa*

A few years ago we received a special order from Waterloo for fifty additional numbers of our Missionary Number. Then we received word that they would support Magdalena Anton in South America. They have been faithful in sending their checks. Now they have sent in the fine offering of $926.09. Reverend W. C. Benshoff is their pastor and has carried their church through a great crisis. His ministry has not been an easy one, yet the church has kept an even keel, and these things demonstrate its great strength today. We are proud of their fine effort and interest.

11. *Pleasant Hill, Ohio*

That Pleasant Hill, Ohio, should send in $924.95 is evidence of strength and fervor in some of our churches in smaller communities. Two pastors had a share in this testimony. Reverend Samuel Adams, the former pastor, and Reverend Floyd Sibert, the present pastor, both are to be thanked with their people for this spiritual emphasis. There are also two families of the Pleasant Hill church, Henry Carey and the Ben Careys who are to be listed among the heaviest contributors in the denomination to missions. But the very fact that Pleasant Hill could find nearly $1,000 to send in for missions out of their own church is a great indication of Christian consecration. One does not like to say so much in showing appreciation for such giving that he seems to be overdoing it, but we believe no one will doubt that this great accomplishment by Pleasant Hill is worthy of great recognition.

12. *Milledgeville, Illinois*

Reverend St. Claire Benshoff and the Milledgeville

Brethren are to be commended and remembered among the leaders of our denomination in missions, also $867 goes a long way in South America and also a considerable distance here at home in mission work. And they may feel our dependence upon them and their good vision as one of our strong churches. We thank God for young ministers and their wives like Brother Benshoff and his wife, and for churches like Milledgeville who respond to their vision.

13. *Berlin, Pennsylvania*

Reverend Victor Leatherman and the Berlin Brethren certainly did not overlook missions. Their grand total was $863.32. And as is the case with all of these churches in this list, this is only one phase of their giving. Do not let it be thought that this group of leaders is concerned about missions only. For study the activities of their pastors and the contributions to all of our denominational interests and you will find that they lead in almost every department, not merely in one. Brother and Sister Fred Brant of Berlin never forget their mission giving. In fact this office has on several occasions recited this family for $100 gifts. Their son Woodrow is one of our young ministers. Brother Leatherman is president of the Missionary Booard of the Pennsylvania District and no doubt has large obligations to their district missions; but the National work has certainly not been overlooked as their fine offerings demonstrate.

14. *Oakville, Indiana*

At Oakville the money keeps on coming and even the pastor and the leaders wonder where it comes from. They have repaired everything about the church and parsonage, purchased new furnaces, pumps and anything else needed, raised their pastor's salary, and in addition to these marks of real vision have sent in $779.63 for missions. Well, Oakville, we've said it before in acknowledging your gifts that we appreciate your great help, and we believe you know it well. Reverend S. M. Whetstone and his people have been loyal to Christ in this ministry. Reverend Whetstone is Treasurer of our Missionary Board. Like Brother Studebaker he spends much time with the business matters of our Board. Every check mailed out and every cent of money that is spent passes through these two men. Their services are not remunerated. They spend countless hours of time and great effort in this phase of our work alone. Two more agreeable and co-operative men could not be found in the entire denomination. We have always appreciated their prompt replies and attention to business. Brother Whetstone keeps a set of books identical wih ours in the office. He can show you every transaction of this entire board. This means that no one person on our Board settles its business or controls its policy. And so it should be.

15. *Louisville, Ohio*

Reverend E. M. Riddle and the Louisville Brethren have also carried through a great program of redecoration and improvement at their own church. Too, they have not lagged in any of their denominational interests. And in addition to this they have sent us $770 this year. This is a real testimony and we thank them sincerely. The Lord is blessing Louisville in its work. And we glory in their success.

16. *North Manchester, Indiana*

Here is another church that has adopted the budget system of apportioning its gifts and has surely not slighted any interest, but rather has blest all. Dr. J. Raymond Schutz, well known in our whole denomination and throughout the Nation is their pastor. North Manchester sent us the fine total of $767 this year. Here will be observed another parallel in the relation of a church's mission spirit with its soul-winning. North Manchester ranks with our most successful churches in its number of conversions and additions from year to year. Their burden is balanced and so is their success. We are glad for their testimony in the Gospel work.

17. *New Paris, Indiana*

Dr. George Rench's church and his people have agreeably surprised us this year with the grand total of $761. This is a remarkable offering considering the size of the congregation. It shows consecration to the Gospel testimony far in excess of many churches. It also shows that a minister may grow old without losing his vision and power as a great preacher. Brother Rench, ever a leader in our denomination, and ever a spiritual example, has not retrenched a step in his ability to produce real accomplishments. He is blest in New Paris with some very capable laymen who lead as well as they follow.

18. *Vinco, Pennsylvania*

Reverend Gilmer and his people always said they would not forget the Missionary Board and its work after our Board was privileged to help them when their old church burned. We found here a church that can meet its obligations at the bank ahead of time. Like Elkhart, the bankers do not fear Vinco. Our Board negotiated a loan for Vinco at a bank and gave some pleasant assistance to these people before and during their building program. They always said they would not forget it, and they are making their word good. Consider how quickly they paid for this new church and the great expenses they have always met, then add $713 to that total as their gift to Missions this year, and you will agree that here we have a great people and pastor. There are many loyal contributors to missions in Vinco among the young and the old. Some of their young people show great consecration in their giving.

19. *Johnstown, 3rd, Penna.*

Johnstown 3rd sent in $605.74 which, as in nearly very case mentioned above, is but one phase of their ministry. Reverend William Crick has accomplished splendid ministry in Johnstown, and we anticiate an equally great work from him as he goes to ittsburgh. The church at Morrellville has a good rogram. It has a good choir. It has capable lay adership also. We have on several occasions spoken large audiences there and have been thrilled as ew times in our life with the rendition of one of ie choir specials entitled "Bless Me Now." We ank Johnstown 3rd church for their fine spirit of -operation in Christ's mission work.

20. *New Lebanon, Ohio*

And now comes Reverend Clayton Berkshire and ir New Lebanon Brethren into the leading list of rethren churches. Another of our younger leaders ho has shown real vision and ability to realize it. nd this also testifies to the solidarity of his church his program. New Lebanon sent us $593.38 this ear. And this is not by any means their only outanding accomplishment. To hear the members of eir church speak of their fine growing congregaon as led by their pastor convinces us of a real inistry at New Lebanon. Thank you for helping so loyally. May your blessings be proportioned your generous help.

21. *Maurertown, Virginia*

We now call upon our church at Maurertown, Virnia, to explain how they did this. Reverend d. Miller, pastor, and also president of our Board Trustees of our College, and also minister at large roughout that Valley, has seen to it that Maurerwn brought us a great offering. $589.90 is a wonrful achievement for the Maurertown people. And is fully appreciated and evaluated. There are two ople in that church to whom we have written nuerous "thank you" letters for very generous conibutions, year after year. Mrs. Turah Locke, who treasurer of the church at Maurertown has never rgotten the collection plate when missions and her cal church is taking the offering. Her son, Dr. uis Glenn Locke who is also a member of the aurertown church, is equally as faithful in giving missions. They do this not once or twice, but alays. Like a group of other people in the denominaon, their fifty dollar and one hundred dollar checks ways to be found in their church offerings have ne something to impress us with Christian conseation that we shall never forget. Maurertown has rely earned our large appreciation in sharing with for our Lord's work this fine offering. We are oud of them.

22. *Warsaw, Indiana*

Dr. Porte wrote us for two years desiring a meetg. He said he wanted his people to catch a real vision of our whole denomination and its work. We were finally so fortunate as to be able to arrange a date agreeable to both of us. And we had a good meeting. It renewed old acquaintances of other days. Now Warsaw has sent us a fine offering amounting to $560 this year. This is a very good offering. We are highly pleased with such good devotion to Christian missionary work. May the Warsaw church have many great victories.

23. *Bryan, Ohio*

Reverend C. A. Stewart and Bryan, Ohio, sent in an offering of $552.90. We have been hearing great things of the large number of people being added to the membership of the Bryan Church, also. And they have accomplished much in their own local improvements. Now comes this fine offering from them. We will hear considerable from Brother Stewart at General Conference, for he is to be our Acting Moderator, we learn. We will await his message and recommendations with eagerness, knowing that his fine ministry qualifies him well to lead us.

24. *Flora, Indiana*

Now who would have suspected that Reverend Bert Hodges and our Brethren at Flora could have accomplished this great attainment so quickly. Their offerings for missions this year were $511.59. And we say that this is a fine offering. Brother Hodges has done a great work in the Flora Community. He teaches school and has attracted to himself a large number of the students and people of the community. This is a great compliment to him; and so is their good offerings.

Thus you see that these 24 churches have contributed $22,551.10. There are several others very close to this margin. We suspect that by another year they will have reached this list of the 24 highest givers to Missions. This real effort on the part of all of our pastors and people has made it possible for our Board to actually have the money before they promise it to needy places. And so it should be. And neither can it be felt that our church is giving too strongly to missions, for remember that we are responsible for both Foreign and Home Missions. Two dollars per member throughout the denomination for this Gospel program, both Home and Foreign, for which our Lord died and lives to give to the world should hardly be thought too much. After all, the Church is first a Gospel agency, a Missionary enterprise.

A dollar per member for Foreign Missions and a dollar per member for Home Missions should hardly be thought excessive by spiritual minds really interested in the promotion of the Gospel and the salvation of lost people. Surely one of our inflated dollars should not look so large just because it is given to missions.

These outstanding gifts of these 24 churches, while representing a goodly figure, alone could not have accounted for the excellent work of the denomination. Every church and every gift made possible the best year we have had thus far. You may read of each of the other churches in this issue in the complete report. Notice that many of them have made remarkable gains and have earned great appreciation due them from all of us.

NOTE OF APPRECIATION

We wish to express through the columns of the Evangelist our sincere thanks to Mrs. Guilford Leslie of Ashland for her gift to the Dormitory of 26 quarts of apple sauce. Gifts of this nature are especially appreciated in view of the high cost of all kinds of foods, and the fact that rates at the Dormitory have not been increased in proportion to costs. Again we thank you.

Ashland College
By A. Glenn Carpenter,
Business Manager.

Some Interesting Reports From - - -

CAMERON, W. VIRGINIA AND QUIET DELL, PA.

Arthur R. Baer

Like Pharaoh of old, our Missionary Secretary has asked us to make bricks without straw. He has asked for a report of the best achievements of the year. As we look back, searching for some outstanding accomplishments, we must confess that they are sadly lacking. Yet achievements are comparative; that which would appear to us as outstanding would be accepted as a matter of course in a stronger church. Therefore if we speak with a bit of pride of matters of seemingly small moment, remember that for us they taxed our strength.

First we speak of Cameron. Numerically, the growth has been small, four additions by baptism and one by letter. Another, a young girl, confessed Christ at Camp but wished to talk with her mother and us before baptism. Her mother is a member of the Christian Church but has given consent for her daughter to be baptized into our church.

During the past year we preached at Union Services in each of the other three churches of the town and had the privilege of preaching the Commencement Sermon in the High School auditorium. The attitude of the town and other churches has definitely improved toward the Brethren Mission in Cameron.

There had been some troublesome leaks in the roof of our building which we have been able to find and repair and now are looking forward to repairing and brightening the interior. As an added blessing the litigation over the estate willed to the Cameron Church is definitely ended. The one who was contesting the will has signed a compromise and is to vacate by October 1st, 1943. At times, along with others, we have been a bit impatient at the long drawn out delay, but the interests of the church fortunately were in the hands of a couple level headed men, H. C. Risor and A. G. Isiminger, who have handled a ticklish problem with considerable skill. The farms are to be sold at public action on the 25th of September, just prior to the date we get possession. There is a gas and oil royalty on the farm of about five hundred dollars a year, so it will be a good investment for some one. Whether the result of the sale will bring funds sufficient to complete the building we will know at a later date.

Interest in denominational work has generally increased. With this increase of interest has been an increase in giving, especially to Missions. Other interests have been slighted financially yet there is apparent a lively interest which we are sure will manifest itself financially another year.

We had our full quota of delegates at our District Conference and the ladies brought exceptionally fine and complete reports to our Church, then they consented to go to Quiet Dell and repeat their reports as no one from Quiet Dell had been able to go to Conference.

At times we have been hard pressed financially, but alway in time, money was raised to meet all expenses and the pas tor has never had to ask for his money, nor has he bee compelled to make a public appeal for funds. Although re sults are meager, we desire to believe that there has bee a general lift in the spiritual tone and the will to work o these people.

At Quiet Dell conditions and results are quite simila Here is a church that hesitated to even let us start to serv them, fearing that the offerings would not be sufficient t satisfy the preacher. They once had an unfortunate expe rience with one who thought he should have received mor and consequently they were wary. For the first couple o months the offerings were not large, in fact they were smal but we went for the offering and were satisfied. Today th offerings are sufficient for current expenses and a sma reserve has been accumulated. They say it has been year since there was sufficient money on hand to make neede repairs or buy equipment. Last week we received new son books which fill a long felt need. We had been using sort-o "loose-leaf" variety.

This summer is the fifteenth anniversary of the Quiet De Church. We are planning to have the steeple repaired, th building painted on the outside and cleaned inside in tim for our anniversary celebration which we are planning for th third Sunday in September. We have found a number of folk who were present fifty years ago and the coming event ha awakened considerable interest. We hope to utilize its fu possibilities. We have asked a former pastor to be the speak er of the day and hope that he will be able to extend hi stay.

The first Sunday in August is looked toward as quite a occasion with these people. It is a union of all the Sunda Schools of Aleppo Township for a basket dinner and pro gram. It isn't a picnic in the accepted sense. There are n games. The program consists of Sunday School in the morn ing, basket dinner, then program at which each school i responsible for its share, followed by sermonettes by eac pastor. At first we felt and were out-landers, but this yea we could enjoy it with the rest. It has given us an oppor tunity to meet and make friends with folks from the Suga Grove Union Church and the Aleppo Brethren, which ma be of benefit in the future.

Quiet Dell suffered a distinct loss this past week. One o our most faithful couples moved to Bay City, Michigan. Wor

as no longer available and of course they had to go where ork was to be found. Brother and sister Hieronimus, Dea- n and Deaconess, Superintendent of the Sunday School, ave given us a great deal of encouragement and we have arned to lean upon them. We feel a distinct personal loss well as a severe blow to the work of the church. A fare- ell surprise was given them with a gift as a token of our teem, the spirit of that farewell spoke well of their influence and made us feel that their influence will not soon be forgotten.

We are happy in our fellowship and friendship with the fine unassuming people of these two churches. We extend our greetings and gratitude to the churches of the Brotherhood who through the Mission Board are helping these people find themselves as a church and realize more fully the blessed privilege of extending the Gospel. We covet a place in your prayers.

UNIONTOWN AND HIGHLAND, PA.

Dyoll Belote

There is no intention on my part of attempting to bolster is report, only to make such explanations as shall set the ork in its true light.

In the first place, I want to express the appreciation of e members of this group for the support which has been ven them by the General Board as well as the District. ne checks from both Boards have come promptly each month. nd of course without them this work could not have been ntinued regularly.

During the week of June 7-13 the Uniontown pastor as- sted Brother Edgar Berkshire in a preaching mission at e Jones Mills congregation. A fine spirit prevailed in the eeting and there were several additions to the member- ip. The visiting minister thoroughly enjoyed the experience.

On June 14th, we opened our D. V. B. S. at Uniontown, d while the attendance was quite small (24) the interest as fine and only one of those who enrolled failed to attend gularly enough to receive a Certificate. The closing pro- am, given at the evening service on the 27th was one of e best that I have ever been connected with in my several ars of D. V. B. S. work, as every child seemed determined do his or her very best.

The work which the pastor has been doing at the Highland urch since the first of this year seems to be appreciated that congregation. The people have made extensive im- ovements in the church property, with some not yet com- eted—and they have been maintaining a fine attendance at e services. This year, for the first time in several years, they had their full quota of delegates at the District Conference at Vinco, held recently.

At present the Bible Schools of the two churches are in a friendly contest to attempt to increase the attendance at the Bible School and morning worship service. The contest is just nicely started and so no predictions can be made as to its efficacy as a "feeder" for the Bible School. In calling in the area included in the Federal Housing Project, which is located quite near our church, I found that 90-95% of the people who have moved into the area are already members of some of the churches of the city, and most of them rather faithful attendants at their own services. So the rather large influx of new residents in the vicinity of the church has not added to our attendance as largely as we had imagined it might do.

The finances of the church have been making commendable showing. The congregation has responded to all the calls from the various District and National auxiliaries. Some of the offerings have not been as large as we might have wished, but opportunity has been given to all in every case to have a part in the support of the larger interests of the denomination.

Since in February we have been publishing a Bulletin, and since May 2 have made it a joint reporter of the work of both the Uniontown and Highland groups. The pastor has received fine cooperation in the preparation of the little messenger from Mrs. Ernest Dague, secretary of the Highland church, and a loyal adherent of the Brethren cause.

WEST ALEXANDRIA, OHIO

Eugene Beekley

In a letter and statistical report came the following note om the West Alexandria pastor, Eugene Beekley:

"We will be able to release the Missionary Board from any rther help at the close of the present year. We hope in the eantime to start a parsonage fund after our work in the sement of the church is completed. At present we are gging it out and making more Sunday School rooms. At e rate we are going now, we hope to have an average at- ndance of 100 before long.

"We had 24 from West Alexandria at Camp Shipshewana st week.

"We have built and paid for a new baptistry in the front the church, so you see we have been busy and planning r the future."

Note: We are happy to report that the West Alexandria urch did not only think of its own interests, but has given nerously to missions this year, increasing their Thanks- ving Offering $76.08 over last year, which entitled them to Honor Award. Their Easter Offering was also higher than st year's.

CAMBRIA, INDIANA

We were invited to participate in the Homecoming of the Cambria Brethren. At this occasion they also dedicated an Annex Building which they have recently acquired and made over to serve as an additional building for class functions and socials. When it is recalled that seven years ago this church was closed and without services, then the present progress is the more welcomed. At that time Reverend C. Y. Gilmer, who was then the pastor at Burlington, started services and created a splendid interest at Cambria. This was a grand venture and has proven very successful. Then Reverend Deeter carried on and built upon the foundation that Brother Gilmer started anew, and now we have a fine group of people going forward at Cambria. Reverend Sink, a neighboring pastor of the Church of the Brethren also spoke in the afternoon. He and Reverend Deeter have been friends for nearly 40 years, working close to each other in various pastorates.

It was a great joy to see the fine crowds of Brethren at work in this church. At the evening service we showed them pictures of our denominational work. Congratulations, Cambria and Reverend Deeter. Keep up this fine work.—J. R. K.

OAK HILL, WEST VIRGINIA

L. A. Myers

Another year is approaching the end and another Conference is here. This Conference marks four and one-half years of service in Oak Hill with the Oak Hill Brethren Church. Our first introduction to the church also introduced us to a church debt that was one of the big burdens with which these people were wrestling. The weight of the burden was made more burdensome partly by mismanagement, unfortunate circumstances and unavoidable conditions. These related to a burden too heavy to begin with, made the load that much more difficult. Much discouragement prevailed in the hearts of those who constituted the membership. Some were still skeptical as to the possibility of paying the debt.

After one and one-half years of planning and organizing we started the "ball rolling" when the people began responding. The interest-bearing debt was more than $5,000 with approximately $2,000 held by members of the Church who were receiving nothing in interest. We now have a deposit of $300 in the bank against a $500 bond with enough money besides to settle the interest. This really leaves us $200 to pay on the original $5,000. We have some necessary repairs that must be made before snow flies; we have also spent several hundred in other needed repairs since we began the financial campaign of raising money to get out of debt. The approximate of $2,000 will be readily handled when once the church is clear of the interest-bearing notes.

The main reason for all this is the fact that the Mission Board came to the rescue of the church in this helpless and overwhelmed condition financially to the point of discouragement and failure. The church immediately placed its trust in the Board and the one the Board had sent to work with them. When an understanding was reached everybody took hold and began to push. The hardest grade has been overcome and the summit of the hill is nearly reached, and now Oak Hill is looking to the day when it shall be a larger, better, more useful church in the hands of Almighty God in helping promote His great program of life and salvation.

This has all come about because the churches in the brotherhood represented by this Board opened up their hearts and souls, many of them doubling their financial support in this last year at the Thanksgiving Offering and new ones being added to the list with their first offering to represent their interest and confidence. It is these churches that have made Oak Hill successful to the present point and inspires them to go on. As long as the brotherhood can continue to reveal this interest of love and sympathy, through such cooperation, the denomination will continue to grow in power, greatness and usefulness. The Mission Board has at no time failed us or even faltered. We extend our most gracious gratitude to Brother Whetstone for his service in seeing that the proper funds were always in our hands at the proper time. We are now looking, planning and waiting for Brother Klingensmith who will be with us in a two weeks' campaign in building the church and saving men. We know he will not fail us. His service of encouragement and help has been an inspiration to the entire work.

And now a few things are worthy of note outside the realm of business and monetary considerations. First of all, we feel that we are gradually getting a better Brethren Church as it frees itself from the shackles that have bound it since the beginning of its building program. There are many difficulties to overcome even after the indebtedness is removed. Our attendance is not large and under the present conditions it is hard to maintain the full church membership, but here many of the larger churches have suffered, even more than we. No people can avoid these, with the disrupted conditions the war has brought on in every community. Some of our best folks are now laboring in other fields of activity, at least throughout the duration. But these that remain here, as they assume the new duties that come to them are proving themselves worthy of the place they are now occupying. The church is free with its money, regular in individual church attendance and loyal to its services. We have a group that can always be depended upon for the hour of service. Some of the things that once impeded progress have disappeared, and our working body is steadily pushing on with at least average interest and but little friction. Of course Oak Hill has its points of weakness and some lead to failure, but other churches do too. We are earnestly seeking to overcome these and signs of progress reveal our success in the effort. Our weekly Prayer meeting has continued to hold an average attendance of approximately twenty souls. We have some new material that is coming into usefulness in a very encouraging way. Two Sisterhoods have been created in recent months and are now having their regular meetings. These are doing much in establishing the better atmosphere for the other girls. The W. M. S. is the same old group, doing a work in the church that no one else can do. New officers are at the helm and some unexperienced taking their first introduction to the work. They assume their responsibility with courage and increase their value as they grow with the experience. The present retiring officers are to be congratulated in their work of the last year. All goals were made by this society this year with as easy a measure as before and larger and more useful cooperation has marked their work.

The Sunday School continues to function in about the same manner. It is from our Sunday School where we receive the largest monthly Building Fund Offering. One class gave $26.25 as their July contribution to this fund. The children of the Primary Department come in with their help each month in the Penny March, each child giving its penny and the older folks giving them a boost by joining the ranks. The service of giving is being carried out from the youngest in the Sunday School to the oldest.

As to an increase in membership we cannot say as much in regard to additions for the years as we say of other features of the work. Here we have failed to make any marked increase on account of many removals and employment in other fields. But few unchurched people attend our services. Rev. E. L. Miller, of Maurertown, Va., was with us two weeks in November. The services were inspiring, the preaching forceful and the spiritual strength of the church very much increased. Brother Miller rendered us a very helpful two weeks of service. Much building and growth came as the result of these two weeks' service. But no one could be moved to conviction of their sins. In fact but few were ever present who did not belong to the church. We have lost one or two by death. So we write our records here with a deficit or loss of one soul for the year. But after all true worth and real value are not recorded in numbers, nearly so much as quality. The intensive growth of the church, the gradual approach to a more conservative attitude and permanent faith in the doctrines of the church are worth much more than larger numbers added only to be taken away by some wind or doctrine later. The fruit of loyalty, harmony, smoothness of consideration one for another is of much more use to us than a few numbers in addition.

We look forward to better things as we ask the consideration of the brotherhood in prayer.

1943 Easter Offering

We are herewith submitting the report of our finest Easter Offering thus far received. Because of the great devotion to missions in our denomination and the loyalty of our pastors and leaders, we have for the first time reached the place where we can budget our work one year ahead with funds already on hands. In other words, we can now spend money in hand rather than money hoped for.

The Missionary Board is very grateful for this loyal devotion to the Gospel ministry and its message of salvation.

CALIFORNIA DISTRICT

athrop Brethren Church

Mrs. Jennie Coykendall	$ .50	
Mrs. Agnes Elliott	25.00	
Dave Frey	5.00	
Mrs. Dave Frey	2.00	
Howard Frey	5.00	
Mr. & Mrs. R. Mattes	10.00	
Bernice Jeglum	.51	
F. L. Kleist	15.00	
Petra Kuhl	5.00	
Peter T. Tacata	10.00	
Mrs. Emma Wolfe	50.00	
Mr. & Mrs. W. Wolfe	50.00	
Miscellaneous	1.87	179.88

Ianteca Brethren Church

H. E. Crom & family	5.00	
Elise Evenson	1.00	
Earl S. Flora	5.00	
M. E. Gall & family	20.00	
Estella Huse and sons	15.00	
Ray & Ella Mae Johnson	10.00	
Bertha Larson	1.00	
Millie Ronk	2.00	
Adolph, Carolyn & Arthur Salmon	12.50	
Roger & Flora Stewart	14.50	
Mrs. E. R. Williams & Kenneth Gotschall	2.00	
A friend	13.00	
Miscellaneous	14.50	115.50

tockton Brethren Church		52.50
liscellaneous		45.00

CENTRAL DISTRICT

'erro Gordo Brethren Church

Mr & Mrs Frank Bogue	$ 5.00	
Mrs. Amanda Calver	1.00	
Charles E. Derr	10.00	
Mr. & Mrs. Floyd Derr & Mrs. Skiles	.60	
Mr. & Mrs. John E. Eiler	1.00	
Mr. & Mrs. John G. Fulk	2.00	
Mr. & Mrs. Edward Hess	2.00	
Rev. & Mrs. L. O. McCartneysmith	5.00	
Mrs. Don McDonald & Mr Mrs. David McDonald	1.25	
Edwin McDonald	1.00	
Mr. & Mrs Clyde Miller & Billy	1.00	
Mrs. Eva Morris	.25	
Mary W. Neff	1.00	
Pauline Ryder	1.00	
Mr. & Mrs. Charles W Snoke	2.00	
Mr. & Mrs. M. W. Stuart & Margaret	5.00	
Mrs. Manda Wulgamuth	.25	
A friend	1.25	42.60

anark Brethren Church

Mrs. William Beattie	2.00	
Beginners & Primary Dept	3.00	
Builders Class	10.00	
Mr. & Mrs. Wayne Deets	20.00	
H. A. Gossard	2.00	
Mr. & Mrs. Roy Greenawalt	10.00	
Edna Hawbecker	5.00	
Emerson Iske	2.00	
John Klock	2.00	
Helen Lamoreux	5.00	
Mr. Mrs. Earl Lego	5.00	
Pearl Lotzbaugh	5.00	
Rilla Lower	2.00	
Walter Martin	2.00	
Modern Marys Class	10.00	
Ella Peters	3.00	
Edwin Puterbaugh	5.00	
Mr. & Mrs. H. B. Puterbaugh	10.00	
Isabel Puterbaugh	2.00	
Mrs. Sadie Puterbaugh	50.00	
J. E. Rahn	2.00	
Second Year Juniors	2.00	
Clara Snavely	6.00	
Russell Tallman	4.00	
Mrs. Florence Truman	50.00	
Kenneth Truman	5.00	
R. G. Truman	5.00	
United Workers	5.00	
Mr & Mrs Earl Wilkins	10.00	
Miscellaneous	8.25	252.25

Milledgeville Brethren Church

Altruist Class	30.00	
Dr & Mrs. W. S Bell	50.00	
Miscellaneous	137.00	217.00

Udell Brethren Church

Mrs. Mary Hornaday	.50	
Mrs Florence Potter	2.00	
Mr. & Mrs. Ora Powell	2.00	
Mrs. Minnie Replogle	2.00	
Mr & Mrs H. B. Spriny	8.00	
Mrs. Sarah Whisler & Dec	1.00	15.50

Waterloo First Brethren Church

Mrs Floy Armstrong	15.00	
Rev. & Mrs. W. C Benshoff	5.00	
Mrs. Ella Brown	17.00	
Mr & Mrs. Glenn D. Brown	11.00	
Mona Brown	1.00	
George Bunn, Jr.	.20	
Mr & Mrs Clarence Clump	3.00	
Mr & Mrs Donald Deitz	2.00	
Mrs M Dumbauld	1.00	
Mrs Helen Dumire	4.00	
Everett Dietz	.50	
Friend Circle Class	2.00	
Mrs. John Gessner	1.00	
Mr & Mrs. A. C. Glessner	2.00	
Mr. & Mrs. W H. Greene	8.00	
Mr & Mrs Oran C Gnagy	15.00	
Mr & Mrs Kermit Hoard	5.00	
Home Builders Club	5.00	
Anna Hoover	3.00	
Roy Johns	1.00	
Mrs. Alice Johnson	1.00	
Junior Dept.	12.31	
Genevieve Klein	1.00	
Mr. & Mrs. C. E Klingaman	5.00	
Carl LaBarre	5.00	
Mr. & Mrs. Francis LaBarre	15.00	
Mr. & Mrs. E. A. Lamb	9.00	
Myron Lamb	1.00	
Mr. & Mrs. Dan Lichty	6.00	
Mr. & Mrs. Dan Lichty	5.00	
Mrs. Joe Lichty	6.00	
May Lichty	1.00	
Olin Lichty	1.00	
Mrs. Maust	1.00	
Emma & Harry Miller	5.00	
Mr & Mrs. Glade Miller & Marilyn	6.00	
Mr. & Mrs. Grant Miller	6.00	
Lester Miller	2.00	
Mr. & Mrs Harold Moser	1.00	
Mrs. Mary Puterbaugh	5.00	
Mr & Mrs. I. L. RuLon	25.00	
Mrs. Emma Van Schoyck	11.00	
Mrs. Maude Scroggy	1.00	
Service Circle Class	17.00	
Mr. & Mrs. Clyde A. Smith	10.00	
Robert L Smith	5.00	
Mr & Mrs. George B. Strayer	5.00	
Sunday School	24.20	
Mr & Mrs. Noble Taylor	5.00	
W. M. S.	10.00	
Mr & Mrs. F A Wisner & Marilyn	12.50	
Mr & Mrs. Hugh Zabel	2.50	
Anon	125.00	
Miscellaneous	73.25	504.46

INDIANA DISTRICT

Akron Cooperative Brethren Church 4.80

Ardmore Brethren Church

Mr & Mrs. Charles Basham	$ 2.00	
Mrs. Clarence Berry	1.00	
Mrs. Ira Bottorff	1.00	
Donald Brown	1.00	
Mr & Mrs. A. G. Carpenter	15.00	
Junita Chamberlain	2.50	
Mr & Mrs. Lloyd Chamberlain	5.00	
Gloria Conn	.50	
Mr. & Mrs. Floyd Deck	3.00	
Edna Mae Finney	1.00	
Helping Hand Class	1.31	
Ellen A Pitula	5.00	
Mr. & Mrs. Arthur Robbins	1.00	
Rose Buds Class	1.04	
Mr. & Mrs. Ray Shoup	3.00	
Mrs. Bertha Shula	1.00	
Mrs. Cathryn Sorenson	2.00	
Sunshine Class	1.80	
Mr & Mrs Neil Wedell	2.00	
Wee Workers Class	4.52	
Rev. & Mrs Whitted	10.00	
Miscellaneous	20.06	85.33

Burlington Brethren Church		58.35
Cambria Brethren Church		13.00

Center Chapel Brethren Church

Always Ready Class	2.00	
Homer Budlestetler	1.00	
Mary M Donaldson	3.00	
Mr & Mrs. Harry Jones	5.00	
Mrs. Norma Skillman	1.00	
James Stone family	2.00	
Mr. & Mrs. Herman Williams and family	6.15	
Charles E. Wray & family	4.60	
Rev. & Mrs. Harley Zumbaugh	1.00	
Miscellaneous	20.90	46.65

Clay City Brethren Church

Mr & Mrs Cletus Long	10.00	

College Corners Brethren Church		37.57
Corinth Brethren Church		25.14

Denver Brethren Church

Mr & Mrs. N. B. Brown	1.00	
Mr & Mrs. Rufus Carlin	1.25	
Mr. & Mrs. Sam Clingaman	1.00	
Mr & Mrs. Charles M. Eikenberry	3.00	
Dallas Eikenberry	5.00	
Mr. & Mrs. Francis Eikenberry	4.00	
Georgia Eikenberry	5.00	
Mr & Mrs. Date Flora	9.00	
Mrs Mildred Flora	5.00	
Junior Dept.	1.80	
Mr & Mrs. Leslie Kintner	1.00	
Mr. & Mrs. Augustus Maus	2.00	
Mr & Mrs. Carl V. Maus	25.00	
Mr & Mrs. Fayette Shoemager	10.00	
Mr & Mrs. Herman Shoemaker	1.00	
Miscellaneous	8.39	83.44

Elkhart Brethren Church

Mr & Mrs. Herman Anderson	5.00	
Cora Beerer	1.00	
Viola & Catherine Decker	1.50	
Mae DeFreese	1.00	
Mr & Mrs. Louis Ehret	5.00	
Mr & Mrs. Harold Evans	1.00	
Mr & Mrs. E. C. Feehrer	25.00	

Lowell S Felthouse	5 00	
Mary A. Felthouse	5.00	
Rev. & Mrs. Delbert B. Flora	15.00	
Mr. & Mrs J. H. Gibson	5.00	
Cora Gurney	1.00	
Mrs. Cora E. Miller	1.00	
Mr. & Mrs. Homer Robbins	10.00	
Jean Sanderson	1 75	
Mr & Mrs. L. K. Sechrist	5.00	
LaVonne Strine	1.00	
True Blue S. S. Class	6 00	
Mrs. Clara Wambaugh	5 00	
Samuel E. West	2.00	
Harold Whybrew	6.40	
Mr. & Mrs. W. B. White	1.00	
Naomi Wilson	1.00	
Church	1,095 65	1,213.40
Flora First Brethren Church		
Carmine Allsbaugh	1.00	
June Allsbaugh	1.00	
Mary & Fred Allsbaugh	20.00	
Mr & Mrs. Robert Bell	5.00	
Mr. & Mrs. J. W. Brower	5 00	
Mr. & Mrs. J. W. Brown	1.00	
Francis Brown	5.00	
Marjorie Brown	5.00	
Mr & Mrs. Olaf Brown	10.00	
Vern Brown	1.00	
Mrs. Vern Brown	2.00	
Irvin Calhoun	1.00	
Mary Coin	1 00	
Mr. & Mrs. Elmer Cripe	20.00	
Robert Cripe	1.00	
Oregon & Becca Crume	5.00	
Ward Eikenberry	4.00	
Mr. & Mrs. Basil Eller	20 00	
Mr & Mrs. Russell Flora	5.00	
Mrs. Cora Frush	.35	
Humbarger Bros.	2 00	
Mr & Mrs. Fred Humbarger	1.00	
Mr & Mrs. Amos Kuns	5.00	
Max Landes, Jr.	3.00	
Mr. & Mrs. Max Landes	6.00	
Mr. & Mrs. Monroe Landes	2 00	
Evan Lantz	1.00	
G. S Lesley	5.00	
A member	50.00	
A member	5 00	
A member	10.00	
Doris Musselman	1.00	
Garnet Musselman	1 00	
Hoy Musselman	5 00	
Mr & Mrs. Kenneth Myer	2 00	
Elsie Oaks	2 00	
Mr & Mrs. Charles Pope	5 00	
Vernabelle Pope	5.00	
Mr & Mrs Woodrow Robertson	5 00	
Mrs. Laura Seiber	1 00	
Helen R Sink	2.00	
Mr & Mrs. Roy Sink	2.00	
Mr & Mrs. Roy Stonebroker	1 00	
Mr. & Mrs. Edward Suman	5 00	
Merle & Lova Walker	2.00	
Miscellaneous	64 39	306 74
Goshen First Brethren Church		
Mrs. Grace Berkey	1.00	
Mrs Della M Ford	1.00	
Church	208.00	210 00
Huntington First Brethren Church		
Mrs. Marie Enyeart	10.00	
Mr & Mrs. T. L. Harrell	35.00	
James E. Maxton	5 00	
Mr & Mrs. William F Maxton	5 00	
Rev. & Mrs. H. M. Oberholtzer	15.00	
Mrs Charles Trammel	5.00	
Mrs H. S. Ulrich	10.00	
Vonda Ulrich	10 00	
Miscellaneous	20 75	120 75
Loree Brethren Church		173.94
Mexico Brethren Church		
Mr & Mrs. Charles Balsbaugh	5.00	
Elmer Berkheiser	1.00	
Joseph Berkheiser	1.00	
Buds of Promise	1.00	
Christian Workers Class	2 00	
Mr. & Mrs. E. O. Donaldson	10 00	
Mr & Mrs. H L. Donaldson	5.00	
James Donaldson	7.00	
Carl Fisher	10.00	
Mr & Mrs Glen Knauff	5 00	
Mr & Mrs. J. L. Kraning	5.00	
Men's Bible Class	10.00	
Elmer Neff	1.00	
A Tinkel	11.00	
Mrs. Esther Scott	1.00	
Miscellaneous	13.25	88.25
Milford Brethren Church		
Irvin Coy	5.00	
Mr. & Mrs. Carl Gawthrop	5.00	
Mr. & Mrs. F. E. Matthews	2.00	
Mrs. Earl Tom	1.00	
Sunday School	10.00	
Miscellaneous	4.00	27.00
Muncie First Brethren Church		158.50
Nappanee First Brethren Church		
Altruist S. S. Class	15.00	
Mrs. Dorothy Arch	1.00	
Mr. & Mrs. J. W. Becknell	15.00	
Rev. & Mrs. J. M Bowman	17.00	
Mrs. John Culp	1.00	
Mrs Hattie Cunningham	25.00	
Mrs. Sam Davis	1 00	
Mrs. Lee Doering	1.00	
Mr. & Mrs. Ralph Douglas	5 00	
First Jr. S. S. Class	.50	
Mrs. P. D. Ganshorn	5.00	
Mrs. J. Gardner	.50	
Mrs. Glen Geyer	1.00	
Mr. & Mrs. Milton Himes	5.00	
Mr. & Mrs. Devon Hossler	17.00	
Mrs. Joe Hossler	1 00	
Mr. & Mrs. Curtis Hummel	2.50	
Mel Jackson	1 00	
Mr. & Mrs. Calvin Lehman	10 00	
Mr. & Mrs. T. C. Leslie	9.00	
Mr & Mrs. Ralph Maust	1 00	
Mrs. Frank McDonald	1.00	
Mrs. Milo Mellinger	1 00	
Grayce Miller	1.00	
Mrs. Perry Miner	5.00	
Missing Link S. S Class	5.00	
Mr. & Mrs. Carlyle Pippen	8.00	
Mr. & Mrs. Jesse Price	10.00	
Mr. & Mrs. M D. Price	43.00	
Mrs Amos Reed	1.00	
Mr & Mrs. Rex Richcreek	5 00	
Mr. & Mrs. Oscar Sechrist	5 00	
Semper Fideles S. S. Class	5 00	
Helen Shively	15.00	
Mr. & Mrs. U. J. Shively	48.00	
Mr. & Mrs. D. W. Stagaugh	9.00	
Mrs. Charles Stahley	1.00	
Mrs Levi Troup	1 00	
Mrs. John Troyer	1.00	
W. M S.	10 00	
Edward Wagley	5.00	
Minnie Walters	5.00	
Mrs Vern Walters	5.00	
Mrs. Warren Walters	1.00	
Mrs. Joe Weaver	2.00	
Mrs. Joy Weybright	5.00	
William Widmoyer	17 00	
Maurine Wiseman	1 00	
Friends	.75	
Friends	3 00	
Miscellaneous	245 75	600 00
New Paris Brethren Church		514.45
North Liberty Brethren Church		102 91
North Manchester First Brethren Church		
Mrs. D. R. Blickenstaff	1.80	
Ernestine A Wolfe	30.00	
Mrs. J. J. Wolfe	100.00	
Church	400 00	531 00
Oakville First Brethren Church		
Mr & Mrs Grover C Cochran	10 00	
Mr. & Mrs. George Acker	5 00	
Mrs. Lillie Ball	1.00	
Mrs Roxie Barrett	2 00	
Mr. & Mrs. Oris Collins	5 00	
Mr. & Mrs Alonzo Core	2 00	
Mrs. Helen Covington	1.00	
Guy & Lola Edwards	10 00	
Mrs. Bernice Garrett	1.00	
C. C. Harry	25 00	
Mr. & Mrs. John Holsinger	5.00	
Robert Holsinger	25 00	
Mr. & Mrs. Ora Keesling	5.00	
Mr. & Mrs. Charles S. Kern	20.00	
Herman Kirklin	5 00	
Jacob Kirklin	1.00	
Mrs. C. L. McShirley	25.00	
Mrs. Eva Metzker	5.00	
George Metzger	5.00	
John Metzker	10.00	
Mrs. Ruth Moser	5.00	
Optimistic S. S. Class	6.00	
Mary Martha Orbough	2.00	
Mrs. Minnie Peckinpaugh	1 00	
Mary Ann Reed	1.00	
Lawrence & Betty Schooley	10.00	
Senior C. E.	5.00	
William Skinner	1.00	
Mrs. John Smith	1.00	
Walter & Donna Sollars	10.00	
Sunday School	69.57	
Sunday School Birthday Offerings	12.51	
Mr. & Mrs. Charles Swain	1.00	
Dorothy Trimble	1.00	
Rev. & Mrs. S. M. Whetstone	5.00	
Miscellaneous	24.63	313.71
Peru First Brethren Church		
Mr. & Mrs. C. D. Clingaman	5.00	
Mr & Mrs Albere Eikenberry	5.00	
Mr. & Mrs. Oscar Fennimore	10.00	
Mr. & Mrs. A. F. Halpin	5.00	
Mr. & Mrs. F. S. Haney	5.00	
Marvin L. Maus	7.50	
Mrs. Inez F. Wray	5.00	42.50
Roann Brethren Church		200.00
Roanoke Brethren Church		70.09
Sidney Brethren Church		
Mrs. Sulvanus Beigh	5.00	
Mr. & Mrs. Merl Heckman	5.00	
Mr. & Mrs. Travis Rooney	5.00	
Mr. & Mrs. Sam Smieh	6.00	
Mr. & Mrs. Wilbur Smith	3.00	
Birthday Offerings	2.60	26.00
South Bend Brethren Church		
Mr. & Mrs. Harve Hartman	5.00	
Church	851.83	856.83
Tiosa Brethren Church		
Mr. & Mrs. Merle Chapman	1.00	
Mr. & Mrs. R. Elmer Cook	5.00	
Friendship Class	3.02	
Good Will Class	1.68	
Mr. & Mrs. Rudy Green	2.00	
Mrs. Otto Kath	1.00	
Cr. & Mrs. A. L. Kelsey	1.50	
Mr. & Mrs. Charles Leedy	1.00	
Mr. & Mrs. Oran Leedy	5.00	
Rev. & Mrs. Ora A. Lemert	2.00	
Loyal Workers	.97	
Primary	.58	
Mrs. A. J. Riddle	1.00	
Mr & Mrs. Charles E. Riddle	2.00	
Mr. & Mrs. Raymond Riddle	1.00	
Mr & Mrs. Frank Rohrer	2.00	
Mr. & Mrs. Oscar Scott	1.00	
Mrs. Guy Smith	.25	
Star of Hope	3.85	
Mrs. Mary Wolford	.25	
Mrs. Alta Wright	1.00	
Miscellaneous	.90	38 00
Warsaw Brethren Church		
Mrs. Alice B. Vanator	5.00	
Church	360.27	365.27
Miscellaneous Indiana		15.00

MID-WEST DISTRICT

Carleton Brethren Church		
Children's Division of S. S.	6.20	
H. W. Coleman	.50	
Mrs. Gertie Fegesack	1.00	
Hertha Fegesack	.50	
Mrs. Haun Henkel	1.00	
Mrs. Clarence Hughes	1.00	
Rev. & Mrs. C. E. Johnson	10.00	
Keil family	1.00	
Mrs. Lauren Lietsch & Audrey	2.25	
Mrs. E. E. & R. A. Lichty	6.00	
Mrs. Ella Miller	1.00	
Mr. & Mrs. J. W. Miller	2.00	
Jean Wedell & Anita Moore	.10	
Mr & Mrs. A. J. Rathow	1.00	
Anna & Alta Rachow	.10	
Val Dean Sevanson	.25	
Mrs. Carl Steyer	1.00	
Mrs. W. H. Wearin	.25	36.10
Fort Scott Brethren Church		
Georgia C. Angelo	2.00	
Mr. & Mrs. D. E. Bishard	5.00	
Mr. & Mrs. W. S. Booton	1.00	
Mrs. G. W. Moore	4.00	
A. A. Sivey	1.00	
Sunday School	10.00	
Mr. & Mrs. Ross Taylor	1.00	
Miscellaneous	20.00	44.00
Humlin Brethren Church		
Mr. & Mrs. N. P. Eglin	20.0	
S. I. Miller	10.00	
Bert Obley family	5.00	
Scott Shannon & family	10.00	
Miscellaneous	10.56	55.56

Morrill Brethren Church

Mrs. Clara Brim	.50	
Mrs. George S. Eisenbise	1.50	
S. C. Flickinger	5.00	
Mr. & Mrs. Raymond Landis	2.00	
Mr. & Mrs. W. S. Schock	5.00	
May Yoder	5.00	
C. W. Yoder	10.00	
Miscellaneous	1.75	30.75

Malvane Brethren Church

Mr. & Mrs. J. R. Adams	1.00	
Mr. & Mrs. Clarence Coleman and Donald	76.00	
Mr. & Mrs. F. A. Coleman	1.00	
Mr. & Mrs. Bert Davis	1.00	
Mr. & Mrs. Olen Davis & family	2.00	
Mr. & Mrs. Lee Howard & family	50.00	
Mrs. Myrtle Kessinger	40.00	
Mr. & Mrs. William Shaver	1.00	
Mr. & Mrs. Carl Sherman	101.00	
W. M. S.	25.00	
Mr. & Mrs. George Wygal	1.00	
Miscellaneous	12.10	311.10

Portis Brethren Church

Mrs. Agnes M. Lemon	$ 5.00	
Mr. & Mrs. D. G Lemon	10.00	
Mrs. Etta Smith	2.00	
G. J. Wolters	4.00	21.00

OHIO DISTRICT

Ashland First Brethren Church

Mrs. R. M & Esther Abrams	$ 6.00	
Mr. & Mrs. C. L. Anspach	20.00	
Rev. & Mrs. Geo. S. Baer	5.00	
Wilma Baer	2.00	
Mr. & Mrs. W. A. Beeghly	10.00	
Mrs. Orpha Beekly	1.00	
Mr & Mrs. Dean J. Benshoff	10.00	
Mrs. Esther Black	25.00	
Mr. & Mrs. David Boss	10.00	
Mrs. George W. Brian	5.00	
Builders Bible Class	5.00	
Mrs. L. L. Burns	5.00	
Mr. & Mrs. D. L. Buzard	10.00	
Mrs. D. Q. Carberry	5.00	
Rev. & Mrs. G. C. Carpenter	25.00	
Mr. & Mrs Glenn Carpenter	20.00	
Mrs. Hilda Carpenter & June	5.00	
Mrs. Zella Culbertson	.50	
Mr. & Mrs. G. J. Dodds	35.00	
Mr. & Mrs. N. E. Doggett	1.00	
Mrs. A. L. DeLozier	10.00	
Arthur DeLozier	5.00	
Dorcas DeLozier	1.50	
Mrs. Harry Dotson	1.00	
Mr. & Mrs. Jesse Dupler	10.00	
Mrs. Lee Fasig	2.00	
Mr. & Mrs. D. Lee Garber	5.00	
Donovan Garber	2.00	
Mr. & Mrs. Charles Greer	5.00	
Mr. & Mrs. J. L. Hamilton	1.00	
Mrs. Ethel Harley & Ruth	20.00	
Mr. & Mrs. R. A Hazen	30.00	
Mrs. L. A. Hildebrand	5.00	
Mr. & Mrs. D. W. Hildebrand	5.00	
Merle Hildebrand	.25	
Norma Hildebrand	.25	
Mrs. Lena Hoover	2.00	
Mr. & Mrs. Bert Imhoff	2.00	
Mrs. Grace Jackson & daughters	3.00	
Junior C. E. Society	3.00	
Richard Kerr	1.00	
Mrs. Maude Kestner	5.00	
Mrs. Belle Kilhefner	40.00	
Bernice & Beatrice King	1.00	
Rev. & Mrs. L. V. King	7.00	
Jane King	1.50	
Rev. & Mrs. J. Ray Klingensmith	35.00	
Mrs. H. H. Lehman	1.00	
Mr. & Mrs. E. P. Lersch	3.25	
Mrs. Guilford Leslie	5.00	
Mr. & Mrs. R. L. Lewis	.50	
Mr. & Mrs. E. G. Mason	15.00	
Phyllis Maust	1.00	
Herschel & Arzella McEntire	6.50	
Mrs. Ella McKibben	10.00	
Mr. & Mrs. Andrew Miller	10.00	
Mrs. J. Allen Miller	5.00	
Mr. & Mrs. Fred Moherman	3.00	
Mr. & Mrs. Carl Mohler	5.00	
Mr. & Mrs. Clayton Mundorf	1.00	
Mrs. Hattie Mundorf	1.00	
Mr. & Mrs. Clarence Myers	1.00	
Mrs. H. Newcomb	1.00	
Mr. & Mrs. J. W. Poorbaugh	1.00	
Primary Dept of S. S.	28.43	
John Puterbaugh	.50	
Mrs. Eugene Rumbaugh	5.00	
Rev. & Mrs. Martin Shively	5.00	
Mrs. Sarah Shreffler & family	1.50	
Mrs. I D. Slotter	10.00	
Bill Solomon	2.00	
Mrs. C. R. Stone & Harriett	5.00	
Mr. & Mrs. J. E. Stookey	10.00	
Rev. & Mrs. M. A. Stuckey	10.00	
Mr. & Mrs. Paul Taylor	1.00	
Rev. R. R. Teeter	2.00	
Mr. & Mrs. A. Reid Thompson	5.00	
John & Mrs. Ethel Tinkey	4.00	
Rev. & Mrs. F. C. Vanator	5.00	
Mr & Mrs. H. B. Viers	1.00	
Mr & Mrs H. E. Weidenhamer	10.00	
Mrs. Lyda Wertman	25.00	
Mr. & Mrs. Elton Whitted	5.00	
Olive Whitted	5.00	
Mr & Mrs Paul Witmer	1.00	
Witmer Sisters	.75	
Amy Worst	7.50	
Mr & Mrs. Benjamin Zercher, Jr.	7.50	
Mr & Mrs. Benjamin Zercher, Sr.	20.00	
Miscellaneous	20.90	674.33

Bryan First Brethren Church

Harold Benner family	$ 15.00	
Robert Bever	1.00	
Roy Bever	5.00	
Richard Bourquin	.20	
Mr. & Mrs Edwin Brown	1.00	
Mr. & Mrs Walter Brubaker	1.00	
Mr. & Mrs. Robert Caldwell	1.00	
Mrs Daisy Calvin	3.00	
Louise Calvin	20.00	
Mr & Mrs Arthur Canfield	.50	
Adelle Connell	.12	
Mr. & Mrs. Howard Davis	5.00	
Theron Diehl	1.00	
Mr. & Mrs. Walter Diehl	5.00	
Mr & Mrs. D. A. Erlsten	30.00	
Mrs. Mabel Fraker	2.00	
Mr & Mrs Jay Garber	1.50	
Robert Garber	.25	
Mr. & Mrs. Roy Gaskill	1.00	
Gene Gilbert	1.00	
Mr. & Mrs. Leland Grim	2.00	
Mr. & Mrs. L. L. Gore	1.00	
Mrs Emma Helt	.50	
Harold & Harley Himes	1.00	
Mr. & Mrs. J. E. Himes	2.00	
Mr. & Mrs. C. W. Hineman	1.00	
Mr. & Mrs. Jay Hudkins	1.00	
Anna Kerr	1.00	
Helen Kerr	1.00	
Emma Kimmel	1.00	
Ruby Kunkle	1.00	
Mrs. Rollin Kyser	7.00	
Robert Lockhart	1.00	
Mr. & Mrs S. E Lockhart	5.00	
Mr. & Mrs. George Manning	5.00	
Mr. & Mrs Arthur Morton	1.00	
William Musser, Jr.	5.00	
Mr. & Mrs William Musser, Sr.	15.00	
Mr. & Mrs. Carmen Oxenrider	10.00	
Mr. & Mrs. Wayne Partee	2.00	
Mrs Hazel Peltes	5.00	
Mrs. Jennie Pierce	1.00	
Mrs Sarah Quakenbush	1.00	
Mr. & Mrs. J. W. Ransom	5.00	
Fae Ridenour	3.00	
Mrs. Frank Robarge, Jr	1.00	
Mr. & Mrs. Oscar Robarge	1.00	
Mrs. Clara Roughten	.50	
Mrs. Henry Sanders	1.00	
Mrs. Minnie Schad	5.00	
Mrs. Nina Scott	1.00	
Mr. & Mrs. Russel Snyder	10.00	
Rev. & Mrs. A. C. Stewart	10.00	
Mrs Ray Stockton	1.00	
Mr. & Mrs. C. E. Yagel	1.00	
Mrs. Carrie Zimmerman	5.00	
Mrs. Clarence Zwayer	10.00	
Miscellaneous	116.00	350.57

Canton Brethren Church

Mrs. Mary Akalarian	$ 5.00	
Mrs Harry P. Bechtel	5.00	
Mrs. Harvey Bechtel	1.00	
Mrs. C. E. Boyer	1.00	
Mrs Susan Brown	2.50	
Mr & Mrs. F. E. Clapper	10.00	
Mrs. N. E. Clark	5.00	
Bill Cordier	.50	
Mr & Mrs. Louis Cordier	2.00	
Mr & Mrs. Earl D. Creighton	3.00	
Mr. & Mrs. C. O. DeWell	2.00	
Family Circle Class	10.00	
Mrs W H Gloss	3.00	
Glenn E. Gotchall	2.00	
Mrs. J A Guiley	5.00	
Mr & Mrs. D. G Guittar	10.00	
Mrs Ella Guittar	5.00	
Mr. & Mrs. Edgar L. Heist	4.00	
Mr & Mrs. H. H Herbruck	5.00	
Mrs Gertrude Keatley	1.00	
Mr & Mrs. A. V. King	10.00	
Dorothy King	1.00	
Mr & Mrs. P. H Krall	5.00	
Mr & Mrs F B Lindower	20.00	
Dr L. E. Lindower	10.00	
Mrs. Neva McAllister	1.00	
Jim McVay	1.00	
Dorothy R. Miller	2.00	
Mrs. Ella Miller	2.00	
Mr & Mrs. Harry C. Miller	2.00	
Jean L. Miller	1.00	
Mary Noland	5.00	
Mr & Mrs. T. J. C. Noland	5.00	
Corp. Thomas Noland	5.00	
Virginia Noland	10.00	
Mrs Bryan Ott	5.00	
Odessa Smith	2.00	
P. M. Snyder	1.00	
Inez Summers	20.00	
Mrs. J. F. Sutton	5.00	
Mr & Mrs. Joe Watkins	5.00	
Mrs. Eva Welker	3.00	
Woman's Missionary Society, Jr.	5.00	
Woman's Missionary Society, Sr.	10.00	
Miscellaneous	.25	228.25

Clayton Brethren Church

Mr & Mrs D. M Detrick	25.00	
Ruth Earnst	2.00	
Mr & Mrs. A M Erbaugh	5.00	
Irus & Sarah Gaines	5.00	
Jacob & Clara Hepner	10.00	
Mrs Ora E. Jones	5.00	
Mr & Mrs H S Mikesell	15.00	
W M S	5.00	
Women's Bible Class	5.00	
Mr & Mrs E E. Zeisert	15.00	92.00

Columbus Cooperative Brethren Church

C. M. Bryan	5.00	
Church	38.42	43.42

Dayton Brethren Church

Mrs Kate Abbott	2.00	
M. J. Beeghley	5.00	
Mrs Emma Bowman	1.00	
Mr. & Mrs. Perry Bowman	15.00	
G. W Brumbaugh	5.00	
Katherine Brush	1.10	
Mr & Mrs. A. J. Burgess	6.00	
Mrs. Ella Crouse	5.00	
Mr & Mrs. Cavander	15.00	
Mr. & Mrs. William Coblentz	5.00	
Mrs Molly Castle	1.00	
Horace Coy	12.50	
Mrs Coy	12.50	
Mr. & Mrs. W. B. Creamer	5.00	
C. W. Diehl	1.00	
Mr & Mrs. Carl Denlinger	10.00	
George Derringer & family	5.00	
Mr. & Mrs. Fred Eccard	10.00	
Evening Circle W. M. S.	2.00	
Mr. & Mrs. R. V. Fox	5.00	
Mrs. Franks	1.50	
Kenneth Fryer	1.00	
Rev. & Mrs. Vernon Grisso	15.00	
Dorothy Hamer	2.00	
Mr & Mrs. Jack Hampton	7.00	
Mr. & Mrs. Merle Heck	10.00	
Mrs. Elizabeth Hepner	50.00	
Elizabeth Himes	5.00	
Mr. & Mrs. Earl Huette	5.00	
Mr. & Mrs. Edgar John	5.00	
Junior Church	1.00	
Jimmy Kauffman	1.00	
Mr. & Mrs. Myron Kem	5.00	
Mr. & Mrs. George Kem	225.00	
Mr. & Mrs. R. E. Kemp	10.00	
Bob Keplinger	1.00	

Mr. & Mrs. Everett Keplinger	15.00	
Mr. & Mrs. Ed Klepinger	10.00	
Knights Class	10.00	
Virgiline Koons	1.00	
Mrs. Lorraine Lentz	10.00	
Lobrelea Class	52.83	
Mr. & Mrs. David Loxley	5.00	
Mary Loxley	5.00	
Mr. & Mrs. Walter Loxley	5.00	
Mr. & Mrs. Oscar McNay	10.00	
Mr. & Mrs. W. F. Miller	2.00	
Mr. & Mrs. Thurman Mitchell	10.00	
Mr. & Mrs. W. E. Moist	35.00	
Mrs. Mary Mumma	5.00	
Sarah Newman	2.00	
Mrs. Ionia Ozias	5.00	
J. F. Potter	1.00	
Mr. & Mrs. Ben Potterf	5.00	
Mr. & Mrs. Ralph Pummill	3.00	
Pathfinders' Class	75.00	
Mr. & Mrs. O. W. Queen	2.00	
Mrs. Lula Riley	1.00	
Mr. & Mrs. Charles Sagers	5.00	
Harvey Schell	.50	
Mr. & Mrs. W. K. Schrimb	5.00	
Mr. & Mrs. Roy Selby	2.00	
Mrs. Maude Shock	1.00	
Mr. & Mrs. George Shell	20.00	
Mrs. Alma Smith	3.00	
Mrs. Mollie Smith	1.00	
Mrs. Susie Snyder	5.00	
Sunday School	65.92	
Mr. & Mrs. Harold Teeter	110.00	
Mr & Mrs. Brice True	1.00	
W. M. S.	12.50	
Roscoe Weaver	2.00	
Mr. & Mrs. Charles Westfall	1.00	
Mrs. Bertha Wine	1.00	
Willing Workers Class	5.00	
Mrs. Ida Williamson	5.00	
Mrs. Valeria Whitehead	10.00	
John Woolery	1.00	
Friends	2.00	1,017.35

Fairhaven Brethren Church

Mrs. Clara Ebert	12.00	
Mr. & Mrs. Harry Gindlepergen	5.00	
Mr. & Mrs. Russell Gortner	5.00	
Mr. & Mrs. C. W. Keener	10.00	
Mr. & Mrs. Samuel Kessler	5.00	
Mr. & Mrs. Henry Totten	10.00	
Mr. & Mrs. Glen Worst	10.00	
Miscellaneous	22.00	85.00

Fremont First Brethren Church

Mrs. E. E. Booze	.50	
Mrs. Arthur Burkett	.50	
Mr. & Mrs. D. W. Campbell	12.00	
Mr. & Mrs. Thomas Corner	2.00	
Mr. & Mrs. W. R. Fellers	1.00	
Mrs. Catherine Frymire	.50	
Mrs. Mary Hill	.50	
Annie Sauer	.50	17.50

Glenford Brethren Church

Rev. George S. Baer	3.00	
Ivey Boring	2.00	
K. E. Bowser	4.00	
Mrs. Emma Bradshaw	1.00	
Mr. & Mrs. Irvin Cooperrider	2.00	
Olla Eversole	5.00	
Mr. & Mrs. R. A. Gall	1.25	
Louie Helser	6.00	
Mrs. Oscar D. Mack	10.00	
Mr. & Mrs Perry Orr	1.00	
Clarence Wilkins	1.00	
Miscellaneous	7.00	43.25

Gratis First Brethren Church

Mr. & Mrs. Vernice Akers	1.00	
Mr. & Mrs. W. E. Andrews	5.00	
Virgil Barnhart	1.00	
Mrs. M. M. Brubaker	10.00	
Marjorie Crume	1.00	
Mr. & Mrs. A. B. Flora	10.00	
Mr. & Mrs. J. E. Flora	10.00	
Mrs. Ollie Focht	1.00	
Mr. & Mrs. Paul Fox	1.00	
H. W. Fulton	1.00	
Mr. & Mrs. N. G. Kimmel	30.00	
Mrs. Frank Kiracofe	3.00	
Mr. & Mrs. Lloyd Kiracofe	2.00	
Rev. & Mrs. V. E. Meyer	15.00	
Mr. & Mrs. Harry Miller	1.00	
Mr. & Mrs. Mark Pottenger	5.00	
Mr. & Mrs. Charles Smith	20.00	
Mr. & Mrs. Roy F. Smith	10.00	
Sunday School	16.94	
W. M. S.	10.00	
Mr. & Mrs. Harry A. Wikle	5.00	
Mr. & Mrs. Ira Witters	1.00	
Mr. & Mrs. J. E. Ulrich	10.00	
Mr. & Mrs. L. R. Zimmerman	3.00	
Miscellaneous	30.35	203.47

Gretna Brethren Church

Rev. & Mrs. James Ault	2.50	
Mr. & Mrs. George Buckenroth	5.00	
Mr. & Mrs. Banner Bush	5.00	
Mr. & Mrs. Paul DeWeese	2.00	
Mr. & Mrs. Harry Detrick	2.00	
Marion Detrick	10.00	
Mr. & Mrs. Emery Hudson	10.00	
Mrs. Pearl A. Hudson	5.00	
Mr. & Mrs. E. F. Miller	25.00	
Mrs. Andrew Neer	25.00	
Ezra Neer	30.00	
W. M. S.	17.00	
Mr. & Mrs. Wilbur Wren	5.00	143.50

Louisville First Brethren Church

Adult S. S. Dept.	16.22	
Mrs. Lillie Bratten	3.00	
C. E. Jr.	5.00	
C. E. Sr.	5.00	
Mr. & Mrs. Louis Clapper	10.00	
Ruth Clapper	10.00	
Wanda Daily	2.00	
Audrey DeWalt	1.00	
Mrs. Earl DeWalt	2.00	
Mrs. Ida Ebie	1.00	
Mr. & Mrs. Wm. Emerson	2.00	
Mrs. Bertha Eshelman	1.00	
S. L. Hang	1.00	
Mr. & Mrs. W. T. Hankey	1.00	
Intermediate Dept. of S. S.	15.00	
Mr. & Mrs. Otto Jones	5.00	
Mr. & Mrs. Henry Karlosky	5.00	
Mr. & Mrs. Frank Kendrick	1.00	
Mrs. Ella Kersteteer	.50	
Rev. & Mrs. J. Ray Klingsmith	15.00	
Viola Knoll	10.00	
Mrs. W. C. Lamb & Bill	5.00	
Mrs. George Lillie	5.00	
Arline Miller	10.00	
Mrs. Floyd Miller	10.00	
Corp. & Mrs. Glenn Miller	10.00	
Mr. & Mrs. L. E. Miller	10.00	
Marie Miller	2.00	
Mrs. Catherine Myers	5.00	
Mr. & Mrs. Homer Newhouse	5.00	
Mrs. Amanda Oyster	3.00	
Rev. & Mrs. E. M. Riddle	15.00	
Joan Riddle	2.00	
Mary Cree Riddle	1.00	
Phillip Riddle	1.00	
Mrs. Ida Ross	5.00	
Mr. & Mrs. N. C. Ross	1.00	
Aaron Royer	5.00	
Alma Ruth Royer	1.00	
Mr. & Mrs. Harry Royer & Delbert	25.00	
Mr. & Mrs. McKinley Royer	3.00	
Melvin Royer	20.00	
Eben Peer	2.00	
Mrs. Hazel Phillips & Elnore	3.00	
William Price	5.00	
Primary Dept.	16.50	
Senior S. M. M.	2.00	
Mrs. Leo Sainer	1.00	
Mr. & Mrs. A. E. Schwab	10.00	
Jeanette Schwab	.50	
Patty Schwab	1.00	
Benton & Gene Seefong	1.00	
Mr. & Mrs. Earl Seefong	5.00	
Mr. & Mrs. Galen Sheets	20.00	
Pauline Sheets	5.00	
Mr. & Mrs. W. E. Sheets	1.00	
James Smith	3.00	
Mr. & Mrs. Louis Snyder	12.00	
Mrs. Minnie Stuckey	5.00	
Mr. & Mrs. Calvin Teeters	35.00	
Mr. & Mrs. Irvin Teeters	5.00	
W. M. S.	25.00	
Beatrice Walker	1.00	
Mrs. Mary Walker	2.00	
Mrs. Joseph Wertenberger	3.00	
Thelma Wertenberger	10.00	
Mr. & Mrs. J. W. Youtz	2.00	
Miscellaneous	19.28	453.00

Mansfield First Brethren Church

Dale Beal	1.00	
Mrs. H. R. Beal	1.00	
Wanda Mae Beal	.50	
Mrs. Fred Boss	2.00	
Rev. & Mrs. E. R. Carrithers	3.00	
Mrs. W. L. Clark	1.00	
Mr. & Mrs. Charles Craig	1.00	
Mrs. K. Gatton	1.00	
Mr. & Mrs. Dan Henney	1.00	
Mrs. George Hoffman	1.00	
Mr. & Mrs. H. H. Keil	2.00	
Mr. & Mrs. Ralph Miles	2.25	
Mrs. Sadie Peregory	1.00	
Mr. & Mrs. C. C. Stoner	1.00	
Miscellaneous	2.25	21.00

Mt. Zion Brethren Church

Estella Blackstone	1.00	
H. B. Imboden family	6.00	
Christina Poling	1.00	8.00

New Lebanon First Brethren Church 268.15

North Georgetown Brethren Church 22.00

Pleasant Hill First Brethren Church

Carolyn Adams	5.00	
Paul Adams	10.00	
Rev. & Mrs. Samuel J. Adams	15.00	
Mr. & Mrs. Ben Carey	150.00	
Henry L. Carey	100.00	
Mr. & Mrs. S. F. Class	25.00	
Mildred Gibony	5.00	
Mr. & Mrs. Frank Oakes	10.00	
Mr. & Mrs. Earl Robbins	75.00	
Rev. & Mrs. Floyd Sibert	25.00	
Doris C. Stout	5.00	
Sunday School	117.71	
Mr. & Mrs. Ernest Warner	5.00	
Velma M. Warner	20.00	
Misiellaneous	47.50	615.21

Rittman Brethren Church

Mr. & Mrs. A. J. Blatter	5.00	
Mr. & Mrs. E. O. Frank	30.00	
Mr. & Mrs. I. V. Kime	20.00	
Henry Long & family	7.00	
Mr. & Mrs. A. S. Petit	1.00	63.00

Smithville First Brethren Church

Mr. & Mrs. W. Amstutz	3.00	
Mr. & Mrs. William Bowers	5.00	
Mr. & Mrs. Harry Coffey	10.00	
Marion Coffey	5.00	
Mr. & Mrs. Elmer Crider	20.00	
Mr. & Mrs. John O. Dintaman	15.00	
Mr. & Mrs. Harry Eversole	2.00	
Mrs. Anna Gensemer	1.00	
Mr. & Mrs. Christie Graber	12.50	
Mr. & Mrs. Harry Hartzler	20.00	
Mr. & Mrs. Merle Hartzler & family	25.00	
Alire Hoff	1.00	
Amanda Hoff	1.00	
Mrs. Mabel Holmes	1.00	
Mr. & Mrs. Boyd Hostetler	15.00	
Margaret Hostetler	5.00	
Mr. & Mrs. Harvey Kiefer	2.00	
Mr. & Mrs. Clarence King	5.00	
Mr. & Mrs. D. L. King	5.00	
Mr. & Mrs. Glenn King	5.00	
Mrs. Reuben King	20.00	
Mr. & Mrs. R. W. Kingel	5.00	
Mildred Kohler	1.00	
Mr. & Mrs. William Kohler	5.00	
Maxine Long	.50	
Mr. & Mrs. Clifford Mast	50.00	
Mr. & Mrs. Dwight Miller	10.00	
Mr. & Mrs. Harvey Naugle	50.00	
Mrs. Maude Rutt	125.00	
Mrs. Emma Shoemaker	1.00	
Mr. & Mrs. John Sparks & family	1.00	
Edward Steiner	1.00	
Mr. & Mrs. Edward Steiner	2.00	
Mr. & Mrs. Myron Steiner	12.00	
Mrs. Nora Swinehart	10.00	
Mr. & Mrs. John C. Weigley	10.00	
Marie Winger	3.00	
Wooster W. M. S.	10.00	
Misnellaneous	27.85	525.85

West Alexandria First Brethren Church 67.88

Williamstown Brethren Church

Rev. & Mrs. J. E. Ault	2.50	
Mrs. Treva Bame	10.00	
Mr. & Mrs. Bernard Cotner	5.00	
Mrs. Lizzie Davis	5.00	
Mr. & Mrs. H. K. Gatchell	2.00	
Mr. & Mrs. Byron Humphrey	10.00	
Mr. & Mrs. Willis Humphrey	5.00	

Eloise Knight	1.00	
Mr. & Mrs. Gayle Knight	10.00	
Mr. & Mrs. Joe Knight	10.00	
Mr. & Mrs Charles Oman	5.00	
Mr. & Mrs. Frank Rutledge	2.00	
Josephine Welford	10.00	
Miscellaneous	27.50	105.00
Miscellaneous		
Mrs. Ida Himiller & mother	5.00	
Mrs. Isaac Grubb	5.00	
L. L. Hummell	10.00	

PENNSYLVANIA DISTRICT

Allentown Brethren Church

Mrs. Helen Flowers	5.00	
Anson S. Kline	10.00	
Mr. & Mrs. W. H. Schaffer	10.00	
Mrs Mary B. Turner	5.00	

Berlin Brethren Church

Mr. & Mrs. S. G. Brancher	2.00	
F. M. Seibert	10.00	
Church	525.70	537.70

Brush Valley Brethren Church

Mrs. Fred Bowser	.25	
Roy Bowser	1.00	
Mrs. William Bowser	.50	
Mr. & Mrs. Fred Cousins	5.00	
Mr. & Mrs. Jacob H. Crissman	5.00	
Mr. & Mrs. Marl Crissman	1.00	
Mrs. Ila Dargue	5.00	
Bessie Hooks	20.00	
Mr. & Mrs. C. L. Hooks	10.00	
Mrs. Joy Hooks	5.00	
Mr. & Mrs. K. A. Hooks	2.00	
P. M. Hooks	.50	
Mrs. Alice John	2.00	
Mrs. Audrey John	.75	
Clara John	.50	
Mr. & Mrs. Earl John	1.00	
Mr. & Mrs. Henry John & family	5.00	
Lorena Lytle	.50	
Robert Leslie	1.00	
Mr & Mrs. Raymond McAfoose	1.00	
Irene McAfoose	1.00	
Mrs R. M. McIlwan	10.00	
Mr. & Mrs. C. M. Pinkerton	1.00	
Mrs. Lena Schall	1.00	
Kathleen Toy	1.00	
Mrs. Martha Vause	1.00	
Miscellaneous	1.50	63.50

Calvary Brethren Church

Mr. & Mrs. E. C. Hackett	$ 20.00	
Vianna Hackett	10.00	
Mrs. Mary Hooven	5.00	
Mr. & Mrs. J. W. Johnson & Leona	3.00	
Mr. & Mrs. Raymond Merrel	2.00	
Mrs. Edna Race	5.00	
Mrs Ella Race	10.00	
Mrs. Jennie Race	5.00	
Miscellaneous	5.00	65.00

Cameron Brethren Church

Mrs. Cassie Antill	.25	
Rev. & Mrs. A. R. Baer	10.00	
Mr. & Mrs. G. E. Todd	5.00	
Christian Endeavor	5.00	
Mrs. Opal Gable	.50	
Bernice Hartzell	.50	
Mrs. Clara Hartzell	1.00	
Mr. & Mrs. Ray Isminger	1.00	
Mrs Ida Lewis	.50	
Mr. John McCracken & family	1.00	
Lenora McCracken	5.00	
Mr. & Mrs. H. C. Risor	3.00	
Mrs. Hazel Ruble	.50	
Mr & Mrs. G. E. Told	5.00	
Mr & Mrs. W. L. Wright	1.00	
Miscellaneous	1.00	35.25

Conemaugh First Brethren Church

Erma Amigh	$ 30.00	
Mr & Mrs. Herman Fisher	10.00	
Mrs Esther Given	1.00	
Dona B. Homel	5.00	
Mr. & Mrs. W. G. Knavel	20.00	
Mr. & Mrs. John Leidy & Miriam	50.00	
Mrs. Annie Rorabaugh	5.00	
Mrs. Jessie Parks	1.00	
Daughters of Zion Bible Class	5.50	
Senior W. M. S.	5.00	
Mrs. Olive Stormer	2.00	
Mr & Mrs Walter Wertz	75.00	209.50

Highland Brethren Church

Rev. & Mrs. Dyoll Belote	$ 5.00	
Mr. & Mrs. H. E. Dague	10.00	
Harry McCullough	2.00	
Miller family	.75	
J. H. Moore family	2.75	
Jonathan Moore	5.00	
Mr. & Mrs L. E. Moore family	5.75	
Mr. & Mrs. Walter Moore	1.50	
A. B. Phillips family	5.00	
Lena Pierce	1.00	
Jeannie & Lorraine Shrontz	.50	
Tillie Skirchak	.25	
Mrs S. H. Smith	.50	
Sunday School	10.00	50.00

Johnstown First Brethren Church

Mr & Mrs. C. E. Albert	$ 10.00	
Mr & Mrs Earl D. Benshoe	50.00	
W. H. Benshoff	4.00	
June E. Blough	6.00	
Miriam Bruening	1.00	
Mrs Susan Byers	1.00	
Daniels family	1.00	
Mr & Mrs. H. W. Darr	10.00	
Dorcas Class	41.30	
Mr & Mrs John W. Fitt	25.00	
H. E. Foust	1.00	
Mrs. W. S. Fritz	5.00	
Mr & Mrs. A. B. Furry	25.00	
Mildred Furry	35.00	
Mr & Mrs Fred K. Frank	5.00	
Mrs. Maggie Frank	5.00	
J. G. Gardner	4.00	
Grace Goughnour	5.00	
Mr & Mrs. J. B. Gunter	10.00	
Mrs. Mary Hess	2.00	
Lem Hildebrand	6.00	
Gertrude Lake	50.00	
J. C. Leckey	5.00	
Mr & Mrs. E. R. Lehman	10.00	
Mr. & Mrs. William Phenicie	5.00	
Mr & Mrs. Samuel Powell	5.00	
Mrs Jennie G. & William J. Reed	2.00	
Mrs Laura Reed	1.00	
Mrs. Edna Reese	1.00	
Frank Rhoades	1.00	
Mrs Otto Rose & family	7.00	
Sunday School	12.23	
Mrs Anna Swank	1.00	
Drucilla Thomas	5.00	
Mrs Lee Thomas & Mildred	25.00	
Marion Trent	10.00	
W. M. S.	100.00	
Florence Williams	.50	
Frederick C. Williams	1.00	
Mrs Guy Wissinger	1.00	
Miscellaneous	1.00	496.03

Johnstown Second Brethren Church

Mr & Mrs L. S. Berkey	$ 1.00	
Mr & Mrs A. W. Boyer	5.00	
Orval E. Boyer	1.00	
Mrs G. B. Bumgardner	1.00	
Rev. & Mrs. W. S. Crick	5.00	
Mr. & Mrs Earl Ely, Jr.	2.00	
Don Hagerich	1.00	
Mrs Viola Hammers	1.00	
D. G. Hildebrand	1.00	
Mr. & Mrs Allen Hostettler	5.00	
Mr & Mrs. Elmer R. Hostetler	1.00	
Mr. & Mrs. Harry Hostettler	.75	
Mr. & Mrs. L. D. Huffman	1.00	
Mr & Mrs Clyde Huffman	5.00	
Charles Munson, Sr.	2.00	
Mr & Mrs Charles Munson, Jr.	3.00	
Carl R. Penrod	1.00	
Mrs Ida Seese	1.00	
Mr & Mrs. A. E. Shoemaker	2.00	
Mr & Mrs D. W. Simmons	20.00	
Helen Simmons	1.00	
Cyrus Wissinger	.25	61.00

Johnstown Third Brethren Church

Mr & Mrs. David Arehart	$ 1.00	
Mrs James Barkhymer, Sr	.20	
Mr & Mrs James L. Barkhymer	5.00	
Belle Benshoff	5.00	
Catherine Benshoff	10.00	
Mr & Mrs D. F. Benshoff	15.00	
Mr. & Mrs. Floyd S. Benshoff	12.00	
Ellen Benshoff	5.00	
Mr & Mrs. Harold Benshoff	5.00	
Mrs. Harry Birch	1.00	
Jean Blough	.40	
Mr & Mrs. Robert Blough	5.00	
Mrs. William Bover	.25	
Ellen Bracken	1.00	
C. E., Intermediate	2.00	
C. E., Junior	5.00	
C. E., Senior	1.30	
Rev. & Mrs. W. S. Crick	10.00	
Mr & Mrs. C. F. Dysert	1.00	
Dave Dysert	.35	
Donald Dysert	.10	
Walter Dysert	.10	
William T. Edmiston	2.00	
Mr & Mrs C. L. Figart	2.00	
Richard Gates	.25	
Mr & Mrs. John Golby	3.00	
Mr & Mrs. Karl Goodlen	.50	
Mrs. Anna Grove	2.00	
Mr. & Mrs Norman Grumbling	2.00	
Mr & Mrs. H. C. Holsinger	5.00	
Mrs James Hunt	5.00	
Harry Jones	5.00	
Luella Jones	2.00	
Mrs Catherine Keifer	3.00	
Jonathan Kels	1.00	
James Krope	.50	
Aurelia Kyle	.25	
Mr. & Mrs. H. H. Link	5.00	
Mrs Cyrus M. Rager	1.50	
Mrs Howard M. Rager	1.00	
Mr & Mrs. John R. Rowser	2.00	
Clara Smith	1.00	
Mr & Mrs. J. Ray Stiffler	5.00	
Mrs Eugene Stutzman	5.00	
Sunday School	102.37	
Ollie Teeter	.35	
Mr & Mrs. Charles J. Thomas	5.00	
Mr & Mrs Carl Uneapher	1.25	
Sue Louise Vickroy	2.00	
W. M. S.	5.00	
Mrs Edna B. Wagaman	2.00	247.67

Meyersdale Brethren Church

Mrs. Cora Anthony	$ 2.00	
C. L. Bird	25.00	
Mr. & Mrs. C. M. Bird	25.00	
Miriam Bird	10.00	
J. Lynn Blocher	5.00	
Mr & Mrs John H. Blocher	10.00	
Mrs. E. M. Bowser	2.00	
Mary O. Cook	5.00	
Mrs. W. B. Cook & Alice	2.00	
Mrs. Emma S. Fogle	25.00	
Vesta N. Hoover	1.00	
The Lenharts	13.00	
Mr & Mrs John Swearman	1.00	
Mrs. Henry Suder	2.00	
Anna Bird Walker	10.00	138.00

Mt. Olivet Brethren Church 50.00

Quiet Dell Brethren Church

Mrs Walter Anderson	$ .50	
Rev. & Mrs A. R. Baer	5.00	
Mrs Sarah Courtwright	1.00	
Mrs. Mae Henderson	5.00	
W. A. Henderson	5.00	
Ollie Hinerman	.50	
Mr & Mrs George Hieronimus	1.00	
Mr & Mrs Harold Hieronimus	1.00	
Mr. & Mrs Burl Mackey	1.00	
Mr & Mrs Floyd Strait	2.00	
Mrs. Walter Strait	1.00	
Mrs. Eva Tedrow	1.00	
Mrs Lottie Wink	.50	
Mrs Sadie Wise	.75	25.25

New Kensington Brethren Church

Mr & Mrs. Hamilton Bowser	$ 5.00	
Helen Bair	.15	
Alice Faith	.15	
Mrs. Logan Faith	.25	
Mrs. Nora Fisher	1.00	
Emma Greasley	3.00	
Junior Girls Class	5.00	
Mr. & Mrs. Clark Keller	1.00	
Mrs A. D. Lyle	.25	
Mrs E. B. McGeary	2.00	
Dolores & Connie Lee McHenry	.24	
Mrs. Gladys McHenry	.50	
Edward, LaVern, Ronald Miller	.30	
Mr & Mrs Vern Miller	.50	
Mrs J. C. Simmermon	3.00	
W. M. S.	5.00	
Mrs William Wilson	.75	
Rev & Mrs. Chester Zimmerman	10.00	
Miscellaneous	.37	38.46

Pittsburgh First Brethren Church

Beginners & Primary Depts.	$ 2.00	
Elmer Bierley	1.00	
Mr. & Mrs. W. C. Blough	1.00	
Mrs. Anna Bole	1.00	
Boys Class No. 6	1.50	
Mr & Mrs. Thomas Clark & family	5.00	
Mr & Mrs. LeRoy Collett	5.00	
Mrs. A A. Custer	1.00	
Mrs. Flora Gallagher	1.00	
Clyde A Garland	5.00	
Mr. & Mrs. George Garland & family	5.25	
Mrs. Mary Garland	2.00	
Lucetta Hibbs	25.00	
Arley Kirby	1.00	
Mrs. Karl Lang & family	1.25	
Mr. & Mrs. L. P. Mackell	7.00	
Mrs. C. B. Martin	1.00	
Yvonne Ploesch	1.05	
Mr. & Mrs. Ralph Rau & family	5.00	
Mr. & Mrs. John Rishel	20.00	
Mrs. R. D. Sarver	1.00	
Edward Sefton & Alice Sefton	6.00	
Mr. & Mrs. Earl Stalker	2.00	
Sunday School	17.61	
Mr & Mrs E. C. Wilcox	5.00	
I. C. Wilcox	5.00	
Mrs. F. Wochley	1.00	
Miscellaneous	3.42	133.08
Philadelphia Third Brethren Church		47.50
Sergeantsville Brethren Church		
Hughla Dilts	$ 5.00	
Bessie E. Fisher	5.00	
Mrs. Saide Fauss & G. L. Flanagan	2.00	
Mrs Fred Higgins	1.00	
Junior S. S. Class	2.00	
Ida S Leigh	5.00	
Mrs. Amos Smith	1.00	
Albert Sylvester	1.00	
Mrs. Leona Wallace	1.00	
Mr. & Mrs. Emmert Wilson	5.00	
Miscellaneous	26.50	54.50
Raystown Brethren Church		
Katherine Carberry	$ 1.00	
B. F. Craps	2.00	
Mr. & Mrs. Charles Davis	1.00	
Mary J. Eaglin	1.00	
Mr. & Mrs. H. E. Himes	10.00	
Mr. & Mrs. Edgar Troutman	5.00	
J Williams	1.00	
Mildred Williams	.25	
Mrs. Susie Williams	1.00	22.25
Summit Mills Brethren Church		
Mrs. Albert Faedley	$ 1.00	
F. J. Fike	5.00	
Mr. & Mrs. I. H. Fike	10.00	
Mr. & Mrs. Frank Firl	3.00	
Mrs. John Handwerk	1.00	
Mr. & Mrs. Henry Hostetler & Helen	5.00	
Mr. & Mrs. Lloyd Klotz	3.00	
Mrs. Clarence Maust	1.00	
Gladen Maust	1.00	
Quentin Maust	1.00	
Ruth & Ralph Maust	1.67	
Ronnie & Eddie Maust	.96	
Mr. & Mrs. Woodrow Maust	1.00	
Mr. & Mrs. W. J. Miller & Mary Jane	15.00	
Mrs. Helen Ohler	1.00	
Donald Opel	1.00	
Doris Opel	1.00	
Evelyn Opel	1.00	
Mrs. Will Opel	2.00	
Mrs. Galen Peck	2.50	
Reta Peck	1.00	
Mrs. Elizabeth Rishel	25.00	
Mrs. Harvey Romesburg	2.00	
Emma Schrock	3.00	
Mrs. Harry Shultz	1.00	
Mrs. Bruce Vought	1.00	
Mr. & Mrs. George Werner	2.00	
Elizabeth Werner	2.00	
Mr & Mrs. Harold Werner	2.00	
Mr. & Mrs. M. W. Werner	100.00	
Ruth Werner	2.00	
William Werner	2.00	
Mr. & Mrs. Frank Witt	2.00	
Mrs. George E. Witt	.50	
Maggie E. Witt	4.00	
Mrs. Abraham Yoder	.50	208.62
Uniontown Second Brethren Church		88.20
Valley Brethren Church		
Dr. E. B. Miller	100.00	
Church	85.00	185.00
Vandergrift Brethren Church		
Mr. & Mrs. B. F. Buzard	$ 10.00	
Sara Crosby	.50	
Delores Davison	.50	
Bertha & Thelma Fish	1.00	
Rev. & Mrs. Elmer Keck	1.00	
John Keck	.50	
Mr & Mrs. Irvin Kelly	10.00	
Clarence Kridler	1.00	
Mr. & Mrs. William Ruble	1.00	
Clarence S. Scott	1.00	
Mr. & Mrs. David Stewart & Doris	1.50	
Paul Swenk	.05	
A friend	1.00	29.05
Vinco Brethren Church		
Mr. & Mrs. Earl Aurandt & family	$ 10.00	
Edith Bartlebaugh	1.00	
Mr & Mrs. Robert Bartlebaugh	2.00	
Mrs. Ruth E. Broad	2.00	
Betty Burkey	1.00	
Christian Endeavor	5.00	
Theodore Daugherty	3.00	
Mr. & Mrs. Elmer H. Gillin	5.00	
Rev. & Mrs. C. Y. Gilmer	20.00	
Mr and Mrs. Russell Havener	10.00	
Ladies Aid Society	10.00	
Dick Leidy	5.00	
Mr. & Mrs. George A. Leidy & Kenneth	30.00	
Mr. & Mrs. George C. Leidy	10.00	
Mr & Mrs Harry Leidy Sr.	5.00	
Mr. & Mrs. Ira Leidy	5.00	
Mr & Mrs. Lester Leidy	25.00	
Wilma Leidy	5.00	
Mr. & Mrs. Edward Mackall	5.00	
Mr & Mrs. Jacob S Mackall	25.00	
Mr. & Mrs. James I. Mackall family	10.00	
Mrs. Millard Mackall	25.00	
Mr. & Mrs W. S Mackall	10.00	
Mary & Martha Class	10.00	
Earl Miller & family	2.00	
Mr & Mrs Harold E. Parks	5.00	
Mrs. Robert Rorabaugh	15.00	
Mrs. Margaret Rose	5.00	
Rowers Class	10.00	
Signal Lights	5.00	
Alton Simmons	1.00	
Mrs. Herman Varner	3.00	
Mr & Mrs. E. G. Walk	10.00	
Win-a-Couple Class	12.83	
Bess Wissinger	5.00	
Mr. & Mrs. E. B. Wissinger	5.00	
A friend	50.00	
Miscellaneous	27.69	395.52
Waynesboro Brethren Church		
George Cashman & family	$ 5.00	
Ray E. Fitz	3.00	
Mrs. Rhoda Fitz	1.00	
Mr. & Mrs. Charles Gift	2.50	
Mr. & Mrs. Henry W. Good	5.00	
I Will Class	21.45	
Nellie Good	1.00	
Mr & Mrs William Kauffman	5.00	
Lydia Latshaw	10.00	
Laughlin family	25.00	
Bernice Miller	2.00	
Mr. & Mrs. F. M. Miller	10.00	
Lee Miller	7.75	
Mr. & Mrs. Eber Overcash	5.00	
Mr. & Mrs. H T. Shearer Jr.	3.00	
Samuel Stoner	4.00	
W. M. S.	5.00	
Clark White, Jr.	5.00	
Mrs. D. C. White	5.00	
Miscellaneous	1.00	105.25
White Dale Brethren Church		11.60
Yellow Creek Brethren Church		10.00
Miscellaneous		
A friend	25.00	
Cambria Co. C. E. Union	50.00	75.00

SOUTHEASTERN DISTRICT

Bethlehem Brethren Church

Beacon Light Class	5.00	
Mr & Mrs. Stuart Good & daughters	10.00	
I Will Class	21.45	
Mrs Mamie Leffel	5.00	
Norman Leffel	5.00	
Rev. & Mrs. John F. Locke	20.00	
Mr. & Mrs. Dan L. Logan	5.00	
Mr. & Mrs. Hugh. A. Logan	25.00	
Mark A. Logan	20.00	
Mr. & Mrs. T. D. Swartz	5.00	
Edna M. Thompson	10.00	
Mrs. P. G. Wenger	15.00	
A friend	5.00	
Miscellaneous	17.40	168.85
Cumberland Brethren Church		50.00
Hagerstown First Brethren Church		
Percy Albert & family	$ 3.00	
Mrs. Luther Bair	1.00	
Mrs. W. H. Beachley	5.00	
Mrs. Jane M. Beard	5.00	
J C. Bentz	2.00	
Mary Bentz	5.00	
Mr. & Mrs. Victor Bentz	2.50	
Mrs. Grace B. Bickle	3.00	
Rev. & Mrs. Edwin Boardman	5.00	
Mrs. Ella V. Bovey	15.00	
Effie M. Burshing	5.00	
S. E. Carbaugh	2.00	
Mr. & Mrs. J. L. Carnochan	5.00	
Mrs. T. W. Cooper	1.00	
C. R. Crawford	1.00	
Mrs. Dessie Downey	8.00	
Mrs. W. E. Emmert	1.00	
Mrs. J. Keiffer Funk	7.00	
Mr. & Mrs. John Garman & Helen	3.00	
Mrs. Hazel Gordon	5.00	
Fanny H. Harbaugh	5.00	
Mrs. Clara Hartle	8.00	
Mr. & Mrs. J. I. Hereter	35.00	
Mrs. William Hutzell	5.00	
Mr. & Mrs. H. C. Keplinger	20.00	
Myrtle F. Laughlin	5.00	
Mr. & Mrs. E. A. Lindsay	2.00	
Allen Long	5.00	
Mr. & Mrs. F. S. Lowman	5.00	
Mr. & Mrs. Ralph W. Metz	2.00	
Mr. & Mrs. J. E. Minnich	1.00	
Mr. & Mrs. L. B. Moser	3.00	
Emma B Newcomer	6.00	
Mrs. Lela Poffenberger & Dotty	21.00	
Mrs. Angela Reichard	2.00	
Mrs. Elizabeth S. Ridenour	1.00	
Mr. & Mrs. M. Brayden Ridenour	50.00	
Henry Rinehart	5.00	
Mr. & Mrs C. H. Rohrer	30.00	
Mrs. Georgia F. Rohrer	5.00	
Margaret R. Rohrer	5.00	
Mrs. Russel L. Rowe	5.00	
Mr. & Mrs. John Shank	5.00	
S H. Shank & family	5.00	
Mr. & Mrs. C. O. Smeak, Jr	1.00	
Mr. & Mrs. John G. Smith	10.00	
Mr. & Mrs. J. P. Speddeu	10.35	
Mr. & Mrs. G. W. Spielman	5.00	
R. Roy Sprecher	5.00	
Mr. & Mrs. E. Staley & family	1.00	
Mr. & Mrs. C. H. Stoffer	1.00	
Mrs. J. M. Toombaugh	5.00	
Nova V. Tosten	1.00	
Mrs. Margaret Yessler	5.00	
Miscellaneous	80.35	423.35
Kimsy Run Brethren Church		60.00
Liberty Brethren Church		
Mrs. Lora L. Busch	$ 1.00	
Church	12.70	13.70
Linwood Brethren Church		
Mrs. Vada Baughn	$ 5.00	
Mrs. J. E. Drach & Bertha	5.00	
Lotta G. Englar	5.00	
Church	100.00	115.00
Lost Creek Brethren Church		
Sherman Cope	$ 1.00	
Mr & Mrs. Wiley Cope	1.00	
Senior C. E.	4.25	6.25
Mathias Brethren Church		60.00
Maurertown Brethren Church		
Mrs. H. O. Bryder	$ 10.00	
C. E.	2.00	
Mr. & Mrs. Homer Copp	5.00	
Mary Copp	5.00	
Mr. & Mrs. Romeo Finks	8.00	
W. N. Finks	5.00	
Mr. & Mrs. Frank Funkhouser	5.00	

John Funkhouser	5.00	
Mrs. Mary Hamrick	1.00	
Mrs. Marion C. Harrison	10.00	
L. E. Hepner & family	8.00	
G. H. Hockman	3.00	
Home Department	3.00	
Mrs. Charles James	10.00	
Mrs. William Jahrling	1.00	
Louis Glenn Locke & family	50.00	
Turah F. Locke	100.00	
Mrs. Tom Long	5.00	
Mr. & Mrs. George Middleton	10.00	
Rev. & Mrs. E. L. Miller	15.00	
Eleanor Miller	10.00	
Mrs. Charles H Painter	1.00	
D. A Richard	1.00	
Mrs Jack Ritenour	1.00	
Mrs. W. H. Robertson	5.00	
Mr. & Mrs. W. D. Shaver	15.00	
Mrs. Harry Shipe	5.00	
Melvin Shrum	5.00	
W. P. Spiggle	5.00	
W. M S	10.00	358.90
Mt. Olive Brethren Church		
Mr. & Mrs. J. P. Bateman & Curtis	$ 3.00	
Frances Byrd	1.00	
Lloyd & Lois Byrd	2.00	
Catherine Copp	2.00	
Mr. & Mrs. V. W. Echard	5.00	
Mr. & Mrs. J. S. Hinkle	2.00	
W. D. Koontz	5.00	
Ladies Aid Society	25.00	
Mr. & Mrs Leon Lam	1.00	
Rev. & Mrs. John F. Locke	20.00	
Mr. & Mrs. E. H Michael	15.00	
Mr. & Mrs. Q. A Powell	10.00	
Mr. & Mrs. Luther Rogers	2.00	
Mr. & Mrs. O. H Saufley	1.00	
Mrs. Maggie Smith	5.00	
Sunday School Class No 1	1.50	
Mr. & Mrs. W. M. Wagoner	5.00	
Mrs. Maggie Wilberger	1.00	
Friends	5.00	111.50
Oak Hill Brethren Church		30.00
Prosperity Brethren Church		10.00
St James Brethren Church		
Thelma Baker	$ 10.00	
M Irene Bloom	4.00	
W I. Bloom	5.78	
Margaret Lowery	5.00	
Mrs. A B. Lowery	1.00	
Miriam Rohrer	1.50	
Mrs. William Rohrer	5.00	
S. M. M.	5.00	
Mrs D. T. Sensenbaugh	.25	
Fred Sprecker	2.00	
Mrs. Bessie Suman	5.50	
Sunday School	27.77	
Women's Bible Class	6.20	79.00
Washington Brethren Church		
Georgia C Angelo	$ 4.00	
Mildred Bott	1.25	
P. N. Brumbaugh	5.00	
Paul Chappell	5.00	
T. A Chappell	20.00	
Mr. & Mrs R. S. Clifford	10.00	
Rev. & Mrs. A B. Cover	10.00	
Mrs. Charlotte P. Crist	25.00	
Mrs. Katie Davis	1.00	
Mr. & Mrs. C. H Dooley	20.00	
Mr. & Mrs. Rockwell Drumond	10.00	
Mrs. Carl Emswiler	5.00	
Rev. & Mrs. Clarence Fairbanks	10.00	
Beatrice C. Fernsner	5.00	
Mrs Anna C. Fernsner	5.00	
Mr & Mrs Artis Fields	5.00	
Mrs. Joseph Fox	10.00	
Mr & Mrs Clyde Haliday	5.00	
Mr. & Mrs. R. E. Haliday	40.00	
Mr. & Mrs. Marion Harrison	5.00	
Innis H Hart	5.00	
Betty Hosey	5.00	
June Hostetler	6.00	
Miss V. Kingsbury	5.00	
Mr & Mrs. W. D. Koontz	5.00	
James E Lindsay	50.00	
R J. Lyon	50.00	
Mr & Mrs T C. Lyon	30.00	
Mrs. Grace May	1.00	
Maurita Myers	3.00	
Mrs. Ona Lee Sams	20.00	
Mrs. Grace B Shockey	10.00	
Mrs Martha Shelton	1.00	
Sidney Silverson	3.00	
F L Simmons family	10.00	
Sunday School	26.06	
Mr. & Mrs. Guy Tamkin	25.00	
Mrs C. Wood	5.00	
W M. S.	21.55	
Miscellaneous	4.00	486.86

Dr. Yoder Writes

Brethren missions in Argentina began in September, 1909, with the location of the first missionaries in Rio Cuarto, but the work of more than thirty years has largely been lost through the deplorable conduct of those leaders who formed a conspiracy to rule the church or form another. During the last ten years the original work has gone backward instead of forward and it is a great and constant sorrow to me to see the situation and not be able to do anything more than pray. But there is comfort in seeing a new work which is enjoying the blessing of the Lord in constant growth in numbers and in spirituality.

Rosario

Rosario is the only mission we now have which existed before my return in 1940. It had been rejected by the seceding Board because there were other missions in the city. But Rosario is a city of about 550,000 people and we have a district of about 50,000 practically to ourselves. We have two halls rented about twenty squares apart and should have a third one to the other side of the central work. The halls we have are far too small for the work and we have to have the children at one hour and the grown people at another. In the summer when we can use our tents we have an attendance of over three hundred regularly. Here we have bought and paid for two fine lots in the center of our district and use our larger tent, as building is too costly at present. However, the Methodist have an old building which they abandoned over fifteen years ago and now wish to sell it to us. If they make a good enough offer we can dispose of the lots at a profit.

In Rosario our work is fully organized with two Sunday Schools, a Christian Endeavor Society, Woman's Missionary Society and a third station about forty miles away in Villa Constitution where we have a nice hall and good interest. A believer there has donated a nice lot, centrally located, for the building of a church. We have now in Rosario the strongest church we have ever had in Argentina and an ample field to go on growing, and good consecrated capable workers who are the guarantee of success.

Buenos Aires

In Buenos Aires, in the suburb of Gerli, we began in a new place which yielded good fruit, but there was much persecution and we tried a new district to one side with the tent campaign. It proved to be far better, and the Lord provided a very commodious place for the work of the mission.

Brother Anton and wife and daughter are hard working, consecrated helpers and have seven or eight meetings a week the year around besides the many hours of daily visiting they do. They care for a branch mission about twenty squares farther on and have Christian Endeavor and Woman's Societies. A friend of the work has offered to erect a church building and allow us to pay for it with payments equal to the rent we pay. In this way in ten years the church would be ours and he would have the money to build another place. When building becomes cheaper we think this would be a good plan to accept.

Cordoba

In Cordoba we are in the stronghold of Romanism and besides the city has Mormons, Russelites, Christian Scientists, Adventists, Pentecostal missions besides the Plymouth Brethren, Southern Baptists, two sects of the Russian orthodox church, Armenian church, the Methodist church and several Jewish synagogs. We have not been able to get a hall in the center of the district called "New Cordoba" where we would like to be, but now have small halls, one on each side of the field, and have recently been able to get the help of a very fine young man of Swiss German descent, Albert Andemateu, and his equally consecrated and capable wife, who live between the two halls and will care for the Sunday Schools and Woman's work and visiting while Brother Iztueta will be responsible for the preaching and special work for the Jews.

Besides helping in all our missions I have the work of preparing our literature and editing our church magazine.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 5, 1943

"MEN MUST MASTER MACHINES"

I Corinthians 9:18-23

For The Leader

The main point in the scripture tonight is the matter of how to live among men that we might win them to Christ. Certainly we have a definite duty to all mankind to at least tell them about Christ. There is far more to it than just "unloading" the gospel on them. As expert salesmen of the secular world study their prospects, and use the best methods to sell them their products, so we as young Christians must learn the methods and ways of approach to reach the unsaved.

Paul in this passage of Corinthians opens to us a real secret of getting along with the people of the world without giving in to the things which they insist on doing. Tonight let us learn of the things which we can do which will be of help to the unsaved in leading them to Christ.

QUESTIONS ON THE TOPIC

1. Can we as Christians hope to win others to Christ if we make no distinction between their way of living and the Christian way?

2. Likewise, can we snub and avoid the unsaved because of the sinful things which they do, and still hope to win them to Christ?

3. What, then, is the happy medium on which the Christian must operate? That is, how far can he go in association with the unsaved, and their deeds, in the hope of winning them to Christ, and yet not too far to mar his Christian testimony?

4. Considering the popularity of the amusements of the day among High School students, is it worth while for a Christian young person to stand steadfast against taking part in these things?

DISCUSSION

1. PREACHING SERMONS. One outstanding fact remains in this matter of how far to go in associations with the unsaved in order to win them to Christ. And that is, that if we in any way concede a point to them, we have lost all our influence. For instance, in a particular Church the pastor may stand against sinful amusements. A certain young person may also profess a definite stand against them. That young person is very popular in High School. While that person may not be told so, face to face, yet that one is a powerful testimony to those around him or her. The group secretly admires that person for his or her noble stand. But, if that young person, admired and liked, should once step over the bars of Christian living, as exemplified by the Church, then that young person has lost his or her influence for Christ. This point cannot be emphasized too much for it is a constant danger of High School young people today.

Each passing day we are preaching sermons by the way we live. They are more powerful than sermons from the pulpits, for they are sermons in life. If we profess a Christian life of virtue and purity, then we must live it. Sooner or later some weaker young person will thank us for the strength which we gave them unconsciously on a day when we were strong against sin and they were weak.

2. RIGHTLY USING OUR POSITIONS OF TRUST. Many Christian young people have positions of honor and trust in church and school. We have those positions because our companions saw in us the virtues which would help us to do the job well. Some are presidents of C. E., Sisterhoods. High School classes and Sunday School classes. Others are Vice Presidents, Secretaries, Treasurers, or heads of committees. In these positions we have power and will That activities of our organizations and classes result for our decisions and stands. If we maintain our Christian stand, even though others refuse to cooperate, our classes and organizations will be of a better character. History proves that when leaders of countries, churches and schools are Christian and noble, that the people are also of a higher moral and spiritual character. So, if we lead, let us lead with all that we possess in Christian character. Others will follow, and will respect us for our stand.

3. HOW FAR CAN WE GO? A question often asked by young people today is, "How far can we go in the matter of amusements and social life today?" And with the utter letting down of bars of decency and morals in America today, this is a vital question to young Christians. The following answer comes from a person who not so long ago came up through the years of High School, confronted with all the temptations which today are just in repetition in our High Schools.

"When I was going through High School, it was not the easiest thing to live a full Christian life. The general atmosphere of the young people seemed to be that of having a good time, keeping late hours, dancing, cards, movies. Every class party, the group danced. Idle hours were filled with cards, and the discussion of the latest movie stars. Trying to live Christian was not easy because to take a stand against these things means that I wouldn't be invited, nor could I attend most of the school functions. It went hard to stay home when your companions were having what they called "good times." Yet I feel in the long run, that my life has been happier. I have no regrets. My home is happy and my job is good. If we could just get young people today to fully realize that the pleasures of sin are but for a moment's joy and a life time of sorrow, we could have happier Christian young people, and their testimony would win other people to Christ. My life proved to me that it is worth while taking a Christian stand through High School."

This testimony came recently to the writer of these notes and is passed on to Brethren young people for what it is worth. It, in part, answers the question, "how far can we go?"

4. HELPING THOSE WHO ARE WEAK. The boundless halls of eternity will echo and re-echo with the shouts of Christians who were won to Christ because some Christian young person was more willing to help them than to seek the sinful pleasures of young people. If one young person takes definite stand to avoid all that feeds the lustful body by seeking those things which are in the Church a multitude of souls will be redeemed. And this is a conservative estimate. Only heaven can know that influence of one Christian young person with enough common sense, home training, and personal respect, to live clean with other young people. The conduct and attitude of many young people is sickening, loathsome and sinful today, in comparison to the purity and virtuous life of a true Christian.

Our bodies are sacred possessions. We shall get but this one during this life. Let us keep it pure and clean and wholesome, for Christ. In so doing, we shall be helping other young people who do not have the strength we have, to overcome sin and temptation. The Church needs young people, consecrated to serve Christ in the Church. Each of us can be that kind of a young person by trusting Christ, and desiring to live for Him and to serve Him. This is the life that counts for eternity.

Author of "One World" Speaks on Missions

Like all people skeptical of foreign missions, traveling in such a way as to come in direct contact with missionary enterprise and its fruits, Wendell L. Willkie learned a great lesson in his world tour. Like Dr. Van Dusen, who made a trip before the war in a similar condition and was converted by what he saw so Mr. Willkie confessed to the Presbyterian General Assembly in Detroit, Michigan, May 31:

> "Back in my home town in Indiana when I was a boy, we were always raising funds for foreign missions. Our Sunday Schools provided us with books on foreign lands written by returning missionaries. They stimulated China, and we all gave our small contributions for the work that those Americans were doing. In later years, I have sometimes wondered about the wisdom of foreign missions. In the light of the great teachings and age-old civilizations of the East, it has sometimes seemed to me presumptuous on our part to aspire to convert the entire world to our particular religious views. But, on my recent trip, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions both to the lands they serve and to the cause of good will for America. Everywhere I went I found American colleges, schools, hospitals, and churches, many of them supported by the churches of this land. I found American missionaries, men and women, exerting a leadership—a human leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but of our own United States."

A Good Testimony

A soldier from somewhere in New Guinea wrote the following letter to his pastor:

"This morning while away from camp I came upon one of the most interesting pictures of my life. The natives were building a grass hut, and they had only the wood framework up. One black boy was perched on the top of the center support, singing the hymn, "JESUS CHRIST IS RISEN TODAY", in his own native tongue.

"It was at first quite a shock to me, but I realized that he had learned it from the missionary. I looked up at him and I don't think I have ever seen such a look of complete happiness on any human face in my life. I called up to him and said that he was a good boy. I don't know just why I said that, but I did.

"He looked down at me and repeated a few times, 'Me good boy,' 'Me good boy.' He came down from his perch and began to sing again. I listened, then joined him in English. How strange it was to hear this primitive boy and myself singing praises to our God.

"One feels the presence of God more out here in the wilds of the world, and He alone meets our needs.

A Greater War

A news item from New York City related recently how a man, picked up by FBI agents for draft evasion, was surprised to learn that the United States was at war. The story is hard to believe; but on second thought, no harder than the fact that the Church of Jesus Christ is engaged in a struggle for its existence while countless citizens of the Kingdom seem utterly unaware of the issues at stake.—Dr. Martin Schroeder in The Lutheran.



Photo by E. G. Hoff

The editor of THE BAPTIST MESSENGER says: "President Raley, of Oklahoma Baptist University, told us of an experience he had with one of the great business men of the nation, while attending a conference in Washington. After they had gone over some important matters and the conversation had turned into other channels, this great business man turned to Dr. Raley and said: 'I am going to ask you a question which you may consider impertinent. You are a preacher. Would you mind telling me why you became a preacher?'

Then Dr. Raley began with his childhood impressions and deepening convictions through the years that God wanted him to preach. The business man asked him, 'Are you happy in your chosen work as a preacher?' 'Yes.' 'If you had to make your choice again, would you choose to be a preacher?' 'Yes.' Then the business man sighed and said, 'I would give anything in this world if I were in your place.' Then Dr. Raley asked, 'Are you not happy in your work?' He said, 'No.' 'Why not?' Then the business man said, 'When I was a boy, I read the life of David Livingstone. I could not keep from crying as I read of his labors in Africa. I wanted to be a missionary, and I believe that I would have been happy if I had followed those early impressions and gone as a missionary.'"

We wonder if there are not other men, leaders in other realms than spiritual, who have run away from the call of God to special service."

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INTERESTING ITEMS

LAST MINUTE CONFERENCE NEWS

The Fifty-fifth General Conference of The Brethren Churc convened at Ashland, Ohio, on Monday evening, August 23r in the Ashland College Physical Education Building.

Despite the difficulty of travel, the evening audience w near normal for the opening service. The session, preside over by acting Moderator C. A. Stewart, began promptly the appointed hour, with the singing in charge of Miss Ru Clapper of Louisville, Ohio, the conference song director. Th opening message was delivered by Rev. W. I. Duker, past of the Milford, Indiana, Brethren Church.

The usual period of renewing old acquaintances, handshal ing and fellowship followed the evening session.

Tuesday Morning Business Session

Tuesday morning brought the annual election of officer account of which will be found on the opposite page.

The morning report of the Credential Committee show the following:

Lay delegates	131
Ministerial delegates	51
Co-operative delegates	3
District delegates	2
Total	187

Checking against last year's first report it was found th the number of delegates was identical with that report. N gain, no loss for the first session.

A special feature of the Tuesday evening session of t Brethren's Home and Benevolent Board was the burning the mortgage on the Brethren's Home of Flora, Indian which signified the re-payment of the sum of $3,000.00 the National W. M. S. which had held the note. The follo ing program was observed:

Scripture—Psalm 90 ..... E. M. Riddle
Prayer ..... Vernon D. Grisso
Statement concerning Home and presenting of check in payment of Loan ..... F. C. Vanator
Receiving of payment and surrender of note, Mrs. M. A. Stuckey, Treasurer National W. M. S.
Burning of Mortgage..Dr. Martin Shively, Honorary President and F. C. Vanator, President.
Remarks ..... Dr. Martin Shively
Report of Finances ..... L. V. King, Treasurer
Closing remarks .. John Eck, Chairman of Home Executive Committee.

Announcement was made of the resignation of Mr. a Mrs. Edward Suman, Superintendent and Matron of t Home, and the employment of Mr. and Mrs. James E. Sco to succeed them.

The evening message was delivered by Rev. R. D. Murra pastor of the Co-operative Brethren Church of Columbu Ohio.

At the Wednesday morning session the report of the Cr dential Committee showed the following additions to the de egate body:

Additional Lay delegates	32
Additional Ministerial delegates	12
Additional District delegates	5
Additional Co-operative delegates	1
Total	50
Grand total to date	237



EDITORIALS

ANS ARE WORKABLE ONLY WHEN THEY ARE WORKED

A number of years ago a book of working plans s written by Christian Reisner, called, "Workable ns for Wide-awake Churches." This book was of definite plans that might be adapted to all sses of churches. It contained plans that had been d and proven worth while. There was also page er page of diagrams, charts and kindred things, keep record of the progress of the work. But they to be used to be worth while.

A friend of mine showed me some callouses on his ds. I said, "You must have been working." He lied, "Pushing a plow in my "V" garden." "Any ults?" I questioned. "Lots of them," was his reply. From his answer we draw the inference that he, plying his knowledge of gardening, aided by the ility of the soil, and the germination possibilities the seed, PLUS HARD WORK, had brought re-s.

Applying our crude illustration to the above ref-nce to the work in the church, we might say that same qualities would and do apply to the work the church. Suppose my friend had sat down in home, drawn a plat of his garden, made a plan planting, even purchased the seed, and then and re seated himself in a rustic chair out by the gar-n site and said, "Well, here are the plans, here is ground, here are the seeds—so what?" The an-er is self-evident. Plans?—Yes! Work?—None! sults?—Nil!

At last conference a Goals Committee was ap-nted by action of the conference. It has a plan to esent, though at this writing it has no been pre-ted or acted upon. But it will be presented and, we pe, accepted. That is why our statement at the ad of this editorial appears—"Plans are workable en they are worked."

The writer used to live in what was known then "The Circus City." He saw six, eight and even elve-horse teams pulling together. No one horse emed to pull much, but in their unity of action re-lts were obtained and the great lumbering wagons emed to be no load at all. BUT THEY ALL

JLLED TOGETHER.

Our churches are teamed up together. If each lls in the same direction, each bearing its own ad, the task will not be difficult and the desired sults will be obtained. But it will take PULLING OGETHER.

When the work is planned—let's work the plan!

F. C. V.

OUR NEW 1943-1944 General Conference Officers



Rev. John F. Locke, pastor of the Bethlehem and Mt. Olive, Virginia, Brethren Churches, was elected Moderator of the Fifty-fifth Annual General Conference, being held at Ashland, Ohio, this week. Brother Locke needs no introduction to the brotherhood. He is known throughout the churches for his sincere preaching and ready wit. We congratulate him upon this call to the leadership of our church-at-large for the coming year.

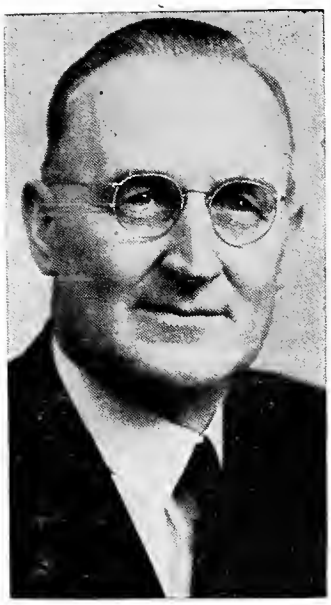
The other officers elected at the same time are as follows:

Vice Moderator, Rev. N. V. Leatherman, Berlin, Pa.
Secretary .....Dr. L. E. Lindower, Ashland, Ohio
Assistant Secretary
.....Rev. E. J. Beekley, W. Alexandria, Ohio
Treasurer .....Floyd Benshoff, Johnstown, Pa.
Statistician ....Rev. W. S. Crick, Pittsburgh, Pa.
Committee on Committees .....Rev. E. L. Miller
Rev. C. A. Stewart
Dr. E. G. Mason

Christian character must be built on (a) life of prayer, (b) feeding on the Word (c) faithfulness in service.

Self-conceit is prominent and conspicuous in religious circles today, but it does not come from grace, but from the lack of grace.

Wicked backslidden boasters wandering in darkness are "like the troubled sea when it can not rest, whose waters cast up mire and dirt."



Moderator's Address

Given at the

Fifty-fifth General Conference

of

The Brethren Church

By Rev C. A. Stewart

Acting Moderator

Delegates of the Fifty-fifth Conference of Brethren churches and friends, it is with reluctance that we try to bring to you the moderator's address of this conference. It was our hope and prayer that our very efficient Moderator would be with us at this conference, but this was made impossible by him being called out of the States in the service of his country. Thus the responsibility falls upon your humble servant to bring the Moderator's address.

First, we want to thank and praise our heavenly Father for permitting us to assemble here again in another General Conference to discuss plans of carrying on our work in the future, and for keeping us through another year, and leading and guiding us in the work we have been called to do. As we read the reports from the various churches throughout the brotherhood, it has been gratifying to hear of the gains that have been made. We have been privileged to worship God in a war-torn world without being molested or hindered in any way. In the course of our work we have made many mistakes and some might have sinned grievously in not laying hold upon opportunities when they presented themselves. We want to ask His forgiveness.

We meet together under unprecedented circumstances and we want to ask His guidance in all the work we do. We have never faced such chaotic conditions as we are facing today. These conditions thrust upon us many problems which we cannot escape. The Church is and will be called upon to wrestle with mounting problems which will call for Divine wisdom and strength and the courage and faith of a David to face these great giants which will be a product of the world conditions. We cannot seclude ourselves and shrug our shoulders in an attitude of indifference. Every one of these problems will in some way effect the church and we will have to assume our responsibility. We are made to tremble when we think of what the church might have to face. We should be driven to our knees before God and ask Him for strength and wisdom to do the work we will be called upon to do. As we see the task today, we would be forced to give up in despair if it was not for our Heavenly Father.

One year ago we went home from this place and faced our task with much fear and trembling. We felt that we were launching out upon troubled waters and there was much uncertainty. World conditions have perhaps forced us to change our programs, and our ways of living and thinking have been affected in a measure, and the church has felt the influence of a world in chaos. But with the changing condition of mankind, we have found that God never changes. He is always faithful and we can depend upon Him. In spite of our weaknesses and failures He has never forsaken us, and in numerous ways has manifested His love for us, which should call forth words of praise and lives of loyalty and devotion. It is through His faithfulness that we are here today, and whatever successes we have achieved through the past year is due to His faithfulness. No matter how dark the world seems to be around us, and the road rough to travel, or the load heavy to carry, God is always present to help us and we are cheered by the words of Jesus when he said, "And, lo I am with you alway, even unto the end of the world." God is always willing to honor the honest efforts of those who are willing to put their trust in Him and to throw themselves into the conflict.

But as we meet again in another conference to plan for another year's work, we find ourselves in as much or more uncertainty than we were one year ago, and our problems are as great or greater than they were one year ago. Many things may have to be done in a different way than we have always done them or that we had ever thought of before. We are convinced that we will have to follow our Lord closer than we ever have if we are to go forward as we should. As to the outcome of our planning and work there is no question. Therefore we must seek the guidance of the Holy Spirit in this conference in all sincerity that we will do the thing that is right. Out of the world conflict will come new problems that none of us ever thought of before, and the new era will tax the church to her utmost ability to handle the problems which will arise.

We are hearing today much about a post-war program. The nations of the earth are planning for such a period, but to what extent is the church thinking and planning for such a period? All the problems of that era will not be political. The church will have plenty of them. We doubt very much if the church will have anything to say about the peace program, or that even an army chaplain will be around the peace tables. If peace should come it will perhaps come without the church having anything directly in it. But after peace there will come out of the new era many new things that will challenge the church. We read about many new inven-

ons that are coming as a result of the war and like all ventions they will be a blessing to the world if we have a eople prepared and trained to use them; but if not, the orld and the church will have to suffer. These new inven-ons will change the entire way of living for all of us, and is imperative that evil forces not be permitted to control em. If we can train men and women to have a wholesome ar of God in their hearts, then the world will be safe with ıything new that might make its appearance.

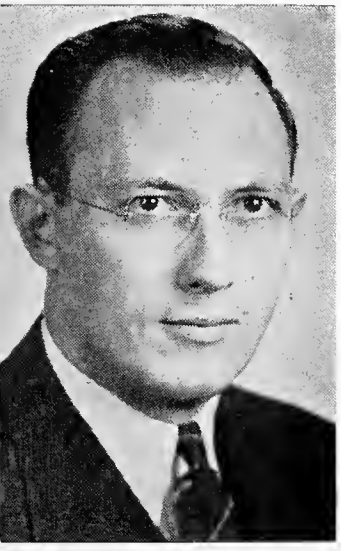
The church faces a tremendous task and intensive work training humanity so that all these things may be used the channels for good. We must not wait till the post-war eriod is upon us to begin this training. That is what the urch in Germany did and it was too late. We must launch program today and intensify the work we are already en-aged in. We should plan for a more active program for the ear or years ahead of us. This is no time to relax, but a me to labor as we have never labored before. This training ust first begin in the local churches, but by no means can stop there. This is an age that calls for highly trained en and women. But a secular education is not enough. With they must have some spiritual training. And it is a sure ing that our public schools will not give them any religious aining. That is left to the church and the parents to see that ey are trained properly, and in many cases it falls entirely on the church. The church and the parents should use their fluence to get these young people in Christian colleges here, along with secular education, they will have a Chris-an influence. It is a sad fact that many parents care too ttle about the spiritual welfare and think only in terms of e secular. The Brethren homes in a large measure are no ception. These homes and the church will have to face the st-war period, and how well they will function will depend on how well they have prepared for it.

The war is already thrusting a harvest in our lap that ill grow and get bigger as the years go by, and we have reckon with it. That harvest is moral delinquency. I re-eat that it will be a growing problem because of the juven-e delinquency that we already have to deal with. This prob-m is already taxing the juvenile courts of our land, and e church is bound to be affected by it. Sad as it may be, l the juvenile delinquency is not outside of the church, and that which is outside will have its influence upon the young people in the church. Our task will be to help keep the juvenile delinquency from developing into adult delinquency as much as possible. We must teach our youth and seek to lead them to Christ. Penal institutions do not teach, they punish. There is a wave of lawlessness among our youth that is sweeping the land, which is indeed alarming and the church cannot hold itself aloof from it.

But this moral delinquency is not all among the youth. With the "All-out" program of the war, there has come a moral let-down, with which we have to deal. Homes have been left unguarded and the children let loose to run at will and the male and female population have been so mixed up that it has not been conducive to a moral uplift of our people. The church is forced to face this fact and meet the situation. This is a problem which calls for courage and stamina. We must put on the "Whole armor of God" and go "All out" for Him and His church.

But the church will be faced with another problem when these boys come home. This will be a changed world for we will be faced with different views and attitudes and these will be in the church to the extent that it will cause us no small amount of trouble. It has begun already to show up and it will be a big post-war problem of the church, which will flare up again and again. We will find that something has happened to these boys that will make them different than when they went away. They will be changed men, and the church will find that it must be braced for the impact. We are going to have to do a lot of intensive teaching and be ready for it when it comes, and come it will.

The Brethren Church must assume her share in meeting all these problems and we dare not wait till the time is here to begin, we must begin now if we are going to be able to reduce the problems in any way. We will have these problems for years after the war is over. This generation will not see the time when they will be gone. We have two problems facing us today, that of teaching the church and that of teaching and preaching the Word of God to the world. We must teach the principles of love as given to us in the Word. The members of the church must know that it takes more than adding their names to a church record to make a church. There must be the manifestation of the love of God in



A Word Concerning Our Absent Moderator

We regret the enforced absence of the Moderator of the present General Conference, Ensign J. Garber Drushal, who is overseas in the service of his country.

We had hoped that he might be able to be in attendance at the conference, at least a part of the time, but "Uncle Sam" saw fit to decree otherwise.

Brother Drushal is the son of Brother and Sister George E. Drushal, long-time Superintendent of our Lost Creek Mission in Kentucky. Mrs. J. Garber Drushal is the daughter of Brother and Sister A. E. Whitted, pastor of the Ardmore, Indiana, Brethren Church.

Our prayers are with Brother Drushal in his tasks in the United States Navy.

the hearts of the members. It must be manifest one to another. If we can get the principles of Christianity firmly fixed in the hearts and minds of the members of the church, many of the problems will disappear. Men and women will be influenced by world conditions until many of them will lose sight of what the Word of God may teach. So our problem now is to teach the church.

In the second place we must stand firm upon the fundamental teaching of the Word and teach and preach them to the world. We may be forced to a different approach, but we must not lose sight of the fundamentals. World conditions may change, but our Lord is always the same, with the same power to cleanse from all sin. There are forces at work in our own land today that would overthrow the church and destroy her if possible. It has worked in other lands until this terrible scourge of war was thrust upon us. We have escaped the most terrible ravages of the war so far, but if we sit quietly by, without raising a voice against it, the same forces that have destroyed the church in other lands will do the same thing in our land. A United States representative said to me recently, "The controlling force in our country will soon be communism. It is the most dangerous thing we have to fight and this element is on the pay roll in high offices." It may appear under one head or another, but it is always a dangerous thing. Germany waited until it had a strongle hold upon her before the church raised a voice against it, but it was too late. Many of our people are not sensible of the fact that it is present and that it is dangerous. Our present problem, then, is to build such a strong resistance against sin that when the tidal wave comes we will be strong enough to hold the line and not be swept off our feet. This can be done only through loyalty to the Word of God and the Church.

As a distinctive denomination then, the best way we can prepare ourselves is through our own church and her institutions. We have our own peculiar doctrines which makes us a church separate from all others, and we are members of the church because of these peculiar doctrines. If we are then going to be successful in the dissemination of the doctrines, which we believe, we can best do it through agencies which we have of our own. Perhaps the Publishing house stands at the head of the list of such institutions, for out of it goes the Brethren literature into the churches and the homes. If we are going to successfully indoctrinate those who come into our churches, we must have Brethren literature. We are strong or weak to the extent of the strength of our literature. Our Publishing company should have the full support of every member of the church. If it is not what it should be, we have a publication board to which we can go and make some suggestions. There has been a lack of support on the part of many of the members of the church. Every member should be receiving the Evangelist in their homes. Some have complained that it was not equal to other church papers and magazines, but it would have to be terribly bad to be as worthless as many other magazines that are found in many of these homes, that cost much more money. I believe that there is a criticism which is justified. Not so much with the Publishing house, but with the lack of support from the field. There should be more reports coming from the field, and more short and to the point articles written for the paper. Out from the Publishing house should go articles that would make clear our position as Brethren, and articles that would be helpful to Christian living for any who might read them. Our Publishing house should be a place not only where we can get Brethren literature, but other literature that would be helpful and safe to be used by all ages and classes.

Another institution that should have our full co-operation and support is our College. It has been sadly neglected by many Brethren. If it had to depend upon the church entirely for support it would have to close its doors. Financial support is not all the support we should give it. It needs our young men and women. Many of our people do not seem to consider that the college is a necessary institution in the Brethren Church, and they send their young people to other colleges. But other colleges do not send your young people back home stronger Brethren. No other college is interested in Brethren ideals. There may be something about these institutions that we do not like, and the same thing is true about all institutions outside of the Brethren Church and you have nothing to say about it, but those of the Brethren Church—you have an interest in them and can have something to say about their management. All colleges are hard hit by the war program and the male population is almost depleted. Our college is no exception and we should send our young people, and by so doing we do two things. We help the college and train our young people in a Brethren college and prepare them for the future. They are going to face a world that will make demands upon them for which they will have to be trained. Not only today, but the future will call for special trained young people in every field of activity. Young people will be going to some college. Why not investigate the possibilities of Ashland College before sending them away to some other school?

Our Missionary activity is another field of preparation for post-war service. Our Missionary work is being carried on through your boards who are making every effort to carry the gospel as far as they have the opportunity to do do and to reach as many as possible. We need not argue the necessity of missionary work to this audience. In fact we can not be a good Brethren and not believe in missions. World conditions today are a proof of the need for missionary work. It is our business to carry the gospel to every field we possibly can. The world is in a chaotic condition and seemingly getting in deeper all the time. After the last shot has been fired and the last bomber has returned to its base, and the last enemy surrendered, then it will take some straight Christian thinking to untangle the problems. This kind of thinking must come from Christian people. We must pray that God will open avenues into which we can go with the gospel and make more Christians, and find fruitful fields where we can do the most good. In the meantime we must build up reserves and be ready when the opportune time comes to take possession of the field.

The Brethren Church must fit into the program of the great Christian body where we can and not sacrifice any of the principles and beliefs of the Brethren Church. There are fundamental doctrines in which we can cooperation with all Christian bodies without making any sacrifice of our beliefs. There are some of like faith which are not of our communion with whom we can well cultivate a working program that would bring us together in a Christian unity which we could not term an organic unity, yet we could enjoy a working basis upon which we could work together. We believe we must have a program that will carry out into the farthest reaches of Christian activity and that will build up in our churches a deeper spiritual life and a stronger brotherhood of Christians.

So as we come together to enjoy this fine Christian fellowship and to plan for the future, may our planning and fellowship be seasoned with fervent prayer and the guidance of the Holy Spirit. Then our meeting here in this conference will not be a failure.



Early Beginnings of the Brethren Church

A radio address delivered over Station WMAN, Mansfield, Ohio, Tuesday evening, August 24th

By Rev. Freeman Ankrum

t is with appreciation of the honor conferred upon me as Alumnus of Ashland College, that I take part in this llege hour program. Even though more years than seem ssible have been torn from the pages of time, since marchdown the walks under the whispering pines as a gradu-, time has not effaced the memory of those days. Many tures hang on memory's wall in frames of gold, undimmed the passing of the years. The faces stand out as faces ambitious young men and women yet to find their places the world which they were entering, very much as young ople today enter a war world, for that year was the year world became inflamed with the fires of the first world r. The time allotted upon this hour will naturally permit only a general appraisal. Suffice it to state that of the ss of which the speaker had the honor of being a member, ie has marked few if any failures as the world measures ndards.

The speaker tonight has had suggested the thought of rewing a production which has just emerged from the Press, d now in printed form is being distributed by various ethren Publishing Houses. The work to which reference been made is the work of eighteen years of research in ving into the founts of Brethren, or in a more general y, Tunker history. The sum total of the work is now ed in the book entitled, "Alexander Mack the Tunker, and scendants." The sketching of this production is not foreign Ashland College, as the writer has no memory not conted in a way with the College. From a few years after founding until the present time his people have more or s been connected with it in some form. The speaker's ther, as a student wrote her name, Lucinda Mack on the ll of the College tower, even as thousands of others, the aker being no exception. The third generation, two of speaker's sons and a daughter also trod the classic halls this college. It might be well said, that had we no tenure college life, there would likely have been no production which reference has been made tonight. As a boy there s no other College to us, but Ashland College. It might asked, how large is a small College? Ashland being rated a small College. It could be truthfully stated that no Cole is larger than the success of those who emerge from halls and become members of the Alumni. In proportion the success of its graduates, Ashland is erroneously listed, en we continue to think of it as a small college.

The speaker tonight, being the seventh lineal descendant Alexander Mack the Founder of the Dunkard, or Brethren urch as we think of it, dreamed from college days, of netime presenting in book form the history of this man d his descendants. The busy life of a pastor made the work ide issue. However, eighteen years ago a definite assemng of notes looking forward to the completion of the rk was begun. Our Tunker forefathers were so busy with ng, teaching their religion, and spreading their faith that y did not leave an abundance of written records. From 9, the date of the birth of the founder near Schwarzenau, rmany, to 1943 there is a span of 264 years. The work ich is a Genealogical History naturally went into considble detail. There were a number of surprises. One was that there were so many details, such as births and deaths recorded for posterity. The numerous old Bibles through which the speaker hunted yielded rich fruit.

The days of 1708 which gave birth to the Tunker Fraternity in Germany, were days very much like the past few years. Oppression and sorrow were the lot of those who desired to live Godly lives in a decadent country. Suffice it to state tonight when we feel perhaps that Germany is the seed bed of nothing but evil, that the finest contributions that America has received from any one Country, have been received from the Godly men and women who settled in the main the great state of Pennsylvania. They left their native land in order that they might worship God according to the dictates of their own conscience. They brought thrift and religion with them. Persecution drove them out, and America profited by their settling in the then new country, America. The one in Germany today whose name is anathema to countless numbers of people showed how little he understood them when he tried to leave the impressions that citizens of this country with German origin could still be counted upon to fulfill his diabolical purposes.

Alexander Mack, the Founder as we shall speak of him, was empoverished by the fines paid out to the ruling princes for his unlucky Brethren. His mills and his vineyards, for he inherited much wealth, were soon eaten up by those who had no mercy other than that which could be measured in terms of the money of the day. When the money was gone, the forces of persecution were unleashed and they were driven from one Province to another. Some of the members of the Church came to America in 1719, but Alexander Mack did not come until 1729. He with his three motherless sons, Johannes, in the English, John; John Valentine, later to be known as Valentine, and Alexander Mack, Der Guinge, as he wrote it in the German, meaning the Junior, landed at Philadelphia where they were given a royal welcome by their Brethren now established in America. They wended their way to the village of Germantown some four or five miles from Philadelphia where no doubt long into the nights which followed they discussed the affairs of their late Fatherland. The first church had been organized in America in 1723, just six years before the landing of the Founder. It also happened that his life was just six years duration after he landed here when he passed away in 1735, a comparatively young man for his people, of just 56 years. His death was not only a blow to the early church in America, but to his sons, now left without either parent. Alexander Junior evidently the youngest of the three was especially dejected, and expected himself to pass away. He made provisions for his departure, and spent some time in the new world Monastery at Ephrata, Pennsylvania. Here his brother Valentine had gone before him. However, Alexander did not remain there long, but came back to Germantown where after the passing of time he was elected to the highest office of the Church and was Elder and leader for the rest of his long life. He passed away March 20, 1803, after having entered his 91st year. His life had been one of intense activity. By trade he was a weaver. His skill also ran to writing, and many a

(Continued on page 10)

The New Setup of the Ohio District Five Year Program

SECOND YEAR—1943-1944

(Noting changes made at the late Ohio Conference)

Local Goals	Points
STEWARDSHIP	
I. Self	
1. At least one decision for full time service	35
2. Active personal workers group	20
II. Substance	
1. 25% of membership tithing	20
2. An increase in Mission offering	20
3. An increase in offerings for:	
a. White Gift	10
b. Publication Day	10
c. Benevolences	10
d. Educational Day	10
4. Yearly increase in minister's salary	10
EDUCATION	
I. College	
1. Representative student in Ashland College	20
2. Partial support of Ashland College Student	30
II. Church Education	
1. Annual Bible Conference or study (Three days or more)	10
2. Weekly Bible Study	10
3. Brethren Emphasis program	10
4. An increase in families taking **The Brethren Evangelist**	25
5. 100% of families taking **The Brethren Evangelist**	40
III. Child Education	
1. Daily Vacation Bible School	25
2. Instruction Class for new and prospective Christians	25
SUNDAY SCHOOL	
I. Offerings	
1. An increase over previous year	20
II. Attendance	
1. An increase over previous year	20
2. An increase in enrollment	20
3. 50% of enrollment in average attendance	30
III. Camps	
1. Help one or more to attend	20
IV. Organization	
1. All adult classes fully organized	10
2. At least four cabinet meetings scheduled yearly	20
CHURCH	
I. Attendance	
1. 10% increase in membership	40
2. 75% of Sunday School attending church services	30
II. Sunday Evening	
1. Regular services held	30
2. 50% of morning attendance at the evening service	30
III. Revival	
At least one a year	20
AUXILIARIES	
I. Prayer meetings	
1. Weekly meetings	10
2. Average of 10% of church membership	20
II. W. M. S.	
1. Society meeting State and National Goals	30
III. S. M. M.	
1. Society meeting State and National Goals	30
IV. C. E.	
1. Regular weekly meetings	10
2. Meeting required National C. E. Goals	20
V. Laymen	
1. Organized and in full cooperation with National work	30
COMITY	
1. Auxiliary Relations	
1. W. M. S.	20
2. S. M. M.	20
3. C. E.	20
4. Laymen	20
(The above points to be given for at least one meeting with neighboring groups)	
II. Delegate Groups	
1. Visiting at least one neighboring revival	20
2. Reasonable group visiting at least 2 neighboring Brethren morning worship services each year	20
III. Pastors	
1. Exchange pulpit at least once a year with another Brethren pastor	20
IV. Adaptation	
1. Statistician appointed and report in by June 10th, both regular District statistical report and report covering the above District goals	60
(Give yourself either full credit on each item or NONE at all)	
TOTAL POSSIBLE POINTS	1000

"Today is all I have. Today is my life's opportunity." So said someone in referring to the pressure of today's duties and possibilities in the home, state, and church. But the most pressing of all demands is that of salvation. To save one's own soul and to give the saving gospel to a lost world is the supreme duty and privilege. This is the Lenten emphasis. Redemption was wrought on Calvary, but its acceptance is the ever new work of faith, for each penitent who kneels at the cross. The past tense tells of the fact historical, potentia to all mankind; but the present tense proclaims the necessity of personal acceptance. There is now no condemnation to them that are in Christ Jesus.

A Word to Parents about Education

By Dr. L. L. Garber

Parenthood involves great responsibilities. You are a parent, and have in your care a son or a daughter, perhaps two or more of each. Their destiny is largely in your keeping. You wish them to do well in life. You desire for them the largest, richest, most useful life possible under the circumstances. You provide good books for their instruction and entertainment. You see that the magazines and newspapers they read are clean, wholesome, uplifting. You are careful that their associates are the best your neighborhood affords. You are watchful and anxious that no polluting, degrading, deletrious influence comes into their lives to mar or destroy. What are you doing about their education? Do you give this most important subject just and proper attention? Some parents do wisely for their children by arranging a definite and continuous plan for their education, but often this necessary preparation for life is left to mere accident or caprice. Thus serious and irreparable mistakes are made. The child's birthright is denied him; the door of high opportunity closed against him; the companionship of "the noble living, and the noble dead," of the good and great of all ages forbade him. To him Luther and Gladstone, Tennyson and Browning, Raphael and Phidias, Mozart and Wagner are but empty sounds; to him starry sky, gorgeous sunset, crimson Autumn, and purple-blossomed Spring yield but half their treasures of beauty, inspiration, healing and helpfulness, and his life is but a fragment of what it could have been with proper education to develop and discipline his feelings, capacities and powers. True it is, that the details of right education are not always easily determined, but the great errors may be avoided. Some of these may be here pointed out.

First. It is a mistake to allow the wishes of boys and girls to decide what and how much education shall be given them. Upon this rock many a promising life has been wrecked. Youth can have no full understanding of the meaning and value of education. The boys and girls need the direction and guidance of mature years, enlightened and disciplined by the wisdom of the ages and of cultured experience. No boyish or girlish fancy, no trifling mental bias, no trivial question of economy or convenience ought to be permitted to stand in the way of any youth's complete and thorough education. Education is his birthright and it is somebody's duty to give it to him. It is so easy to say, "John and Mary do not get on very well; we will not send them this year." Poor John! Poor Mary! "Knowledge to their eyes her ample page, rich with the spoils of time will ne'er enroll." If John and Mary want to go to school, encourage them; if they are indifferent, persuade them, if they are disinclined, *send* them, and let the enthusiasm and example of other students lead them gradually but effectively into the better way.

Second. It is a mistake to think that only the 'bright" youth need advanced education. Here as elsewhere "the race is not always to the swift." Between the "geniuses" and "hopelessly dull," are the "average intellects," who do not develop rapidly. If these lack mental acumen, they need, therefore, the better and longer preparation for life's work. Besides, in the ranks of this "unpromising average," are found many splendidly endowed, morally, and from among these come a majority of the most useful and famous men and women.

Third. It is a mistake to measure the education of children, either as to kind or amount, by the education of parents. This you admit. In every department of life your child will have to compete with men and women of trained intellect and cultured manners. To be on an equal footing with them, to be at all certain of tolerable success, an advanced education is essential. Even the successful farmer of the future must be highly educated. He will need somewhat of Botany and Chemistry for his farming; literature for his home, church and social relation, history and Economics for citizenship, and all of these and more, for right living. Your child will live in a new age. He will have opportunities of which you have not dreamed, responsibilities of which you know not. He needs the finer discipline and the larger culture.

Fourth. It is usually a mistake to specialize early. The youth does not know his strength and power; his weakness, likes and dislikes., "Let him first become a man or a woman." Let him first get some of that broad culture "that is at home in all lands and all ages; that carries the keys to the world's library in its pocket, that counts nature a familiar acquaintance and art an intimate friend," then he is ready for his vacation, and may specialize.

Fifth. It will be a mistake to send your child to a school that does not put moral culture above intellectual culture. Education should make for righteousness as well as for power, and a training that does not make the student more sympathetic, unselfish, altruistic as well as more acute, appreciative and powerful, is ill balanced if not vicious.

Sixth. It is a sad and serious mistake to suppose that any inheritance left a child can take the place of a proper education in school and college. The experience of centuries and the testimony of multi-

tudes prove the wisdom of the college training. A right education is in itself a fortune, the only wealth that cannot be lost, or stolen, or squandered, or bartered away. What will paltry dollars avail your son and daughter in the day when they begin to realize dimly and too late, that there is a world of beauty which their eyes have not been trained to see, a world of sweet sounds which they cannot enter, a world of noble service for which their hands and hearts are not trained? Will they not say in the bitterness of blighted life, "Nay, father, we wish rather you had given us more education—higher culture—the eye that sees and enjoys; the ear that hears and is delighted, the heart that feels, appreciates, sympathizes, sacrifices, longs and aspires; a hand and brain trained for noble living, and high achievement in the service of common humanity.

Ashland, Ohio.

(The above article, taken from the files of The Brethren Evangelist of forty years ago, is reprinted at the request of Dr. Garber. He states that the principles involved are as pertinent today as they were forty years back.—Editor)

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EARLY BEGINNINGS OF THE BRETHREN CHURCH

(Continued from page 7)

poem and letter came as a product of his pen. Even his epitaph was written by his own hand. When his contemporary, Christopher Sower the Colonial printer made his movable type, Alexander Mack wrote a poem and stated that this was the first production printed by movable type in America. He was one of the prolific writers of Colonial America. The speaker has been able to secure records of over 3300 descendants of the first Alexander Mack, and lists them in the book referred to tonight. During the years of research, a common question asked the speaker was: are there those who still bear the name Mack? The answer is decidedly yes. Many of them are in Central Ohio and also in Fayette County, Pennsylvania. They may be found elsewhere but the two named places have the greatest number. Also we have been asked as to the connection with the various Brethren denominations. The answer is also in the affirmative, for we find large numbers true to the faith of their forefathere. Various churches have not only in the pew those who carry the blood line, but the pulpits are also filled by those of the same line. Colleges today are the beneficiaries of those who are of the family. Bridgewater College, Bridgewater, Virginia, where reposes the Bible owned by the founder, for years had as its professor of music one who was a direct descendant. Juniata College of Huntingdon, Pennsylvania had upon the Board which founded it, one of the line. Numerous descendants have trod the halls, and one of the large and beautiful buildings in the main was financed by gifts from one of the line. Thus we find that the interest of religion and education, as well as industry continued to associate themselves as a trinity from the time of the Founder to the present time. Also as was stated tonight, numerous descendants over the years have been associated with Ashland, and look back upon it as the source of their college education. The Church of which the speaker has the honor of serving as pastor, Masontown, Fayette County, Pennsylvania, has upon its roster, the names of a number who have descended from the Founder. The county is richer in numerous ways because of the large number of descendants who now live in the county. The large hospital in Uniontown, its only hospital, was aided in its building by a physician, a descendant of the Founder. This phyician's picture graces a wall of the hospital in honor of his skill and aid. Jacob Mack, the grandson of Alexander Mack, Junior, came to the wilds of Fayette County, Pennsylvania in 1796. Being true to the trade which was so common, he purchased a mill and 41 acres of ground. Here he lived and served the pioneer community until approximately 1832, when he took part of his family and moved to near Brownsville, Ohio. Numerous old letters were found by the speaker which told of those days. There seemed to be a pioneering spirit among them. Jacob Mack spent his last days on the farm where he settled in Licking County, Ohio, and passed away in 1855. The descendants in Fayette County, Pennsylvania, are those who are of his immediate line.

Another county in the State of Pennsylvania, much richer because of the posterity of Alexander Mack is Franklin County. The city of Waynesboro would lose not only a large number of citizens if they should suddenly be removed, but perhaps the bulk of its wealth, its church supporters, and its leaders of industry. Johannes Mack, or John the oldest son of the Founder came to the Cumberland Valley from Germantown, and soon others followed, to people the country and build up its industry and churches.

The Morrison Cove section of the state radiating from Martinsburg has also been much benefited by the progeny of Alexander Mack. Numerous descendants live and contribute today to the betterment of that beautiful section of the state. Perhaps every student of Sociology has studied and read concerning the progeny of the Jukes family, the pseudonym used for members of a New York family whose history was investigated in 1874, which displayed abnormal conditions of crime, disease and pauperism. It is very encouraging to be able to know of numerous families the contrast of this one which have contributed to the moral and spiritual life of America. Time has prevented more than the general enumeration of the work of years. Of the many lessons learned in the years of study and research, one thing stands out indelibly and that is that the triumvirate of success for any country, may be summed up in the Home, the Church and the School. The nation which destroys either or all has undermined and wrecked its foundation and the historian whose records consists in the main of the past is already blotting the pages where he has recorded the fall and passing of another nation.

C. E. NEWS

C. E. SOCIETIES PLAN ELECTION

Will Be at Fall Rally of County Brethren Units; 75 at Outdoor Meet

Plans for the annual election of officers at the quarterly rally in November featured last night's rally in the John Leidy grove, above Conemaugh, of Christian Endeavor Societies of Cambria County Brethren Churches, Robert Blough, Winona Ford, Charles Munson and Don Dysert were named as a nominating committee. The fall rally will be held on Nov. 2 in the Second Brethren Church, Moxham. An offering for home missions also will be taken at the November

ıeeting.| Present office vacancies were filled at last night's ession. The new officers are Betty Knauer, secretary; Wil-ıa Leidy, treasurer, and Rev. C. Y. Gilmer, pastoral adviser. A gift was presented to Rev. W. S. Crick, who has served s pastoral adviser. Rev. Crick is now identified with the ittsburgh Brethren Church. Christian Endeavor pins for erfect attendance during the last quarter were presented) Donald Crick, Alverda Grumbling, Esther Grumbling, Glenn rumbling, Faye Leidy, Rev. C. Y. Gilmer, Betty Knauer, va Hostettler, Earl Hostettler and Charles Munson. Walter Vertz, president, was in charge of the business meeting.

Feature of the outdoor gathering, at which 75 were pres-nt, was an impressive devotional campfire service in charge f Miss Louella Jones and Floyd Benshoff. Those taking part ıcluded Robert Blough, Clyde Grumbling, Clara Smith, hester Figart, Rita Golby and Don Dysert. Mr. Benshoff ang several hymns from the woods while the others gath-red around the camp fire. A fagot service was held. Prayer as offered by Robert Blough, and the program was closed y group singing of "Into My Heart" and "I Can Hear My avior Calling."

The attendance award—a religious picture—was received y the Second Brethren society. Presentation was to Charles lunson, president of the group. Representatives were pres-nt from Johnstown, Conemaugh and Vinco.—A clipping from he Johnstown Tribune, August 4.

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DAILY VACATION BIBLE SCHOOL COLUMBUS, OHIO, CO-OPERATIVE CHURCH

The Co-operative Brethren Church of Columbus, Ohio, held s Daily Vacation Bible School from July 12 to 23. This was ıe fourteenth consecutive Vacation Bible School we have ɔnducted here, and again the school was considered to be ery successful. On the last Friday evening the school held s closing program, the church being well filled with the arents and friends of the children. A display of the chil-ren's Bible notebooks, prayer mottoes, travelogues, and andcraft was arranged by classes n the Primary room.



The followng program was given:
chool Processional, singing, "Onward Christian Soldiers."
ong ....."Enter Into His Gates"
'ledge to the American Flag
ong ....."God Bless America"
'ledge to the Christian Flag
ong ....."The Christian Flag"
ong ....."Holy Book"
cripture .....Psalm 100
ord's Prayer and Response
Song by the school ....."In the Temple"
Beginners and First Primaries:

1. Introduction; 2 Song, "I Was Glad"; 3. Verses—"Creation"; 4. Song, "God's Care"; 5. Poem, "The Bible"; 6. Verses—Bible; 7. Song, "God's Word."

Song by School ....."I Choose Jesus"
Second Primary, Juniors and Intermediates:

1. Bible verses; 2. Song, Second Primary—"Wordless Book Chorus"; 3. Christian Soldier—Eph. 6:13-17; 4. Song, "Read Your Bible—Pray"; 5. Flannel-graph, "David and Goliath."

Choruses "Wear a Crown," "I'm Going Up," "Oh! Say but I'm Glad."
Benediction

Thirteen earnest and faithful workers assisted the pastor in conducting the school. Besides our own church workers we greatly appreciated the help of Miss Mildred Etter, of Dayton, Ohio, and Mrs. Conrad Snavely, of Indiana—both public school teachers. The enrollment was 93, with an average attendance of 86. Sixty-six per cent of the pupils were present every day.

Our school this year was divided into two groups for the Bible story. The younger group consisted of two classes, the Beginner and first Primary; the older group of three classes, the Second Primary, Junior and Intermediate. After the morning chapel period the younger group met in the Primary assembly room and the older group remained in the church auditorium. Each group was taught the Bible story and correlated songs as a unit. To make the Bible story more interesting and vivid the teachers in both groups made much use of flannel-graph. Then after the Bible story, each class went to its own room for the Bible expression period and handcraft.

Our emphasis in the school was upon Bible memory work. The children in the older group were urged to carry their Bibles to Bible school. During the Bible story each child in this group had in his hands an open Bible. A period each day was devoted to memorizing Bible verses and copies of these Bible verses were given to the children to take home and learn.

The Vacation Bible School here in Columbus is always a means of Christian service in our community. It is a real blessing to our Sunday School and church. We pray God's blessing on all who make this Bible school possible year after year. It is such a vital part of our church work here that the Columbus folks look forward from one year to the next for their Vacation Bible School. We ask an interest in your prayers for the progress of the Lord's work in this big city.

R. D. Murray, pastor.

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THE BIBLE

"A Book that exposes me to myself, that tells me all that is in my heart, that lays bare the very deepest moral springs of my nature, that judges me thoroughly, and at the same time reveals to me One Who meets my every need—such a Book carries its own credentials with it. It craves not, and needs not, letters of commendation from man. It stands in no need of his favor, in no dread of his wrath."—Moody Church News.

Study the nature and importance of the things to be won or lost, according to the issue of this conflict. Your life is a race, eternal glory is the prize, grace and corruption are the antagonists, and as either finally prevails, eternal life is won or lost.—Flavel.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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C. E. Topic for September 12, 1943

"YOUNG PEOPLE'S WORK THROUGH THE YEARS"

Scripture: Romans 12:1-9

For The Leader

Young people's work in our churches has been able to continue "through the years" because there were a goodly number of fine, consecrated young people, willing to take the time to see it through. Our societies for youth have not been carried forward by worldly minded young people. Where such have gained control, the societies have failed, or are very weak.

Our lesson deals tonight with the matter of consecration. That is, a consecration to the service of Christ. We wish to learn what it means to present our bodies a living sacrifice, and we wish to learn the ways this can be brought to pass.

QUESTIONS ON THE TOPIC

1. Considering verses one and two of Romans 12, what is your interpretation of the "surrendered life?" Is such a life possible today? If so, how?

2. Some young people choose a life of earthly fame and popularity. Others choose a life of consecrated service for Christ. Which life offers the best rewards on earth?—in heaven?

3. What would you say is the reason we are to make a sacrifice of our bodies to Christ? Would you consider it a reasonable payment for what has been done for us?

4. List some ways in which we young people can serve our churches as "living sacrifices" for Christ.

DISCUSSION

1. PRESENT—SURRENDER. Because of the unmerited sacrifices of Christ in our behalf we are called upon to present and surrender our bodies as living workers for Christ. While we are young in years we are to dedicate our lives, our work, our homes, to Christ. As we go on into College, and professions, we are to do this as a Christ-centered person. It can be done. Our gratitude for the Calvary payments demands that we do this.

It means that every day we will live a true Christian life, being honest with other people in business, social life and church, and being honest with God. We may not receive great gifts for our service, but we will receive an eternal reward of love.

A sailor, being a life guard on a vessel years ago, heard the cry of "Child overboard." In a moment he was in the sea, and soon both child and sailor were safe on deck. The next day, the mother of the child took her to see the sailor. "This is the brave man who saved you yesterday," the mother said, "what are you going to give him?" The child for a moment was speechless, but suddenly she put out her hands and said, "I have nothing else to give, but I will give you a kiss." That sailor had received many valuable presents for his valor, in the past, but he declared that that kiss was more to him than anything else. Why? Because that child had given all that she had—her love.

We cannot pay the price of Calvary, but we can give all we have—our love, to God and His service.

2. REWARDS FOR SACRIFICE. Perhaps today we are a little bit too "reward-minded." War times have instilled in us a feeling of glory, easy money, and independence. It is not exactly a normal life we are leading. Yet we dare not lose sight of the eternal value of this life. Christian service rewards do not all come in this life.

Our bodies are given to us by God. These are the only ones we shall have all through this natural life. Therefore it behooves us to take care of them, be moderate in all things with them, and greatest of all, present them to God. Why do we have a body if not to employ it in God's will? Will not the rewards at the feet of Christ be sufficient for all the pains we now endure in His services?

Earthly laurels, bank accounts, popularity, etc., will fail with the passing of the years. Do we not want to sacrifice the glitter of earth for the full rewardable service in Christ? Any reasonably minded person can see the folly of earthly glory. We practical minded young people can, tonight, see the never-ending glory of a life lived in the service of Christ.

3. THE REASON FOR OUR SACRIFICE. If someone did an act for us which we knew could never be repaid by us, what would be our attitude toward that person? We could be ungrateful towards that person, accept their deed, and go on in our own selfish way. This is the way followed by many today who have once named Christ as Lord, yet serve Him not.

Or we could be deeply devoted in service to that person, living for him, and helping him in his work. This is the challenge to us as young Christians. Christ has done the greatest deed for us, and for which we can never make settlement. But we can give ourselves to loyalty, service and fidelity to Him. This is our reasonable sacrifice and it calls for everything we own. It does not mean that we can serve Christ only if we become ministers, etc., but it means we can serve Him in any worthy work or task. If we farm, farm to the glory of Christ. If we teach, teach to the glory of Christ. Or what ever we do, do all to the glory of our Lord and Master.

4. PRACTICAL SACRIFICES TODAY. All is beautiful that sounds good, but how in this world today can we serve Christ as sacrifices of living bodies? It is a privilege of young people of the Church to live Christian examples among other young people. In games, school functions, studies, exams, talk, attitudes, we can take the true Christian stand. Never fear about not being popular—for you will be popular —with God, and that's what counts. And more than that, companions will respect a Christian stand.

Visiting the sick with words of comfort, attending all of the services of the Church. Yes, by attending the Mid-Week Bible Study and Prayer service we can be a living worker for God. If we do not want to do these things, then we are not a "living sacrifice," for sacrifice means "wholehearted giving over of body, soul, and spirit to the cause of Christ."

BIBLE QUIZ ON THE TOPIC

1. What attitude should Christians take toward the world? 1 John 2:15-17; 2 Corinthians 6:14-17; Ephesians 2:2, 3; Ephesians 4:17-24; 1 Peter 4:2,3.

2. What are some examples of personal consecration of Bible days? Judges 5:2; 2 Chronicles 17:16; Psalms 40:7; Acts 6:4; 2 Corinthians 8:5.

3. What kind of a call comes to us today from Christ? Matthew 16:24; Matthew 10:38, 39; Matthew 11:28-30.

4. Is a sacrificed life for Christ worthwhile? Matthew 25:21.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

"Remember now thy creator in the days of thy youth."—Ecclesiastes 12:1.

It isn't always easy to remember, is it? Sometimes we forget the simplest matters and sometimes very important things. A man said to me the other day, "If you don't use your head you have to use your feet." He had forgotten something on his way to work and had to turn back home to get it. We would save many steps and valuable time if we didn't forget.

Some people tie a string around their fingers or tie a knot in their handkerchiefs in order to remember. Even then sometimes they wonder why the string or the knot is there. I was amused at a man who had a memorandum book in which he wrote down his important engagements, and then he would promptly forget where he laid the book. It caused him a great deal of annoyance.

We can train our minds to remember. The reason why we forget often times is because we are careless.

Animals remember well. Once there were two boys who went to the Zoo. One of them had a bag of peanuts which he fed to the elephant. The other boy was of a mean disposition. He held out his hands as if he were going to give the big beast a peanut, and when Jumbo put his trunk through the bars the boy pricked it with a pin. The elephant was angry and the boy ran home. Next week he came again with his mother. The elephant saw him coming, just as he was going to take his bath, and he filled his long trunk with water and squirted it all over the boy, so that he was drenched to the skin and had to go home.

God wants us to think of Him. He wants us to love Him because He loves us.

In the mountains of Switzerland a boy was herding goats. He saw a pure white flower growing at the base of a cliff. He picked it, and immediately a door opened in the rocky wall. He entered and found himself in a cave, the floor of which was strewn with precious stones of every description. A voice called out, "Help yourself, but don't forget the best."

He dropped the flower hastily and filled his pockets with the jewels. When he had gathered all he could carry, again the voice said, "Don't forget the best." He stepped back in the sunshine, his hands full of gems, and the door closed behind him. When he examined his treasures they had turned to ashes. He thought to revisit the cave for a new supply, but the rock refused to open. He had lost the key. He looked for the flower and remembered that in his greed he had left it lying on the floor of the cave. He had forgotten the best.

Some people forget God because they think of other things too much. He loves girls and boys and wants them to remember Him. He told Solomon to write this verse, "Remember now thy Creator in the days of thy youth." Let us remember Him every day by praying to Him and by living lives that please Him.

With love, in Christ's Name,
Aunt Loretta.

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

1. The most deadly sins do not leap upon you, they creep upon you.
2. The individual who has Faith, Hope and Charity cannot be defeated.
3. A White Lie makes a Blue Christian.
4. Study the Bible to be wise;
   Believe it to be saved;
   Practice it to be righteous.
5. We become certain of ourselves when we become certain of God.
6. A smile has more than its face value.
7. Evil is a road with a dead end.
8. A mere Sunday religion is pretty weakly.
9. Doing nothing is the most tiresome job in the world, because you can't quit it and rest.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 34

Subject: Diotrephes, Who Loveth to Have the Pre-Eminence.

(Accent the word "Diotrephes" on the second syllable. The "o" is short).

1. Diotrephes belonged to the Christian church. He partook of its ordinances and pretended to accept its teachings. 3 John 1:9.

2. In spite of this, Diotrephes was not a Christian. He had a very unchristian spirit in a number of ways. He loved to have the pre-eminence, and that led to much evil. He wanted to hold the chief place in the church. He wanted to be the president, or the moderator, of the church; he wanted to be at the head of the official board, and the chairman of the board of trustees. If he did not hold all these offices himself, at least he would see to it that they were held by folks whom he could rule. He had established himself as the church boss. No one except he, his relatives, and his henchmen could fill the important places. He was full of pride. He actually thought he was superior to his brethren in the church. And because he was the only capable man in the church, he reasoned, he should be boss. All of which shows that he was not Christ-like. No one person, or group of persons, has a right to affect precedency in the Church of God. As followers of Christ, we are commanded to be subject to one another, and to be very humble in our opinion of ourselves. 1 Peter 5:5, 6.

3. Next Diotrephes was so officious and self-important that he set himself up over God's minister. He would not receive John as his pastor. In other words, he rejected John's authority. He himself, was authority. He knew everything should be done. And that was that. Too bad he never read Galatians 6:3.

4. Diotrephes not only rejected God's minister, but he forced the rest of the brethren to do likewise. 3 John 1:10.

5. Then, this Diotrephes was given to malicious words and tattling. Half-truths, lies,—anything to gain his point.

PENNSYLVANIA DISTRICT NEWS

Column conducted by

By Rev. C. Y. Gilmer, Reporter

In the Shadow

We express to our brother, Elder E. J. Black, pastor of the Sergeantsville and Calvary Churches, New Jersey, the condolences and sincere sympathy of the entire brotherhood upon the home going of his faithful wife, who passed away at 10:00 A. M., June 18, 1943. Sister Black's demise was due to cancer, an extreme and prolonged affliction which she endured with remarkable Christian fortitude. She leaves the record of a pure, consistent life of faith and trust that should be an example to all who knew her. Funeral services were held at the Sergeantsville Brethren Church, June 22. The Reverend A. Herman Armerding, pastor of Middlesex Chapel, a friend of long standing, assisted by the Reverend Herman Knickel, pastor of Stanton Reformed Church, another precious friend, conducted the services. The church was crowded with friends and relatives, and many floral tributes bespoke their high esteem. Pall bearers were three men from each church of the Jersey Circuit. Interment was in the Fairmount Cemetery. Mrs. Black leaves two sons by a former marriage, Rev. Samuel Cole of Vermont, and William Cole of Wollaston, Massachusetts; and two daughters, Mrs. Clarence Hummer of Jutland, N. J., and Naomi Ruth at home. Brother Black greatly appreciates the notable spirit of helpfulness manifested by the members of his own churches and also those of the other three churches in Sergeantsville during the last six months of Sister Black's painful illness. We assure Brother Black of our earnest prayers that the Almighty may support him at this time.

An Evangelist Wanted

The Calvary Church, New Jersey, is planning for a two weeks' revival in the early fall, and would be glad to hear from some of our Brethren ministers who would be free to give several weeks of services. The Calvary All-Day or Home Coming Services will be held the second Sunday in October.

The Sergeantsville Church will observe the annual Home Coming Services the first Sunday in October. The pastor, Rev. E. J. Black, hopes that all the friends, members and former members will attend these services which prove a blessing to all.

An increased interest is evident in both churches in the C. E. meetings. Sergeantsville recently won the attendance banner awarded at a district C. E. rally. Rev. Black has been invited to participate in union services of the fundamental Baptist and Reformed Churches of the county during the fall and winter months. The prospects for a good delegation to the National Conference this year, are promising as several have already definitely arranged to go.

District Missionary Banquet

Approximately 150 women and girls attended the annual joint banquet of the Woman's Missionary Society and the Sisterhood of Mary and Martha at the late district conference. Mrs. D. C. White of Waynesboro, who retired after serving as president of the District W. M. S. organization since 1925, was presented with a gift by the newly elected president and vice president, Mrs. C. Y. Gilmer of Vinco and Mrs. C. F. Zimmerman of New Kensington, in behalf of the district organization. Rev. John F. Locke of Maurertown, Virginia, was the speaker for the occasion.

District Goals and Attainments

Rev. C. F. Zimmerman reports a tie for first place in an effort to achieve the standard set by the Committee on Goals for the past conference year. This tie is between the Morrellville and the Vinco Brethren Churches, whose standing is 87 per cent. The Brush Valley Church came in for the next place. It is expected that goals to be set by the coming General Conference at Ashland will provide a standard for the district for the present conference year.

The four churches in the district giving the largest amounts to the Missionary Board of the Brethren Church during the last conference year were as follows: Johnstown, First Church, $1,143.00; Berlin, $800.00; Vinco, $713.33; and Johnstown, Third Church, $605.74.

The Financial Statement

of the Brethren Mission Board of Pennsylvania shows total receipts for the past conference year to be $1,340.21, and the total expenditures to be $1,403.32, with a balance on hand of $998.45. 93.7 per cent of expenditures was used for ministerial work.

The Brethren Sunday School Board of Pennsylvania reports an actual balance of $542.54, which is a comfortable increase over the audit balance of last year. Rev. N. V. Leatherman is the treasurer of this board. As a member on this board he serves as dean of Camp Juniata, and has been connected with its work for eleven years. Brother Leatherman knows young epople, and knows how to administer a sucecssful church camp.

A Pleasant Surprise

must have awaited Mrs. Freeman Ankrum, wife of the Masontown pastor, when, after a few weeks' sojourn among relatives in West Virginia, she stepped inside the parsonage to find it enhanced with new interior decoration and improvements made during her absence. Mrs. Ankrum is recuperating satisfactorily from a surgical operation.

The Pennsylvania District Laymen's Association

has assumed a project which is to give financial support to the Apostolic Mission sponsored by Dr. I. D. Bowman at 3039 Germantown Ave., Philadelphia. To do this the annual district dues have been made the amount of one dollar. One layman of the district gave a life membership of fifty dollars at the Vinco conference. The Apostolic Mission has been started within the past year at the cost of much sacrifice on the part of Dr. Bowman and his helpers. The District Organization of the laymen hopes that the laymen of the churches in the district will come forth with a strong contribution in the way of district membership dues. Send District Dues to Charles G. Lenhart, Treasurer, R. 1, Conemaugh, Pa. Any layman can help and become a district member although the laymen may be unorganized in his own congregation.

The Vinco Laymen Carry On

The Vinco Laymen's Organization was started in November, 1941. Their first move was to place The Brethren Emphasis Lessons in the Sunday School. Since then they have purchased one hundred additional copies for distribution by the pastor as tract literature. Then the laymen moved to place The Brethren Evangelist into every home of the membership and to pay for the subscription out of the church treasury.

They have affiliated with the National Organization and sent a gift for the Dayton window. They held a regional meeting, having the national president, Prof. R. R. Thompson, as speaker. Several copies of the book entitled "God Runs My Business" by Bob LeTorneau have been placed in circulation among the laity.

The men meet monthly at the local church with devotions and Christian talks for a program. At each meeting a report is received of the number of soul-winning contacts made. The men have organized a Gospel Team, and are willing to appear in any Brethren Church desiring their service. This

team has the sanction of the local church. The laymen have remembered the soldier boys from the church and Sunday school and the community with suitable gift booklets published for soldiers by The Good News Publishing Company of Chicago. Their latest venture is to undertake to start a men's Gospel chorus. They wish to commend to the brotherhood the series of articles by Dr. L. O. McCartnsysmith on the subject of the Holy Spirit, which they hope will some day appear in tract form as clarity is needed on this most important subject.

Announcements

Rev. C. Y. Gilmer will broadcast the morning devotional services over radio station WJAC, Johnstown, at 8:15 A. M., Monday through Saturday, August 30 to September 5. This broadcast is sponsored by The Johnstown Ministerial Association.

Rev. N. V. Leatherman, solicitor for additional reserve and endowment funds for the college, will be in the Vinco field the week of September 6 and will preach at 7:30 P. M. at the Vinco Church, September 6, 7 and 8. Neighboring brethren are invited to hear his Gospel messages.

Rev. William C. Benshoff, pastor of the First Brethren Church, Waterloo, Iowa, has been engaged to lead a soul-winning campaign at the Vinco Brethren Church, October 4-17.

MID WEST CAMP REPORT

Another Mid West Camp is now history. The camp was again held in beautiful Huntress Park at Clay Center, Kansas, from August 9 to 14. The camp was not quite as large as last year, owing to the number of our young people that have either been called into the service or are employed. At that there were fifty-five enrolled. Dr. Lindower found it impossible to be with us so sent Rev. W. C. Benshoff to represent the Association. He proved of valuable assistance to us.

Owing to the limited number of churches in our district who are interested it was felt advisable to hold a joint camp with both junior and senior students. Courses suitable to both groups were given by a faculty consisting of ten members. One of the outstanding things of the faculty is that four members were students in last year's camp.

In camps such as ours it is easy to sing the praises of the management and the faculty and forget those who are not in the limelight, yet whose services make the camp go. I speak in behalf of the cooks. The kitchen this year was in charge of Mrs. Lauren Lietsch, Mrs. Art Rachow and Mrs. C. E. Johnson all of Carleton and Mrs. Cecil Johnson of Falls City. That they did their work well was ably attested by one boy who on returning home and being asked if he had enough to eat said he sure did for he gained four pounds while at camp. Beyond the cooks it is hard to single out any one person due special recognition for each one worked hard and did their work well. Only eternity will reveal the accomplishments of the week.

On Friday night a candle lighting service was held. With the lights turned out in the auditorium the entire camp formed into a large cross with each holding a lighted candle. At this service one young lady stepped out as a Life Work Recruit. After the pronouncing of the benediction the group marched from the building with their lighted candles signalizing their going forth into the world with the Light of Life.

It is interesting to note the feeling of the people of the city toward our camp. In introducing the Mayor to one of the members of our faculty I introduced him as one who had done much to make it possible for us to meet in Clay Center. The Mayor then told us that the city would do everything within its power to make it possible for us to meet with them each year.

C. E. Johnson.

PASTOR WANTED

The County Line Brethren church is without a pastor and wishes to call a Brethren minister. Any Brethren minister interested may correspond with

Russel T. Warren, Clerk,

R. R. 1, Lakeville, Ind.

THE PROGRAM WHICH WAS GIVEN AT THE NORTHERN CALIFORNIA CONFERENCE

Program of the conference that was held in Stockton, California, July 1-4, 1943

The following was the program rendered at the recent Northern California District Conference:

Conference Scripture: Hebrews 13:8.

Conference Theme: Looking Unto Jesus.

THE PROGRAM

Thursday afternoon

2:00 Opening Devotional and Welcome..Margretta Larsen
Response by delegates
2:30 Message, "Our Captain's Orders" ....J. Wesley Platt
3:00 Special Music
3:10 Business Session
4:30 Testimony Service

Thursday evening

7:30 Song Service .....Virgil Ingraham
7:45 Devotional .....Raymond Johnson
8:00 Special Music..Mixed Quartet from Mantaca Church
8:15 Evangelistic Message .....Rev. H. M. Oberholtzer
Closing Meditations

Friday afternoon

2:00 Song Service .....Ella Mae Ronk
2:15 Devotional .....Artie Detling
2:30 Woman's Missionary Hour.
A.—Lathrop Brethren present Quincy Hamilton in a message, "Missions, the Church in Action."
3:00-B. Manteca Brethren .....Special Music
3:15-C. A Missionary Story .....Turlock
3:45-D. Missionary Talk .....Stockton
4:00 Special Music
4:10 Business

Friday evening

7:30 Song Service .....Virgil Ingraham
7:45 Devotional .....Roger Stewart
8:00 Trumpet Solo .....Horace Elmer Huse
Vocal number
8:15 Evangelistic Message .....Rev. H. M. Oberholtzer
Closing Meditations

Saturday afternoon

2:00 Song Service
2:15 Moderator's Message
2:45 Special Music
3:00 Business Session
4:00 Berean Hour

Saturday evening

7:30 Song Service .....Virgil Ingraham
7:45 Devotional .....Peter Tacata
8:00 Special Music .....Estella Balatti, Nadine Logan
8:15 Evangelistic Message .....Rev. H. M. Oberholtzer
Closing Meditations

Sunday afternoon

2:30 Song Service
2:45 Specials
3:00 District Mission Board Session
4:15 Business

Sunday evening

7:30 Song Service and C. E. Meetings
8:15 Testimony .....Virgil Ingraham in charge
Evangelistic Message .....Rev. H. M. Oberholtzer
Closing Meditations

NORTHERN CALIFORNIA BRETHREN MISSION BOARD

REPORT FOR THE YEAR 1942-43

On March 15, 1942, the newly elected District Mission Board met and organized. Brother J. Wesley Platt, of Manteca, was elected president for the coming year. The following is a summary of the Board's activities for this past year:

1. Set up a new system for collection of mission pledges. Each board member is delegated to make collections in his own church. Pledges were taken for monthly payments, and coupon books were designed to aid in collection thereof.
2. Met with Brother Frank Gehman to discuss his pastoral achievements and problems.
3. Met with the Stockton congregation to discuss their problems from a layman's standpoint.
4. Met with the Conference Board and the Stockton congregation to plan for the continuation of the Stockton work. This became necessary through the emergency caused by the sudden resignation of Brother Gehman on February 28, 1943.
5. Board members have been carrying on since Brother Gehman's withdrawal, and the work is continuing on under these temporary arrangements until a permanent pastor can be secured.
6. With the authorization of the Stockton congregation, the Board contacted Brother H. M. Oberholtzer and arranged for a three-week revival and evangelistic campaign; of which we have just concluded our second week.
7. Activities:
   Number of meetings held 13
   Number of miles traveled 1100
8. Financial Achievements:
   a. Pledges, 1942-43 .....$1,031.00
   Payments to date 992.75
   Outstanding .....$ 37.25
   b. Analysis of payments:
   To Bro. Gehman—salary .....$ 585.96
   To Bro. Gehman—additional gifts 48.50
   Total to Bro. Gehman 634.46
   Payments on lots, including final payment..$ 287.21
   Taxes on lots 32.52
   Stockton Church Building Fund 50.00
   Supplies, coupon books, etc. 23.01
   Total expenditures $1,027.20

Presented to the District Conference during the Mission Board Session Sunday afternoon, July 4, 1943.

Virgil Ingraham, Secretary.

Laid to Rest

MINNICH—Mrs. Margie Naugle Minnich departed this life to claim the mansion prepared for her by her Lord. Born March 29th, 1883 and passed to her eternal reward June 9th, 1943. Being aged 60 years, 2 months and 10 days.

She united with the First Brethren Church of Waynesbor, Pa., soon after its organization and was a faithful member until her last illness. She was a patient sufferer and had committed her way unto the Lord.

Her body was laid to rest in Hill Crest Cemetery, Waynesboro, Pa.

The writer officiated, assisted by Rev. Detwiler, pastor of the Waynesboro Church of the Brethren.

D. C. White.

SOWDER—Mrs. Inez Gustav Sowder, aged 33, a well known and loyal member of the Mathias Brethren Church, departed this life May 18, 1943.

Born and reared in this community where her entire life was spent. Spent in service to her family as a wife and mother; to her church as a useful and loyal member, an officer in the Sunday School for a number of years; to the community as a friend and neighbor.

The deceased is survived by her mother, one brother, one sister, her husband and four children, the oldest a daughter of 18, the youngest an infant.

Funeral services were held in the Mathias Brethren Church by the Rev. E. L. Miller of Maurertown, Va. Interment in the Cedar Hill Cemetery.

G. F. Ludwig, pastor.

COLDREN—Ellen Deffenbaugh Coldren passed from life, July 5, 1943, at the Uniontown, Pennsylvania, Hospital from embolism following an operation. She was aged 73 years, 6 months and 18 days and was a life-long resident of German Township.

She had been a loyal and faithful member of the Masontown Brethren Church for many years. She was in her place previously to her entry into the hospital.

She is survived by two daughters, Mrs. Edwin Stillwell of Masontown, R. D. and Mrs. O. R. Younkin of the home. She is also survived by four sisters and one brother, namely, Mrs. Louise Mack and Mrs. George Renshaw, both of Uniontown; Mrs. Elizabeth Lincoln, Masontown, R. D.; Mrs. Jennie Ross of High House and William H. Deffenbaugh of Ravenna, Ohio.

Funeral services were held in the Jacobs Creek Lutheran Church and burial in the nearby Cemetery. Services were in charge of the writer, her pastor.

Freeman Ankrum.

The Brethren Evangelist

Vol. LXV, No. 35 September 4, 1943

HIGH LIGHTS

of the

Fifty-fifth General Conference

of the

Brethren Church

A progressive forward-looking program planned

A co-operative plan presented and passed which calls for a better co-operation between The Brethren Church and The Church of the Brethren.

Plans set forth for Post-war work

New and Greater Missionary Emphasis

Read about these in this issue
We are sure you will be more than interested.
YOU SHOULD BE!

Official Organ of The Brethren Church

Mrs Everett Walker 2-44
RD#1
Mineral Point, Pa.

The Brethren Evangelist

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INTERESTING ITEMS

WE LEARN BY THE UNIONTOWN, PENNSYLVANIA (SECOND) CHURCH that a contest is on between the Sunday Schools of the Uniontown and Highland congregations with recognition being given the winners at the close of the contest. We will be looking for the results of the above contest. Brother Dyoll Belote is pastor of both of these congregations.

GLEANED FROM THE ROANN, INDIANA, BULLETIN Improvements are being made in the basement of the Roann Church. To this end offerings are being taken and at the latest report (August 1st) the amount had already reached the sum of $295.06. Brother Smith F. Rose is the pastor of this church. We wish to take this opportunity to thank Brother Rose for his part in the writing of the Verse by Verse material in the current Sunday School Adult Quarterly

AND WHILE WE ARE SAYING WORDS OF APPRECIATION we want to express our sincere appreciation for those who have written for the various publications of the church With very few exceptions we have met with a very ready response. And, practically all of those who have seen fit to make refusal had a very pressing excuse to offer.

May we say here that the material in THE EVANGELIST is just what the various contributors make it. We have been asked during the conference if more reports from the churches could not be printed. Our answer has always been and must of necessity be, "Yes, gladly, if the churches will send them in." It is impossible to print what the churches do not send in. We fear that many of the churches are depending too much on these little "squibs" that the editor gleans from the bulletins which are sent him. There is no church in the brotherhood that has nothing to report. Surely you should let the church at large know what you are doing

But enough of that. We started out to say that we are grateful for those who have and will contribute to the paper Paraphrasing the oft-heard expression, "Keep 'em Flying," we will say—KEEP 'EM COMING.

BROTHER W. S. CRICK, PASTOR OF THE PITTSBURGH, PA., CHURCH announces the date of their fall Communion as of Sunday evening, October 24th. We might announce also that Brother Crick has been chosen as one of our Contributing Editors to The Evangelist for the coming year.

WE NOTE THAT ANOTHER CHURCH IS DOING WORK ON their basement in their church. This is West Alexandria Ohio. Brother Beekley, the pastor, makes this announcement

FROM THE BRYAN, OHIO, BULLETIN, Brother C. A Stewart, pastor, we glean the following: "In looking forward to our meetings this winter, we have been fortunate in securing Brother Claud Studebaker of South Bend, Indiana, as our evangelist. The meetings are scheduled to begin November 28 and close December 12.

AND SPEAKING OF EVANGELISTIC MEETINGS. Ashlanr, Ohio, Rev. L. V. King, pastor, has been fortunate in securing the services of Brother John F. Locke of Maurertown, Virginia, as the evangelist for the meetings to be conducted the latter part of November and the first part of December.



EDITORIALS

CHANGE OF MANAGEMENT

'ith the resignation of W. E. Ronk as Manager 'he Brethren Publishing Company, a change in agement became necessary. At a recent meeting he Board of Directors of the Company, George aer was chosen to succeed W. E. Ronk as Busi- Manager.

E. Stookey was elected President of the Breth- Publishing Company, N. G. Kimmel, Vice Presi-, and J. G. Dodds, Secretary-Treasurer.

wo members were added to the Board as repre- atives of the Missionary Board of The Brethren rch—R. F. Porte of Warsaw, Indiana, and C. A. vart of Bryan, Ohio.

red C. Vanator was retained as Editor of Publi- ons.

he present membership of the Board of Directors the Brethren Publishing Company is: J. E. key, N. G. Kimmel, J. G. Dodds, C. G. Wolfe, B. Ridenour, R. F. Porte, and C. A. Stewart.

our years ago, when the reorganized Board took the business of The Brethren Publishing Com- y, W. E. Ronk, being made president of the com- y, assumed control of the Publications property. ing the four years the assets of the company e increased better than $15,000.00. During this od W. E. Ronk, at the request of the Board, was ager of the company without receiving financial uneration for his splendid work and careful man- ment.

ur best wishes go with him in whatever field of r his future activities may lead.

J. G. Dodds, Secretary
Board of Directors of the
Brethren Publishing Company.

THE CHALLENGE OF THE MINISTRY

ne of the most challenging calls that comes to th in these present days is that of the call to ministry of the church and to missionary work, h home and foreign.

n these times when so much stress is being placed temporal things and the world is in turmoil, so le time is left for young people to think in terms their future life work. For it takes quiet medita- to bring about spiritual decisions.

But it also takes a real challenge to meet the ught of the youth of today. Far too little is being d, both in the homes and in the churches, in relationship to the necessity of giving definite thought to the things of the church. The challenge of the ministry is just as great today, if not even greater, than it was in days gone by. The same outstanding call of the Master is there. The same need is there. The same sin is in the world to be combatted as always. And the church needs preachers of righteousness always and ever.

At present, with so many young men forced to join the army and navy, the call is even more urgent. The many possibilities set forth at our late General Conference brings a field with untold opportunities. But the present need is very great. Students should be enrolling in the Seminary and listed as pre-seminary students, looking forward to the time when they shall do the work of the ministry and be found faithful in imparting the Word of God.

With the new outlook for missionary endeavor a new and fascinating field is opened. But such a ministry needs training and NOW is the time for such training. After the closing of the war a vast field of opportunity will be open. Men will be ready to receive the story of salvation, and, if too long a time is wasted, the opportunity may pass on never to return.

There is a challenge in this thought. There is a genuine challenge in the ministry. Why not let the Spirit lead you into its acceptance?

WHAT ARE YOU?

Over the radio this morning I heard this little comment:

"You are not what you think you are;
But what you think—you are."

At first thought this seems to be a very paradoxical statement. But upon further examination we find that it expresses a very great truth. The Word of God says, "As a man thinketh in his heart, so is he."

Thoughts issue in actions and actions determine the nature of our progression. Think good thoughts in order that you may live good lives. If God is in our thinking, He will become the leader of our actions.

F. C. V.

The good word you should speak or the good deed you should perform today may not bear the fruit God desires if deferred until tomorrow; indeed, it may be eternally too late to bear any fruit at all.—Selected.

"I Ought"
"I Can"
"I Will"
"I Have"

Four Supreme Imperatives of Life

By Rev. D. R. Murray

Sermon Delivered at General Conference on Tuesday of Last Week

Our lives are to a large degree what we make them. From an unshapen block of marble we may chisel a well sculptured Christian life that will be a lasting monument for eternity. On the canvass of life we may paint a beautiful masterpiece of Christian graces that will delight not only the eyes of fellow Christians but also the eyes of the Lord. Upon the "One Foundation that was laid ere the world was made" we may build a life that will be a temple for the indwelling of the Holy Spirit.

Our lives will be successes or failures, will be righteous or sinful, largely depending upon what we do with them. In the making of a life there are four supreme imperatives which will play an important part. These imperatives, really implied commands, cannot be avoided or evaded. Let us pray the Lord above for wisdom while we think together on Four Supreme Imperatives of Life.

1. "I ought." Eph. 6:20; John 13:14, 15.

In the soul of man is a light, we call it conscience, which assists in making distinctions between right and wrong in conduct and character. Unless we are among those whom the Apostle Paul says have their consciences seared with a hot iron (2 Tim. 4:2), we have the power of moral discrimination, of ethical judgment, of righteous sensibility. God has a witness in our souls telling us what we "ought" to do. Ought is one of the supreme imperatives of life and has a large place in our Christianity. Christians are not people who do just as they please, but who do as they ought. The religion of our Christ is knowing what we ought to do and then doing it.

Jesus' life was ever directed by ought and its companion must. When but a lad in years Jesus replied to His mother seeking Him in the temple, "Wist ye not that I must be about my Father's business?" (Luke 2:49). "Ought" drew Jesus out of quiet Galilee to the crowded streets of busy Jerusalem, to the olive trees of dark Gethsemane, and on up to Calvary.

"Ought" has a place in our Christian lives too. Jesus said to His disciples at the Last Supper, concerning the disciples washing each other's feet, "ye ought" (John 13:14). The Master placed the duty, the obligation of furthering this sacred ordinance squarely upon them. He made it an ought in their Christian experience. The Apostle Paul's Christian life was also dominated with the supreme imperative "ought" (Eph. 6:20). A sense of necessity, realization of Christian duty, was ever upon this first of all missionaries.

We ought to live clean, pure, holy lives. Our lives ought to be fashioned after the life of the Christ. We ought to live lives of service in His Kingdom here on the earth. We must be about our Father's business.

II. "I can." Phil. 4:13.

"I can" is another of the supreme imperatives of life. God can do nothing with the person who says "I can't." God can do anything with the person who says, "I can." The greatest day in your entire spiritual experience was when you said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). There is nothing a Christian ought to do that a Christian can't do. You can be what you ought to be through Christ. You can pray, you can be holy, you can teach that class, you can be of service. Some reply, "I can't." They give as their excuse that they are too weak. But, you can, "for when I am weak, then am I strong" (2 Cor. 12:10). You can grip the hand of God and He will bless you with power divine.

What Christ can do for us is beautifully portrayed by Mr. Cyrus S. Nusbaum in his hymn—

"Would you live for Jesus and be always pure and good?
Would you walk with Him within the narrow road
Would you have Him bear your burden, carry all your load?
Let Him have His way with thee.
His power can make you what you ought to be;
His blood can cleanse your heart and make you free
His love can fill your soul, and you will see
'Twas best for Him to have His way with thee."

"I can" has and will continue to do wonders. "I can" bridged Niagara, built Chicago on the Illinois prairie, belted the world with cable and steam. "I can" joined the oceans at Panama, made our homes at night as light as day, filled our skies with giant man-made birds. "I can" enlarged the activities of the church, carried the Gospel of Christ to benighted lands, and will yet win the world for Jesus.

III. "I will." Luke 15:18; Rev. 22:17.

What would you consider the greatest power in
ıe world? The lightning that crumbles the tower
' solid masonry and twists the girders of steel?
he earthquake that overturns the skyscraper and
aves gaping holes in the earth? The floods that
veep everything before them? The sea that battles
'eat ships to pieces and pounds away the rocky
astline? The greatest power in the world is the hu-
an will. Next to the omnipotence of God the great-
t thing is the will of man.

The achievements of your life and mine hinge on
ır wills. Our Christian characters and, yes, even
ır eternal destinies are pivoted on our wills. You
ill be just what you will to be. The strength of the
idge is in its girders and the strength of life is
its will. We may not be responsible for our various
'cumstances but we are responsible how we act
ward our circumstances. That is will. Jesus said,
Vilt thou be made whole?" (John 5:6)

"I will" is our third supreme imperative of life.
will" is the answer we must give to the call of
ırist for us to follow Him. You will never be a
ıristian until you say "I will" to Jesus. The ban-
et is spread, the table is groaning with the good
ings of God. The doors of our Father's house are
'inging wide, the lights are burning bright. The
ll goes out far and wide for "whosoever will"
:ev. 22:17) let him come. God cannot force you
come; you must answer, "I will! I will!"

The prodigal son bitten with remorse might have
ed and died in the swine-field, but he said, "I
ght," "I can," "I will arise and go to my Father"
uke 15:18). The sublimest spectacle that the an-
ls of God ever see is that of a sinner who says "I
ll" to the Savior. "I will" is the power that starts
e changing of a sinner, wallowing in the mire of
ı, into a saint of God living for Him here on the
'th.

"I will" has fired men and women with holy zeal;
ostles like Peter, James, and John; missionaries
e Paul, Livingstone, and Yoder; church founders
e Mack, Becker, and Sower; also our many church
ders and workers of today. The church is only as
'ong as its will to do. And its will to do can be no
'onger than the combined wills of its people. Will
life and not to lean; will to help and not to hinder;
ll to bless and not to burden; will to give and not
get; will to serve and not to surrender.

Your will and my will must be a will at one with
e will of God. Like the Christ we must pray, "Not
' will, but thine, be done" (Luke 22:42). Pray that
may do the will of Him that sent us.

IV. "I have." 2 Tim. 1:12; 2 Tim. 4:7, 8.

'I have" is the crowning imperative of life. We
long to achieve, to accomplish something, to
'ow back our shoulders and say with a gusto, "I
have." There comes a certain divine blessedness with spiritual achievement. To every Christian who has struggled hard through the years to be the Christian he ought to be there comes a blessed enjoyment in experiencing the assurance expressed by the Apostle Paul in 2 Tim. 1:12. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

The scriptures abound in divine achievements. They are filled with the "I have's," the spiritual possessions, of the Christian. The Christian has the privilege of having treasures in heaven (Mark 10. 21). We can have power in prayer (Mark 11:24). The Golden Text of the Bible gives the assurance to those who believe that they will have everlasting life (John 3:16). Jesus, as the Light of the World, tells His followers that they shall have the light of life (John 8:12). Even in this war-torn world we can have peace in the Christ (John 16:33).

The Apostle Paul was able many times to say "I have." I have the mind of Christ. I have the Holy Spirit, the Spirit of God. I have the knowledge of God. I have faith. I have hope. I have love. I have eternal salvation. May we today live true, wholehearted, faithful Christian lives so we too can say "I have."

As Christians we have no doubt already traveled over a long and hard road. We have met many obstacles, discouragements, and hardships. Only by the grace of our Lord have we been able to come along this far on the journey of the Christian life. We may have a long journey ahead, but we do not go empty handed or companionless. We have the satisfaction of spiritual victories won and the assurance that we will have the divine presence of our Christ with us always.

Let us briefly summarize our thoughts. These four supreme imperatives all play a large part in determining our Christian lives and are well worth our further meditation.

"I ought;" that is duty, responsibility, obligation. All of us have some Christian duty to perform, some church responsibility resting upon our shoulders, some obligation to the Kingdom of Christ.

"I can"; that is possibility. Just think of the magnitude of the possibilities in this Christian assembly. What wonderful possibilities are here for the Brethren Church as a denomination. In a vision, scan the possibilities for growth in your local church. Individually we each have possibilities of enriching our Christian lives.

"I will"; that is resolution, determination, purpose. Today we need more I will's in the church. We need I will ministers, I will deacons, I will church officials, I will laity. We need a church that will rise up as one man and say to the Lord in one voice I will follow Thee.

"I have"; that is achievement, attaining unto the ideal, reaching the goal. Now, and not until now, comes the reward, the crown of everlasting life. Now we are ready to have the Lord say unto us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).

Oh! the blessed joy that shall come to us, after we have bade our dearest ones goodbye here on earth for a season, when with our last feeble earthly breath we shall say; not "I ought," for it is now too late for duty neglected; not "I can," for huma possibility is almost gone; not "I will," for we n longer can make resolutions; but a glorious triumph ant "I have." Then as our spirit goes back to Go who gave it we can hear the angels echoing the word of the sainted Apostle Paul, "I have fought a goo fight, I have finished my course, I have kept th faith: Henceforth there is laid up for me a crow of righteousness, which the Lord, the righteou judge, shall give me at that day: and not to me only but unto all them also that love his appearing" (Tim. 4:7, 8).

Columbus, Ohio.

Conference Adopts Forward-looking Program

Forward steps were taken at the sessions of General Conference when the following program was presented and unanimously adopted. It speaks for itself. More will be said about it later through these columns.

PREFACE TO THE NATIONAL GOALS PROGRAM COMMITTEE

Inasmuch as the General Conference of Brethren Churches, in session at Ashland, Ohio, August 24 to 30, 1942, saw the need of a precise and specific statement of a forward looking and comprehensive Goals Program, they appointed a Denominational Goals Committee, consisting of J. G. Dodds, Floyd S. Benshoff and G. L. Maus.

Having studied during the year the various phases and operations of Local Churches, Boards and Institutions of The Brethren Church, we make the following recommendations as a preface to the report of the committee:

1. Inasmuch as Item 1 in our suggested program will directly effect all other items, therefore we recommend that every pastor and minister seek to deepen the Spiritual life of the church membership, to the end that every member become an active member.

2. And we further recommend that the various District Conferences shall set aside one Conference session for the consideration and emphasis of this General Conference Goals Program, annually.

REPORT OF THE NATIONAL GOALS COMMITTEE

(Appointed at 1942 General Conference)

I. DENOMINATIONAL MEMBERSHIP YEARLY GOALS:
1. 15% increase in total membership
2. 100% of churches making 100% Statistical Report
3. Every member an active member.

II. MISSIONARY GOALS:
1. A Missionary Intercessory Prayer Group in every church
2. Five new churches organized or 5 new Missions opened yearly.
3. Definite Missionary instruction in every church.

III. PUBLICATION GOALS:
1. The Brethren Evangelist in every Brethren home.
2. Brethren Sunday School Literature in every Brethre Sunday school
3. An annual Publication Day offering of at least $5,000.

IV. ASHLAND COLLEGE AND SEMINARY GOALS:
1. One new recruit for the Brethren Ministry each yea from every 1,000 members or major fraction thereof, er rolling in Ashland College as a student under the aus pices of the Brethren Seminary.
2. A definite yearly increase in the number of Brethre students in Ashland College and Seminary.
3. A continuation to completion of the $150,000 Reserv Fund.

V. BENEVOLENT BOARD GOALS:
1. A yearly Superannuated Ministers Offering from all th churches which will create a fund in the amount tha will allow every officially retired minister, having continuous tenure of Brethren Church membership, t be paid a salary equal to one dollar per month for ever year spent in the active ministry of The Brethre Church.
2. A yearly income for the Brethren Home from Benevc lent Offerings and the Farm to make the Home self supporting, and thus enable the Home to fulfill its mis sion as stated in the charter.

VI. CHRISTIAN EDUCATIONAL AUXILIARIES:
1. National Sunday School Association Goals:
   a.—Three Age-Group Camps in every District.
   b.—Definite Christian Education and Literature Prograr sponsored for all age groups for Brethren Sunda Schools.
   c.—Yearly increase in White-Gift Offering in th amount to cover all needs of the enlarging vision o our National Sunday School Association.
   d. All schools striving to attain unto the Standard o Excellence as set forth by the National Sunda School Association.
2. Christian Endeavor Goals:
   a.—An active C. E. Society in every church .
   b.—Constant emphasis for definite Christian Life Wor
   c.—All C. E. Societies striving to reach the nationa goals as set forth by the National C. E. Board.

II. ACTIVE AUXILIARY ORGANIZATION IN EVERY CHURCH:

1. Women's Missionary Society
2. Sisterhood of Mary and Martha
3. Layman's and Brotherhood Organizations
4. Personal Worker's Leadership Training Class
5. Tithers Prayer Band.

The Committee:
J. G. Dodds
Floyd S. Benshoff
G. L. Maus.

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New Forward Step in Fraternal Relations

Another forward step was taken when the following joint port of the Fraternal Relations Committees of the Brethren urch and the Church of the Brethren was presented and ssed by the conference. More about this will be forthcom- g soon.

THE ADOPTED REPORT

Minutes of the Joint Executive Committee of the Frater- l Relations Commiteees of the Brethren Church and the urch of the Brethren held at South Bend, Indiana, in the ard of Directors room of the Y. M. C. A., March 27, 1943.

Members present: Brethren: Geo. F. Kem, Charles A. me and J. Ray Klingensmith. Church of the Brethren: F. Richards, Rufus D. Bowman, and M. R. Zigler.

Organization: Chairman, Geo. F. Kem; Secretary, M. R. gler.

The report adopted by the Annual Conference of the Church the Brethren in 1936 and tabled by the Brethren Confer- ce was read. The recent decisions of the Brethren Con- ences of 1941 and 1942 were introduced.

ASIS OF ACTION:

The following proposals for the creating of a better understanding between our bodies were approved:

1. That invitations be extended reciprocally by administrative Boards each to the other, for representatives to attend as guests at Board meetings.
2. That there be an interchange of speakers between:
   a. Colleges and Seminaries.
   b. Summer camps.
   c. Annual Conferences in 1943 and each thereafter as may be deemed wise.
   d. District and Regional meetings.
3. That there be an exchange of articles in the church periodicals.
4. That J. Ray Klingensmith and M. R. Zigler be authorized to act for the committee to put these plans into effect.

URVEY:

Voted that a survey be made to discover the communities ere churches of our two bodies overlap in their field of eration.

Voted that a canvass be made of our non-resident mem- rs to find places where there may be developed cooper- ively a Brethren fellowship.

Voted that a study be made of the new communities that are being developed over the United States to determine whether or not there are communities where Brethren should establish units in these fields with the understanding that if action is taken in this field it shall be done with the approval of the Mission Boards of the two bodies and their support.

Voted that J. Ray Klingensmith and M. R. Zigler or their successors be responsible for the administration of the above action.

SMALL CHURCHES:

Voted that we assist small churches wherever it is agreeable to cooperate in one unit with the understanding that a constitution be suggested to care for the interests involved, and to provide a method of procedure to avoid misunderstanding.

CONSERVING BRETHREN HERITAGE:

Voted that where we have Brethren Churches and Church of the Brethren Churches in the same community, we encourage fellowship between the ministers and churches and any joint planning which will be beneficial in preserving our common Brethren heritage and for the spiritual care of all members.

FELLOWSHIP IN EVANGELISM:

Voted that we believe that an exchange of pulpits and evangelistic workers in regular service and revival meetings in future efforts for fellowship would result in better friendship and gains for our common cause.

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Post-War Planning

PROCEDURE FOR POST-WAR PLANNING

The following committee report was adopted by the conference. Again we say that more about this will be in forthcoming issues of **The Evangelist.**

THE REPORT

1. That a large committee on Denominational Plans and Program be appointed:
   (a) To make a thorough study of the existing **Physical, Social, and Spiritual** resources of the denomination.
   (b) Out of this study to determine the program and denominational plans for the present and the post-war period.

This committee should include the presidents or leading representatives from every Board, organization or activity of the denomination, since whole cooperation cannot be expected from an unrepresented group.

Written reports should be obtained from every department of the denomination.

2. That summaries of the findings and plans be submitted yearly to the General Conference for approval and adoption. Plans each year should be submitted for the following five years, subject to continued revision as found necessary.
3. That funds be made available for the promotion of this study and program. Items that should be covered are:
   All mailing, printing, mimeographing and stenographic work.

(Continued on page 10)

Publication Offering Report

Continued

Gratis, Ohio.		
Mr. & Mrs. Roy F. Smith	5.00	
Mr. & Mrs. N. G. Kimmel	5.00	
W. E. Andrews	1.00	
L. R. Zimmerman	1.00	
A. B. Flory	1.00	
Mrs. Clara Smith	.50	13.50
Gretna Brethren (Ohio)		20.00
Hagerstown, Md.:		
Miscellaneous	132.64	
Miss Emma B. Newcomer	1.50	134.14
Highland Brethren (Marianna, Pa.):		
Sunday School	3.54	
Miscellaneous	1.50	
Mr. & Mrs. H. E. Dague	5.00	
Jonathan Moore & Family	2.00	
Evelyn & Ruth Moore	.50	
Eva Moore	1.00	
Mr. & Mrs. Samuel Shrontz	1.00	
Mr. & Mrs. L. E. Moore	4.00	
Mr. & Mrs. H. E. Dague (add'l)	5.00	
Ronald Phillips	1.00	
Joseph Miller	1.00	
Anna Ames	.30	
A. B. Phillips & Family	3.00	
Mr. & Mrs. L. E. Moore & Eva (add'l)	5.00	
Jonathan Moore & Family (add'l)	2.00	35.84
Huntington, Indiana Brethren		5.00
Johnstown, Pa. (First Church):		
Mr. & Mrs. Earl Benshoff	25.00	
Mr. & Mrs. J. W. Fitt	5.00	
Mr. & Mrs. A. B. Furry	5.00	
James Benshoff	5.00	
Mrs. E. R. Lehman	3.00	
Emma Gardner	1.00	
Mrs. H. W. Darr	2.00	
Mrs. Bertha Brant	1.00	
Mrs. Cora Maze	1.00	
Mrs. R. E. Cunningham	5.00	
Edna Shearer	1.00	
Mrs. Harold Dwyer	2.00	
Mrs. R. W. Harner	1.00	
Mrs. S. D. Stuckman	5.00	
Miss Mildred Furry	2.00	
Mrs. Maggie Frank	5.00	69.00
Johnstown, Pa. (Second Brethren):		
Miscellaneous	8.50	
D. W. Simmons	5.00	13.50
Johnstown, Pa. (Third Brethren)		44.15
Jones Mills, Pa. (Valley Brethren)		17.15
Linwood, Md.:		
Bertha I. Drach	1.00	
Mrs. J. E. Drach	1.00	2.00
Lanark, Illinois		81.40
Lathrop, California:		
Mrs. Emma Wolfe	15.00	
Mrs. N. Elliott	5.00	
Wilbur Wolfe	2.00	
Miss Petra Khul	2.00	
Miss Almaina Wolfe	1.00	
✓. L. Kleist	1.00	
Dave Frey	1.00	
Earle Coykendall	1.00	
Miscellaneous	1.52	29.52
Louisville, Ohio		35.00
Loree, Indiana		21.51
Mansfield, Ohio:		
Rev. Elmer Carrithers	2.00	
Mrs. Ralph Miles	1.00	
Mr. & Mrs. H. H. Keil	1.00	
Mrs. Kenneth Gatton	1.00	
Mrs. H. R. Beal	1.00	
Mr. & Mrs. Dan Hinney	1.00	7.00
Manteca, California		$13.00
Masontown, Pa.		26.20
Maurertown, Va.:		
Miscellaneous	12.75	
W. P. Spiggle	2.00	14.75
Mexico, Indiana		13.79
Meyersdale, Pa.:		
Geo. C. Baer	10.00	
C. P. Baer	10.00	
Mr. & Mrs. C. M. Bird	25.00	
Miss Miriam Bird	6.00	
Mrs. James Long	2.00	
Charles E. Bird	25.00	
Mrs. E. M. Bowser	1.00	
Mrs. W. B. Cook & Alice	1.50	
John Smearman	.50	
The Lenhart's	10.00	
Mrs. Anna Bird Walker	10.00	
Mrs. Maude Suder	1.00	102.00
Milledgeville, Illinois:		
Miscellaneous	113.85	
W. S. Bell	25.00	
Altruist Class	5.00	143.85
McGaheysville, Va. (Mt. Olive Brethren):		
Rev. & Mrs. John F. Locke	1.50	
Mrs. Lois Byrd	.50	
Mrs. Maggie Wilberger	.50	
Mr. & Mrs. Q. A. Powell	2.00	
Mr. & Mrs. W. M. Wagoner	1.00	
Saylor Hinkle	1.00	
Miss Catherine Copp	1.00	
Mrs. Mollie Baker	1.00	
A friend	.25	
A friend	2.00	
Ladies Aid Society	5.00	15.75
Mulvane, Kansas		5.41
Muncie, Indiana		29.00
Nappanee, Indiana:		
Miscellaneous & Sunday School	150.00	
Hattie Cunningham	5.00	
Dr. & Mrs. M. D. Price	10.00	
Benevolent Fund	45.00	
Mr. & Mrs. U. J. Shively	50.00	260.00
New Kensington, Pa.		8.75
New Lebanon, Ohio		153.35
New Paris, Indiana		20.00
North Georgetown, Ohio		6.00
North Liberty, Indiana		75.80
North Vandergrift, Pa.:		
B. F. Buzard	5.00	
Mr. & Mrs. Irvin Kelly	2.00	
Clarence Scott	1.00	
Rev. & Mrs. Keck	1.00	
Charles Lowmaster	1.00	
Mrs. David Davis	1.00	
Mrs. W. B. Newingham	.50	
Bertha & Thelma Fish	.50	
Mrs. Annie Berkey	.50	
Mrs. Olive Claypool	.50	
Miscellaneous	.60	13.60
Oak Hill, W. Va.		13.00
Oakville, Indiana		20.00
Peru, Indiana (Loyalty Group)		7.05
Pittsburgh, Pa.:		
C. A. Garland	10.00	
Burner family	1.25	
Mrs. LeRoy Collett	1.00	
George Garland & family	5.00	
Mr. & Mrs. A. J. Preusser	2.00	
Miss Alice Sefton	1.00	20.25
Pleasant Hill, Ohio		22.20
Raystown, Pa.:		
Mrs. Susie Williams	2.00	

Harry Kifer	1.00	
B. F. Creps	1.00	
Mary J. Eaglen	1.00	
Katherine Carberry	1.00	
Elvin & Florence Himes	1.00	
Florence McDonald	.50	
Mildred Williams	.25	
Miscellaneous	1.00	8.75
ann, Indiana:		
Church Offering	25.50	
Sunday School Offering	11.04	36.54
anoke, Indiana		48.00
ttman, Ohio:		
Mr. & Mrs. Henry Long	3.00	
Mr. & Mrs. E. O. Frank	10.00	
Mr. & Mrs. A. J. Blatter	5.00	
Mr. & Mrs. I. V. Kime	10.00	28.00
rgeantsville, N. J.		10.00
iithville, Ohio:		
Mr. & Mrs. D. L. King	1.00	
Rev. & Mrs. J. G. Dodds	5.00	
Marilyn Dodds	.15	
Mrs. E. L. Steiner	1.00	
Mrs. Maude Rutt	20.00	
Mr. & Mrs. D. L. Miller	2.00	
Mrs. Emma Shoemaker	1.00	
Mrs. Nora Swinehart	25.00	
W. M. S.	5.00	
Mr. & Mrs. Harry Hartzler	5.00	
Mr. & Mrs. Myron Steiner	5.00	
Alice Ebersole	5.00	
Mr. & Mrs. M. C. Hartzler	2.00	
Marjorie Hartzler	1.00	
Violet & Jean Hartzler	.50	
Betty Ann Hartzler	1.00	
Clifford Royer	1.00	
Dale Royer	1.00	
Mr. & Mrs. Clarence King	1.00	
Mr. & Mrs. Christie Graber	2.00	
Mildred Kohler	1.00	
Mr. & Mrs. John Sparks	5.00	
Mr. & Mrs. Wm. Bowers	2.00	
Mr. & Mrs. Clifford Mast	25.00	
Stanford Amstutz	1.00	
Mr. & Mrs. John Dintaman	2.00	
Mrs. Harvey Naugle	5.00	
Miscellaneous	10.40	136.05
uth Bend, Indiana, First Brethren		112.05
mmit Mills, Pa.:		
Mrs. Elizabeth Rishel	5.00	
Mrs. Lloyd Klotz	1.00	
Mr. & Mrs. Henry Hostetler & Helen	3.00	
Mr. & Mrs. George Werner	2.00	
Ruth Werner	1.00	
Elizabeth Werner	1.00	
William Werner	1.00	
Harold Werner	1.00	
Mr. & Mrs. Irvin Fike	5.00	
Maggie Witt	1.50	
Catherine Witt	1.50	
F. E. Witt	1.00	
Emma Shrock	1.00	
Mrs. Galen Peck	1.00	
Mrs. George Witt	.50	
Lizzie Miller	.50	
Mr. & Mrs. Mahlon W. Werner	60.00	87.00
rra Alta, W. Va. (White Dale Brethren)		10.78
osa Brethren (Rochester, Ind.)		6.16
iiontown, Pa. (Second Brethren)		35.00
nco, Pa. Brethren		89.50
arsaw, Indiana		26.25
ashington, D. C.		61.00
aterloo, Iowa		77.20
aynesboro, Pa.:		
Miss Vera Laughlin	15.00	
Mr. & Mrs. Frank M. Miller	10.00	
Clark White, Jr.	3.00	
Mrs. D. C. White	2.00	
Ray E. Fitz	1.00	
Mrs. Vernon Sanders	1.00	
Mrs. Wm. Kauffman	1.00	
Miss Lydia Latshaw	1.00	
Mr. & Mrs. Ira Weaver	1.00	
Miscellaneous	1.50	36.50
West Alexandria, Ohio		15.00
Williamstown, Ohio		19.47
Miscellaneous Offering:		
Mrs. Mary E. Rensberger, Walkerton, Ind.	3.50	
Adam Beach, New Enterprise, Pa.	1.50	
Agnes Lemon, Portis, Kansas	2.00	
Mr. & Mrs. L. L. Funk, Needmore, W. Va.	10.00	
B. H. Showalter, Palestine, W. Va.	3.00	
Della Lehman, Marshallville, Ohio	3.50	
Eleanor C. Overman, Chambersburg, Pa.	.50	
D. G. Lemon, Portis, Kansas	5.00	
Mrs. Elizabeth Baker, Fair Play, Md.	1.50	
Mrs. Annie Long, Central City, Pa.	.50	
Mr. & Mrs. L. L. Hummel, Homerville, O.	10.00	
F. S. Beeghly, Ventura, Calif.	15.00	
D. T. Sensenbaugh, Fair Play, Md.	3.00	
Mrs. Walter Anderson	.50	
Burl Mackey	.50	
Mr. & Mrs. Geo. Hieronimus	1.00	
W. H. Shaffer, Allentown, Pa.	5.00	
Mr. & Mrs. W. G. Knavel, Conemaugh, Pa.	5.00	71.00
Grand total		$3,233.50

NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Milledgeville, Illinois

Greetings Fellow Endeavorers:

The St. James C. E. has been very active during the past year. The members have not only participated in local activities but have helped with district, county and state activities.

Our Senior officers are: Pres., Dolores Keller, V. Pres., James Norris, Sr.,; Sec., Joyce Bloom; Treas., James Norris, Jr.; Corresponding Sec'y., Miriam Rohrer; Advisors, Rev. D. C. White, Miss Thelma Baker, Miss Margaret Lowery.

Junior C. E. officers are:

Pres., Virginia Hoover; Vice Pres., Lucy Henniger; Sec., Marcia Allan; Treasurer, Ronald Baker; Advisor, Mrs. Ralph Hutzell.

Since June, 1942 our C. E. has sponsored recreation for the local youth every Saturday evening. Various recreation ideas have been carried out. The average attendance has been 20 or more.

During C. E. week two C. E. billboard posters were displayed by us. A number attended the county-wide rally held in Hagerstown where more than three hundred Christian Endeavorers were in attendance. The main feature of this rally was the presentation of the pageant, "Christian Endeavor One of Freedom's Sure Foundations," written by the county president, Miss Margaret Lowery and Mrs. Francis Heck, Jr. C. E. Superintendent of the First Brethren Church in Hagerstown.

On Christian Endeavor Day our officers were installed by the county president, using the ceremony "Book of Gold." Rev. D. C. White brought a splendid message challenging the Endeavorers to a larger service for Christ and the Church.

On Easter Sunday we held our annual Easter Sunrise service on Rhodes hilltop. This year the Church of the Brethren group were our guests. The Rev. Rowland Reichard gave a beautiful Easter message on the theme "He Lives." About seventy-five attended this impressive service. Following the service about fifty went to the Sunday School room where a delicious fellowship breakfast was served.

To promote individual growth and to create more interest in Christian Endeavor activities we have been holding a Crusaders' Contest. The winners from each side will receive a beautiful Bible and the losing side will entertain the winners. Points are made for the following:

1. Reciting the Books of the Bible. 2. Reciting the C. E. Chapter. 3. Reciting the C. E. pledge. 4. Church attendance. 5. Special contribution.

June 3 the Rev. Lester Case the C. E. Field Secretary for Maryland, Pennsylvania, Delaware, and District of Columbia was our guest. He presented a most beautiful and inspiring service. At the social hour following he led group singing.

Four members attended the State C. E. Convention held at Hood College, Frederick, Maryland, June 11-13.

We are endeavoring to do what we can to promote the work of Christian Endeavor. We pray that God will always find us working for Christ and the Church.

Yours in His Service,
Miriam Rohrer, Corresponding Sec'y.

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POST-WAR PLANNING

(Continued from Page 7)

Committees should feel free to hire stenographic help for such short periods where necessary in order to get mechanical and routine work accomplished.

Travel and living expenses for the members of the committee to at least one or two group meetings and possibly some sub-committee meetings.

A full or part time executive secretary should be hired to devote a large amount of time to coordinating and promoting the work of the committee.

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Resolutions Committee

REPORT OF THE CONFERENCE RESOLUTIONS COMMITTEE

We, the members of the Fifty-fifth General Conference of The Brethren Church, assembled at Ashland, Ohio, give thanks to God, our Heavenly Father, for His loving Providence, which has made it possible for us to assemble, in spite of the handicaps and restrictions of these days, to enjoy the blessings of the Conference and to plan the future work of our beloved Church.

WE EXPRESS OUR APPRECIATION to Ashland College, to the Ashland Brethren Church and others of the city of Ashland, who have provided facilities for conference sessions, comfortable accommodations and sufficient food for all delegates and visitors.

WE EXTEND THANKS to the Ashland Times-Gazette for space given to the daily reports of the conference.

WE ALSO THANK all officers, committees, speakers, and others who have labored faithfully to carry forward the work of our conference and to present the inspirational program of this, the Conference of 1943.

WE COMMEND all of our boards and institutions for progress made in their work during the past year and for their progressive programs for the future. And we urge all of our people to continue their loyal support of Ashland College and Seminary, the Missionary Board of the Brethren Church, The Brethren Publishing Company, The Brethren Home, The Superannuated Minister's Fund, The National Sunday School Association, The Christian Endeavor Board, The Woman's Missionary Society, The Sisterhood of Mary and Martha, The Laymen's Association and the Boy's Brotherhood. We also urge that our people strive to meet the goals which have been set before us in this Conference and others that may be presented by our committees or boards.

WE URGE all of our people to live in such a way in these trying times, as to radiate the love of our Lord; giving unselfish devotion to our Common Cause; promoting peace and harmony; "in honor preferring one another"; loving one another, even as He loved "for by this shall all men know that ye are my disciples."

LET US AS A PEOPLE PRAY for our boys from our colleges and our churches who are on the far-flung fronts of the world and for those of us who remain on the home front, that all of us may in some way be used of God as missionaries. May we go forth bearing a peace which passeth human understanding in our hearts; seeking in every possible way to help heal the wounds of war praying for a speedy conclusion of the war and the coming of a just and durable peace; and preparing to carry the message of the Prince of Peace to new fields which may be opened at the close of the war.

LET US PRAY that the gracious guidance of God may control the hearts of temporal leaders, as they plan for world peace and spiritual leaders, as they plan to carry the peace of God to human hearts that know not the loving God.

H. H. Rowsey
S. M. Whetstone
Freeman Ankrum.

IMPORTANT NOTICE
TO MEMBERS OF CENTRAL DISTRICT

Due to transportation difficulties the District Conference of the Central District of Brethren Churches cannot be held as scheduled this fall.

E. D. Burnworth.

Ashland College News Letter

By Arthur Petit

With the fifty-fifth General Conference of the Brethren Church now among the myriads of happy memories stored on the campus and in the buildings of Ashland College, the College and Seminary are turning this week to the serious business of receiving another freshman class on September 10.

First freshmen to arrive on the campus came to General Conference and decided to stay over for the next two weeks because of transportation difficulties. Miss Loris Hibbs of Uniontown, Penna., prominent in sisterhood activities is remaining in the Allen Hall and helping to prepare for the students who will arrive later. She is assisting Mr. and Mrs. Charles Greer to arrange the rooms following General Conference. Another freshman helping the custodian this week is Tommy Shannon of Hamlin, Kansas. He is entering preseminary training here this fall.



Administrative changes being made on the campus were announced at the Conference. Most prominent change made was that of choosing Melvin A. Stuckey to fill the post of Dean of the Seminary left vacant by the resignation of Willis E. Ronk. Mr. Stuckey was recalled from the leave of absence which had been granted him in the spring. He had entered Western Reserve University in Cleveland and had begun work on a higher academic degree when he was recalled to assume the head of the very important institution. Mr. Stuckey needs no introduction to the church, having spoken at some time or other in practically every church in the denomination and having served as Moderator of General Conference for two years. He has been connected with Ashland College since 1927. When the new Seminary was organized, he became a member of the Faculty and has remained since. The new Dean graduated from Ashland in 1924 and received the degree of ThM. from Princeton three years later.



The new Acting Dean of the College was also presented to the Conference. Dr. R. W. Bixler who has been with the college for 14 years was chosen to head the Faculty for the coming year. His appointment was made necessary because of the leave of absence granted to Dr. R. R. Haun to study and teach in the University of Minnesota. Dr. Bixler has been head of the History Department and Secretary of the Faculty for a number of years. He is well known among the Alumni of recent years and is respected for his keen thinking and analysis. Dr. Bixler is as much a part of the institution as the tower or the chapel.



A third dean was also presented. Dr. R. V. Bollinger, for the past four years head of the Education and Psychology Departments, has been designated as Acting Dean of Students. He has charge of all the personnel problems and records. Student council and the activities of the campus are within his jurisdiction. Dr. Bollinger is an ordained Elder in the Church of the Brethren and is very active in their National Organization. He rapidly attaining an admirable reputation as a public speaker in surrounding communities as is the case with the other two deans. Dr. Bollinger's appointment was the result of the granting of leave of absence to Dr. M. P. Puterbaugh who has held the post of Dean of Students for a number of years.

One member was added to the Administrative staff to fill a new post created at the meeting of the Board of Trustees last week. This new position has been designated as Financial Field Secretary. N. V. Leatherman, graduate of the College in 1918, for the past twelve years pastor of the Brethren Church at Berlin, Penna., and well known throughout the brotherhood, was chosen to head this very important work. His job will be similar to that once assumed by William Beachler and later by W. S. Bell. He will be charged with the responsibility of making the Endowment-revolving fund successful.

With these changes fully accomplished, Ashland College is looking forward to a successful year with perhaps fewer students but with the charge to train students for right living uninterrupted even by the war. It is not too late for students in the Brethren Churches to enroll this fall and become members of a fine class of young men and women eager to prepare themselves to be of the greatest possible service to a war-torn world.

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A PRAYER OF REPENTANCE

For our littleness, our Father, forgive us. We have prayed that thy kingdom may come, yet we have allowed our petty differences and our selfishness to retard it. Instead of deepening our bonds of fellowship in our church and in our community, we have often dissipated our energy in worthless quibbling. We have been guilty of spending more time in defending our own point of view than in working for the good of all. For our lack of dedication to thy kingrom, Father, make us deeply repentant.

For our narrowness, our Father, forgive us. Sometimes we ignore our brothers of different races, nations, or creeds, counting ourselves superior. We stifle our own growth by refusing to co-operate with all in fighting the common enemies of greed, race discrimination, exploitation, disease, starvation, poor housing, and war. For failing to see the magnitude of our task, Father, make us deeply repentant.

For our unworthy stewardship, our Father, forgive us. Too often we have allowed the world to set our pattern for us, measuring our greatness in terms of material things. In our desperate attempt to "keep up with the Joneses" we have forgotten the starving millions of our war-torn world. Without questioning, we take from our national income more than we need while thirty millions of our fellow countrymen are ill-fed, ill-clothed, and ill-housed. We are a part of a system which admires the man who amasses wealth soaked in the blood of his fellow men. Perhaps we are guilty of such admiration ourselves. For our slowness to co-operate so that all might share the bounties of thy nature, Father, make us deeply repentant.

Coming before thee in humility, **we confess our attachment to non-essentials, our fainthearted commitment to thy kingdom, and our worship of material values.** We ask only for that forgiveness which comes from forgiving those who have hurt us. Instead of condemning our brethren, may we through the discipline of prayer seek so to cleanse ourselves that we might be fit instruments through which thy love will flow. May we feel the burden of thy love for all mankind resting on our shoulders. May we rededicate ourselves to that quality of life that "taketh away the occasion for all war." We ask this all in the spirit of him who sought first the kingdom. Amen.—Ernest Lefever, in "The Gospel Messenger."

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 19, 1943

"PLANNING OUR WORK FOR THE YEAR"

Ephesians 3:14-21

For The Leader

Perhaps no phase of our Church program is more important than that of our young people's work. Yet too often it is left slide along from week to week without careful planning or preparation. Too easy it is to clip the topic from the paper, hand out the parts, ask the questions and answer them. Add a few hymns, scripture, prayer, and there's the meeting. After the last prayer, or benediction, another leader breathes a sigh of relief that his or her turn is over.

A lot can be done in C. E. if we plan our meetings in advance, determine the purpose of each topic, and develop it in the meeting. Our C. E. meetings are held to be helpful for young people. It is an opportunity which neither the Sunday School nor the Church service can grasp. So, as we look forward to another C. E. year let us seek to plan each and every meeting. This will take loyal and faithful members under the banner of Christ.

QUESTIONS ON THE TOPIC

1. What can be said for or against handing out parts on Sunday morning for the meeting that evening? All good rules say that parts should be given out in advance. Yet, many times in practice, a leader finds that those who were given parts do not show up at the meeting. What can be done about this?
2. Suggest ways in which we can vary the program from time to time.
3. How can we best influence outsiders to join in with us in our programs each Sunday evening?
4. Enumerate some things which we can include in our year's program which will directly benefit the other services of our Church.

DISCUSSION

1. A GOOD BEGINNING. Some one has said, "A good beginning is a job half done." It is especially true in a Christian Endeavor program. Certainly we must recognize that what we are doing is God's work. Therefore to begin with we must "bow our knee unto God." Which means that prayer, yes, fervent prayer, must accompany every consideration of the society. When we meet to prepare lists of leaders, or special events, or to make out programs, we must pray. In so doing we are honoring God and seeking His guidance. This is vital, for no one has ever yet successfully launched a program for Christ without first going to Him in prayer.

Societies and individuals fail when they seek to isolate their endeavors from the power of God. In Princeton University, there hangs a huge iron horseshoe suspended from an equally huge iron bar above it. Not only does it hang there without support but 4,000 pounds of weight are attached to it. It is not welded nor glued to the metal above it, but through the wire coiled around it there flows a constant current of electricity. If the current is stopped for a moment, the horseshoe drops. So does all the lifting power of the Christian come from the currents of spiritual influence which flow into his heart from the living Christ. If our connection with Christ is cut off, in an instant we become as weak as any other person.

2. A DESIRE TO GROW SPIRITUALLY. We have the blessed privilege of being made stronger spiritually. Our whole church program points to that peak. From the riches of Christ we are strengthened. As a minister plans and prepares his year's program of messages to fit the needs of his congregation so must we prepare and plan our meetings in C. E. to help solve the problems of those who attend. Each of us need spiritual strength in a special way. Wide awake C. E. leaders will attempt to meet these needs by good constructive, wholesome programs from week to week. As a dietician must plan carefully in advance the meals she is to serve, so must we plan our meetings carefully. Leave out certain portions of a person's physical food and he becomes stunted in certain ways. Leave out portions of spiritual foods and our souls likewise would be stunted.

Of course, we must desire to eat. Food prepared and not eaten is no good to the individual. Good C. E. meetings, prepared and given, are no good unless young people are present. Here comes a job for every individual of getting other young people to attend. Start tonight enlisting others to partake of the blessings of the weekly meetings. Sometimes societies become centered around a few individuals. The same ones take part every week. In small churches this can hardly be helped. But most churches have their C. E. a group of youth and then there are many more who should be touched by the meetings. "Bring them in" should be the motto for the coming year.

3. DETERMINE THE OBJECTIVE OF THE SOCIETY. Why do we have C. E.? The main motive is found in our scripture tonight, "That Christ may dwell in your hearts . . . to know the love of Christ . . . be filled with all the fulness of God." If we were to keep these three things before us at all times, our meetings would be beneficial to everyone who attends. We all desire to have Christ dwell in our hearts. With Him with us, we will have One who is able to provide for every need. He should become more dear to us each passing week. The spirit of our meetings should be such that those who come will learn to look forward to the meeting each week as a place where Christ is brought closer to them.

On this spiritual plane we all shall be led into the fulness of God, loving Him, knowing Him, and seeking to serve Him more. Our year's work should keep the goal in mind.

4. PLAN THAT OTHERS MAY KNOW THE LOVE OF CHRIST. Perhaps there have never been any figures compiled which would tell us just how many people found Christ in C. E. meetings. Nor how many more, because of the influence of C. E., have been led to a closer walk with their Savior. But, if we so plan, we shall so reap. Let us assume that young people will attend who have spiritual problems which they discuss with no one. If we properly present Christ and His ability to help, then these troubled young people will inwardly receive the answers to their difficulties. We owe it to those who attend our meetings. As a preacher may serve week after week in the pulpit without visible results, so must we in our young people's meetings labor and work, sowing the seed, leaving the harvest to God. For the good we do the attendants will never be lost.

Our theme, then should be, "Witnessing for Christ in programs, songs, topics, prayers, and daily life." Follow this through the year and our society will thrive, for such a witness will receive the approval and power from heaven without which no work can succeed.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

SPECIAL NOTE

We are extremely sorry that inadvertently a part of Lesson 34 was missed in proofing and was not included in last week's issue. We are including the remainder of this lesson below and trust that it did not inconvenience any leader. Editor.

Continuation of Lesson 34

Too bad he never read the gracious admonition of Philippians 2:3, or the severe pronouncement of Proverbs 6:16-19.

6. Next, Diotrephes went so far as to cast folks out of the church if they did not bow to him as dictator. He was the overlord, and had set himself up as sole authority. He forgot that God resisteth the proud, but giveth grace to the humble. Proverbs 16:19; Luke 14:10-11; Romans 12:3; James 4:10.

7. There is a time coming when Diotrephes and all his followers will be called to account. 3 John 1:10, first part of verse, Jeremiah 17:10; Matthew 16:27; 1 Peter 1:17; Revelation 20:12; Revelation 22:12.

8. Did you ever see a church being kept from all constructive activity by a modern Diotrephes? Even though the pastor has been trained at the feet of the Lord, and in the denominational college and seminary, yet the church boss relieves him of all authority. (However, the pastor is held responsible by the church boss for everything that goes wrong.) A lay member was once heard to say, "We train our preacher after we get him." That is the spirit of Diotrephes. The minister has been called of God, and is supposed to get his marching orders from the Holy Spirit, but Diotrephes has usurped the throne of the Higher Power. He is the representation of the spirit which opposes the free action of the Holy Spirit in the church. 1 Timothy 1:12; 2 Timothy 1:11; 1 Timothy 5:17; Hebrews 13:7.

9. Some churches today have made no real progress for long years. If in some way they could be freed from dictation, they would make as fine a field of labor as any minister could desire. 2 Corinthians 4:5.

10. W. S. Hottel says, "In many churches a similar condition prevails in these days. Church upon church throughout the land is under the domination of some self-exalted church boss, and there is not only unrest, but spiritual stagnation and dearth. In any and all such cases the Lordship of Christ is rejected and denied and the blessed Holy Spirit has no chance to operate in power and blessing. Where there is a walk in the truth, and Christ is pre-eminent, such self-importance and personal ambition will have no place."

As head of the church, Christ should have the pre-eminence. And there are none better qualified to guide than the ministers who have been called of God for that very thing. St. John 3:31; Romans 14:9; Colossians 1:18; 2 Corinthians 5:18; Ephesians 3:7.

LESSON 35

Subject: The Woman of Samaria

1. The first community evangelized with the Christian message was Samaria. The messenger was a woman whose story is told in the fourth chapter of St. John. (The leader may read verses 1 to 5 inclusive. The group may read verses 6 to 13 in unison. The leader may then read verses 14 to 25. And the group may respond with verses 26 to 39. Then all together read verses 40 to 42.)

2. The patriarch, Jacob, had dug a well near Samaria. Water was hard to find in that country. This was a good well, and the Samaritans came day after day, and year after year to draw sparkling water from its cool depths. Verses 5, 6.

3. One day Jesus sat there resting. A woman came to draw water, and he asked her for a drink. She was amazed. In the first place a man did not speak to a woman, not even his wife, in public. In the second place a Jew would not speak to a Samaritan, much less to a Samaritan woman. Jesus asked for a drink, and thus made the contact through which a whole community was brought to Him. Verses 6, 7, 9.

4. The Samaritan woman was intellectually alert. When she found someone who knew more than she did she began asking him questions. Verses 11, 12, 20.

5. Many of our modern preachers can't be bothered by the individual, especially if the individual is a woman—a wicked woman. They must protect their reputations. But Jesus here, preached one of the greatest sermons of his entire ministry to an audience of one. If He had reasoned that He must have had a crowd before using that great sermon, the Samaritans would not have heard the gospel. Jesus was never too busy to take notice of the individual, and to give His most profound teachings liberally. Verses 23, 24.

6. The woman was anything but desirable. Most of our modern churches would not have wanted her name on the church roll. She had had five husbands, and even then she was living with a man to whom she had not been married. In spite of all this she was looking for the coming of Christ. Verse 25.

7. Jesus saith, "I that speak unto thee am he." The woman asked no more questions. She accepted the Christ without a word of argument, and she wanted others ot know Him. She even forgot that she had gone out for a pot of water for her household. She was probably well acquainted with the men of the city, and to them she took her message. Anyone who is gloriously saved is eager to tell others. The best way in the world to win others to the Lord is to tell them what He has done for you. Verses 28, 29.

8. The Lord blessed the message of the woman with many souls. Verses 39-41.

9. Every true believer will want to win others to Christ, not to himself. Verse 42.

10. She was not a good woman when Jesus met her. He asked her for a cup of cold water, and she gave it freely. She asked Him for a drink of the water of life, and He gave it freely. Having received the satisfying draught straight from the hand of her Lord the woman gladly passed it on to others. The Woman of Samaria is one of the fine Biblical characters. Verses 14 , 15.

Man, the pessimist, says, "We are in a desert place"; God, the all-wise, says, "Give ye them to eat." How can we satisfy the needs of a hungry and needy world, ravished by war and all its train of evils? No hindrances or limitations are known to Him Who gave daily manna in the wilderness and multiplied the loaves and fishes "in a desert place." Even the Dead Sea gives answer as to God's abundance in most unsuspecting places. Its chemical wealth, gathered within its bosom selfishly throughout the centuries, is now being drawn out by pipe line with a yield of thousands of tons of riches beyond computation. To give, unselfishly and generously, is the answer to the world's problem of need.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

The other day I saw in a window a picture which I will tell you about so that you can see it with your imagination, too. It was a picture of a mountain and a man. There on one side was the mountain, and off on the other side was a man. He was crouched over, and all his muscles were at a strain as though he were trying terribly hard to do something with his utmost strength. There were ropes around the mountain, and the man had the ends of them in his hands, and was trying with his ropes to pull the mountain down!

The words which were written under the picture were these—"One man cannot pull down a mountain."

Of course, you say, that is true. Who would be so foolish as to take ropes and try to pull down a mountain? Nobody could be strong enough to do it. Not even Samson could do it, nor any other strongest man that ever lived.

How could a man move a mountain? Well, Usually the first thing he has to do is to get other men to help him.

There is a mountain down in Panama which a man moved, but he did it by the help of thousands of other men. The canal had to be cut through from the Atlantic Ocean to the Pacific. And there, in the way, was the mountain at Culebra. General Goethals, who was sent to Panama to cut the canal, knew that he must move that mountain. And it was moved by shovels, and flat cars filled with dirt, and puffing engines. Little by little the mountain was cut to pieces and carried off, until there was no mountain any more, but a canal through which boats could go from sea to sea.

And there is another thing which helps a man to move mountains. He cannot do it by ropes, but he can do a great deal of it by dynamite. He can plant in the mountain some of that stuff with its terrible strength, greater than gunpowder, and blow the mountain, little by little, into fragments.

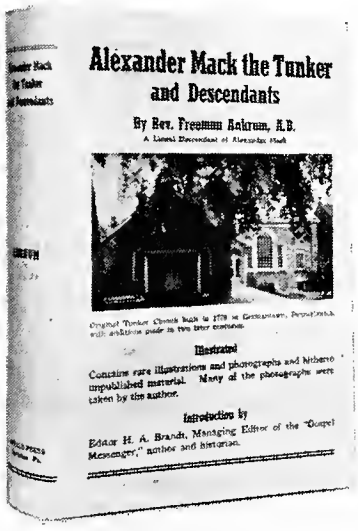
So it is with other sorts of mountains which people with tasks for God to do must move out of their way. There are the great sins and wrongs in the world. There are things like the trade in liquor which fills all the cities and crossroads of America with its saloons, and drag men and women down to sin and children ot misery. One man could not move that mountain, but when a great many people go together, and, when, best of all, they can put underneath the mountain of that old evil the dynamite of their prayers to God, and blow it to fragments and shovel away the pieces and dump them into the sea. And whenever in the hearts of any one of us, or in the life around us, there seems a wrong thing which is as big as a mountain, and as hopeless as a mountain to move, let us remember that though we cannot move it by ourselves, we can move it if we get all the friends of Jesus who are His Church, to help together, and if we put the dynamite of prayer to God underneath it to break the difficulties which are too strong for us alone.

With love, in Christ's Name,

Aunt Loretta

THE BIBLE AND CONSCIENCE

It is necessary that there shall be for us a correct standard for determining what is right and what is wrong. For Christian people that standard is the Word of God as found in the Holy Scriptures, and we ought to accept its guidance. There is a majesty about the word "ought." The apostles, when they were commanded by the ecclesiastical authorities to preach no more, said they ought to obey God. How that answer of the apostles rings down through the centuries! Yes, "we ought to obey God!" If we are filled with the sense of these uncompromising words we shall be carried safely through many a time of moral peril.—The Presbyterian.



ALEXANDER MACK,

THE TUNKER AND DESCENDANTS

By Rev. Freeman Ankrum



This new book, by Rev. Freeman Ankrum, is now off the press. It is a work which comes after 18 years of research and contains a list of over 3,000 descendants. It is a combined Genealogical and Historical work, with time covered from 1679 to 1943.

It is filled with rare photographs, there being more than 90, including illustrations, through its nineteen chapters.

It is bound in dark green Booktex, stain proof, and contains over 400 pages. The price is $2.75—Postpaid.

This book can be had through The Brethren Publishing Company, Ashland, Ohio. Just send check or money order for $2.75 and it will be sent to you.

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

If you are looking for a Church Home—Come!
We can help you.

If you are looking for Church Work—Come!
You can help us.

The Bible is our way out of the dark.

Don't let Satan sabotage your faith.

It's plowing time—plow under sin and plant Christianity.

God leads triumphantly and gloriously.

A man can never get lost if he is on the straight road.

Living without faith is like diving in a fog.

The Bible—

I read it,

God said it,

That settles it . . . for me!



News From Our Churches

CENTER CHAPEL, INDIANA

I thought perhaps you would like a word from Center hapel.

Last week, August 9 to 15, we held a Vacation Bible hool. It was rather late in the summer as so many chil-en had whooping cough earlier and could not attend. There as an enrollment of 35 with an average attendance of 32 he teacher became ill the first of the week; one who had anned to teach left the week before, but the work went just the same as others filled in.

On Sunday evening a program well worth attending was esented by the group of pupils. The offering received after e program amounted to $10.00. The instructors for the eek were Rev. and Mrs. Harley Zumbaugh, Mrs. Vaughn eff, Leah Stone and Eileen Jones.

On Sunday morning a Victory for Christ was won when e who had been holding out against Him for several years last took Him for her Savior. How happy we were all ade to feel when at last the power of prayer was made anifest. There are still others that only the power of prayer rough Christ can save.

In the afternoon a very beautiful baptismal service was ld along a stream in God's great Out-of-doors.

Mrs. Harry L. Jones.

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TRAVEL FLASHES

Huntington

My friends have read of the climactic ending of our meet-g at Huntington, the majority of the "converts" not even ving attended of our meetings because of the "staggered ork-hours" in the factories. On top of that, the pastor had planned to take a trip with his new wife, to the Golden State and be gone for several weeks and a revival meeting. I suggested that it would be too bad thus to leave the new people without a pastor immediately, and that I would try to take care of his flock until such time as seemed best, to which he agreed. Then, to "cap it off," I suggested that we could not stay on a farm near the Michigan Line as planned on account of gasoline shortage—or something. Thus we were invited to live in the pastor's home, eat things out of his garden and "make ourselves at home," generally. It was, to say the least, a delightful sojourn of two months. The members responded graciously and we were happy with them. It was not easy to leave.

"Meeting Cancelled"

Plans worked out to our mutual advantage; Brother Oberholtzer remaining longer than he had anticipated and we, busier the entire season than we had planned. Our first Fall meeting was a planned return visit to Palestine, W. Va., where we had such a delightful time last summer with the Prosperity Brethren and its pastor, Elder B. H. Showalter. It was scheduled to begin the evening of August 7 and to shock us out of our equilibrium on the last day of July and the last mail, I received the message that said: "On account of an outbreak of measles in our community, we must recall the planned meetings to begin August 7," adding in explanation, "I never hated more to do anything than to call the meeting off at this time but my prayer is that it may all turn out to the glory of God and the salvation of souls."

Predicament

Almost five weeks to our next meeting with the meeting of our National Conference intervening for a week! How could all that be to the "glory of God and the salvation of souls?" Well, the prayer was answered, gloriously!

"A Hunch"

I had a "hunch" which is my way of interpreting the urging of the Spirit. For a number of years I have been saying to my people: "follow your hunches" if you believe the Lord leads by the Holy Spirit. It is a crude way of saying it but it is good if it works and I believe it does. No use to pray for guidance and not expect it or look for it. In this case, it was "look for it."

So, Roanoke

This fine town was only 10 miles from Huntington. Unknown to me, they had, at their last council meeting, appointed a committee to contact me for an engagement—of course, not for this time. It was hot. Could a succeeful meeting be conducted without notice? Who would entertain the evangelist? More problems faced us. But the Committee agreed to try it out since none of them could suggest a better time. I moved in on Saturday evening, ahead of schedule and had to help find a place to live. I had to "sell" myself to the congregation on Sunday morning. The Lord was with us. We won. We got out advertising next day! Service! I spoke to a Union Sunday evening meeting in the evening. The U. B. pastor was most cordial to our proposal and both he and the Methodist pastor promised full cooperation and assistance. They made good. Our audiences were about one-third each of these peoples each night! The preachers attended and helped. There were 13 confessions the second Sunday—really the first Sunday of the meeting. More came later, some very substantial gains, uniting families and reaching new ones. We had a revival and a good average attendance. All churches are strengthened in their Christian beliefs and convictions.

Our Home

We had a small apartment in the Blum Tourist home—the best kind of an arrangement for all concerned. Blum's are fine hosts to us always giving more than they agreed. In-

deed, we had the run of the entire home, parlor, music, and kitchen with all modern accouterments. The friends carried to us chickens, roasting ears, garden vegetables with the preacher doing a full share. We'll have our second baptism the last Sunday. I believe in getting this thing done "that same hour of the night" if it is convenient. That is, very soon.

S. C. Henderson is the pastor. Most Brethren know that he is a good preacher. He owns his own home here, his charming daughter Phyllis is married here, his good-looking son, Edgar stays here much of the time with his parents and this church may account themselves fortunate for such a family, clean, honest and talented when they could not even afford the preacher alone with so good a wife as Hendersen has. I believe that a good family always has a good mother.

Roanoke has a bright future if the members will look ahead and do things that immediately need to be done. One is to remodel their very peculiar auditorium, fix a new baptistry and harmonize themselves to an aggressive forward-looking program. I believe that things like that will soon eventuate.

Charles A. Bame, Carey, Ohio.

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GOLDEN WEDDING CELEBRATION

A few weeks ago, to be specific on July 4th, it was the writer's privilege to fill the pulpit for the Canton Brethren Group in the absence of their pastor, Dr. L. E. Lindower. We had served this congregation in our first resident pastorate a number of years ago.

On the afternoon of that same day we also had the privilege of officiating at the Golden Wedding of Mr. and Mrs. William H. Gloss of that city.

Golden weddings are not so rare these days, but there were certain circumstances surrounding this particular celebration that made it outstanding.

First of all the attendants at the wedding fifty years ago were Miss Anna Young and Mr. Niles Murphy, now Mr. and Mrs. Niles Murphy, and they likewise, were the attendants at the Golden Wedding celebration.

The second rarity was that a boyhood chum of Mr. Gloss, a Mr. Jonas Beamer, present at the original wedding, was also present on this occasion.

And third, in the family of five children, all of whom are married with children and some with grandchildren, not one has been removed by death. And all children, grandchildren and great grandchildren were present with the exception of one grand child who was injured a few days before and consequently hospitalized.

The last peculiar circumstance was the fact that the first marriage the writer performed as pastor of the Canton Church was in this family, when Miss Hazel became the bride of Mr. William Bowser.

Taking it all in all it was a rarity to say the least and was thoroughly enjoyed by the undersigned and his family.

Fred C. Vanator.

§□§□§

MASONTOWN, PA.

Perhaps more than the usual amount of time has elapsed since a report has been sent in from this section of the Lord's Vineyard. The days have been busy ones and time appears to be traveling on speedy wings.

Our Daily Vacation Bible School was pronounced a success, with an enrollment of 82 and an average attendance of 73 plus. There had not been a school the previous year, and for a number of years there had been Union Schools. Our plans for next year are to continue our own school as was done this year. The school closed with a public program which was well attended and enjoyed.

For Father's Day, the men of the Church took charge of the morning program and supplied all details.

The Church was represented in Camp Juniata with four young people in the Senior camp. There would have been a number of Juniors present but the matter of transportation that distance was the handicap. This was the writer's first year in Juniata and was enjoyed very much with the splendid fellowship. While we were supposed to be working, and teaching Brethren Church History, it really was somewhat of a vacation from the strenuous pace we had had at home. It was quite a happy experience to be able to use our own production, "Alexander Mack, The Tunker and Descendants," as a text book in the work of the class. We are hopeful that the matter of getting campers to camp next year will be overcome and a greater number may be able to be present.

The District Conference at Vinco was well attended by the Masontown folks. There were 18 present for this inspirational meeting. The Vinco people did a fine job of entertaining under a number of handicaps. What they lacked in equipment was more than made up in hospitality. This Conference like practically all District Conferences this year was attended better than anticipated. Plans are that the meeting of the 1944 State Conference be at Masontown.

Mrs. Ankrum found it necessary to undergo an operation in the Uniontown Hospital, and following this spent a month with her sister at Fayetteville, West Virginia, recuperating. The matter of redecorating the interior of the parsonage was planned for the time while she was away in the Hospital. It was decided that there was so much to be done and with other things at that time to wait until she was in West Virginia. The entire interior was redecorated, with paper and paint. The Kitchen was repainted and a border placed on the walls which brought out the beauty of the work. The Bathroom was repainted completely and a border painted around the floor, with a new congoleum rug added, along with numerous throw rugs. A beautiful rug was donated for the Guest room. Six rooms and hall were cared for with beautiful paper. There was a lot of work done by numerous people who were anticipating the surprise when Mrs. Ankrum returned. She knew nothing about the work until she entered the parsonage on her return on Thursday, July 29. Fresh flowers were in vases in various rooms and also "fresh eats" in the kitchen. Quite a sum was spent in rehabilitation but it was done willingly and gladly. It was an agreeable surprise which was well kept by all of us, from her, though perhaps not so easily done.

Our work is going along very smoothly in all its phases. While we are as others handicapped by the times in which we live, nevertheless there are many things over which we may rejoice. Our attendance, though in the period when a Summer slump is expected, is average. All Auxiliaries are functioning in a very encouraging manner.

As this is written, we are planning on National Conference at Ashland. We will have our usual good attendance according to present prospects.

The writer has accepted an invitation to assist the New Kensington folks, and Brother Chester Zimmerman in a meeting. This is scheduled to begin Monday evening, October 4 and will close Sunday night, October 17.

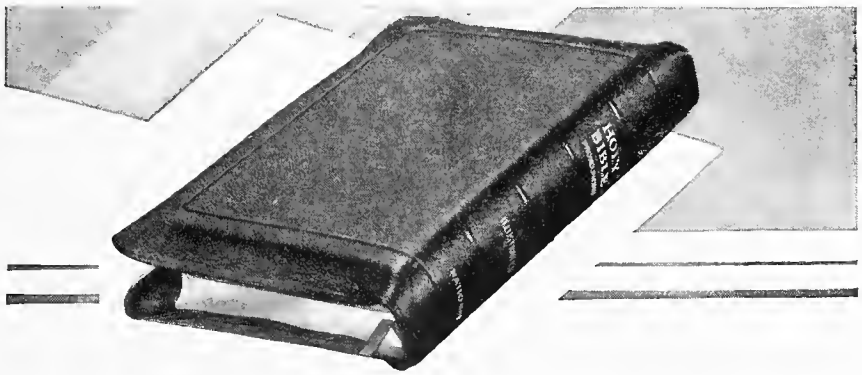
We covet an interest in the prayers of the faithful that the work here may continue to be pleasing to Him, Who is above all and over all.

Freeman Ankrum, pastor.

The Brethren Evangelist

Vol. LXV, No. 36 September 11, 1943

Christopher Sower Celebration 1743 - 1943



General Conference Observes Occasion

This year the General Conference of The Brethren Church celebrated the Bicentennial of the first Bible ever printed in America, which came from the Christopher Sower Press in 1743. The speakers of the day of celebration, Sunday, August 29th, were Dean M. A. Stuckey, who spoke at the morning service, and Dr. Rufus D. Bowman, representative of the Church of the Brethren and Dr. Charles A. Bame of our own denomination, divided the time for the afternoon service. Two old Bibles were on display during the day in the conference meeting place.

Speaking of the Sower celebration, quoting from *The Sower Printers* by J. E. Miller, "Sower was painstaking. He had sufficient type to set only four pages of his Bible at one time. When these four pages were printed, the type was distributed and the next four pages were set. This meant more than three hundred settings of four pages each. That called for patience. Sower had it."

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INTERESTING ITEMS

WE WELCOME BACK TO OUR EVANGELIST COL UMNS the Sunday School Association's Missionary Educa tion Secretary, Rev. Chester F. Zimmerman. You will re call that last year Brother Zimmerman conducted a colum of missionary helps and suggestions. We trust that he wi continue indefinitely in this fine work, which is always of practical and helpful nature.

IN THE RECENTLY INSTITUTED "PENNSYLVANI NEWS," reported by our Brother Gilmer, of Vinco, Pa., w have this week, along with the usual well reported news, practical contribution in the form of a "Service of Installa tion of Church Officers" which was written and used b Brother D. C. White of Lydia, Md. We suggest that you cli it and use it as occasion offers. From time to time it is ou purpose to run other services of a practical nature for you use.

THERE HAS BEEN A CHANGE IN THE REVIVA DATES of the meetings to be held at Ashland, with Brothe John F. Locke as evangelist. The dates of this meeting wi be October 24 to November 7. The fall Communion Servic will be held on Sunday evening, November 14th.

DR. CHARLES A. BAME OPENED AN EVANGELISTI MEETING at Flora, Indiana, on Sunday, September 5th William Solomon, a pre-seminary student of Ashland Colleg and Seminary is with him as his song director.

DO YOU REMEMBER that some months ago our Mis sionary Secretary, Brother J. Ray Klingensmith, sent out call to prayer for life recruits for the ministry and the mis sionary field? Well, that call to prayer is still necessary And the reason for this is that the prayers already ascende to the Throne of God are bearing fruit. This was evidence again at the conference when one of our Ashland youn ladies, Miss Jane King, daughter of Rev. L. V. King, pastc of the Ashland Park Street Church, gave herself for mis sionary service. No doubt Brother Klingensmith will have full report of this and other life decisions in his missionar number next week. We just wanted you to remember tha the call to prayer is as important as ever.

FROM THE SMITHVILLE, OHIO, BULLETIN of Augus 15th, we quote the following:

"We rejoice for the two fine young men who, having bee baptized, were confirmed and received into church membe ship last Sunday. We also rejoice for the mother who cam forward to request membership in the Church—baptism services will be arranged for the near future." Brother J. Dodds is pastor of the Smithville church.

NEWS FROM OUR CHURCHES, other than the "Pen sylvania News" seems to be very lacking this week. W suspect that the various pastors who attended conferenc and there were very few that did not, had a great deal work piled up on their desks when they returned home. may be that some of them had a little vacation coming an were off on that occasion. However we are expecting that w will have a goodly amount of news again for the next regu lar issue, which will come under the date of September 25t Next week's issue will be the Monthly Missionary Numbe We are sure that you will find Brother Klingensmith's issu full to overflowing with fine conference news and views.

Keep your News Items coming. That is what the reader of The Evangelist want.



EDITORIALS

A VERY SPECIAL ANNOUNCEMENT

Ve are very glad to give over the major portion of Editorial page to a very special announcement Dr. E. G. Mason, President of Ashland College. 'his announcement has to do with the new set-up the Seminary, the new program, and change in e of the opening of the Seminary.

As a preface to the announcement we want to imss on the brothehood the dire need of ministers l missionary workers at the present time. To the l that this may not happen in the future we are ing to say that it is of utmost importance that ng men and young women be impressed with the d of fitting themselves for this very important k for the church.

'he following is Dr. Mason's announcement. Read arefully and be in prayer for the work that shall accomplished this year.

F. C. V.

THE SEMINARY OUTLOOK

By Dr. E. G. Mason

'he urgent need for ministers in the Brethren urch and the equally urgent need for Christian ucation in a war torn world, prompted the Board Trustees of Ashland College and Seminary at its eting during General Conference to take some inite forward steps to meet these needs.

n the first place Professor M. A. Stuckey was ned Dean of the Seminary to succeed Dean W. E. nk. Dean Stuckey is well known throughout the ethren Church, having been Traveling Secretary l Educational Superintendent of the National nday School Association for several years, and s been a member of the Seminary Faculty since 27. Dean Stuckey's great interest in the progress the cause of Christianity and in the training of nisters will strengthen the program of the Semiry. Dr. L. E. Lindower will continue as a member the staff. The third member of the staff will be . W. D. Furry of Sharpsburg, Maryland.

Dr. Furry is well known in the Brethren Church l in the city of Ashland. He is an ordained Elder the Church, and has served on the Faculty and President of Ashland College for a period of years. left the College in 1919 to continue his work in e field of administration in higher education, servg for many years as President of Shorter College, me, Georgia. He returns to Ashland to a host of ends.

A second forward step consisted in the addition of Rev. N. V. Leatherman to the College Staff as Traveling Financial Secretary. It will be Rev. Leatherman's responsibility to complete the campaign for an operating Reserve Fund of $150,000.00, inaugurated two years ago and extended by the Board of Trustees for an additional three years. Brother Leatherman's other duties will be to serve as a good will representative and to build a permanent and substantial relationship between the Brethren Educational Institutions and the Churches.

Already results of this reorganization are beginning to appear. Dean Stuckey and Dr. Lindower have started the program for the coming year with enthusiasm. Contacts have been made with prospective students; a calendar of Seminary Activities for the year has been set up; the schedule of courses has been prepared; a Seminary Bulletin is ready for the press in which the announcement of a series of special Seminary lectures on Preaching by Rev. John F. Locke, and on Evangelism and Missions by Rev. J. Ray Klingensmith, is made; and many other things are being planned for a greater service that the Seminary may be able to render to the church at large.

The time for planning has been short, but every minute has been utilized. In order to give a little more time for the preparation of the program, the opening date of the Seminary has been postponed one week to September 27th. The regular College session opens September 13th. The prayers and the best wishes of the entire church are asked for the success of the work of this year.

TRY SMILING

When the weather suits you not,
Try smiling;
When your coffee isn't hot
Try smiling.
When your neighbors don't do right,
Or your relatives all fight,
Sure, 'tis hard, but then you might—
Try smiling.
Doesn't change the things of course—
Just smiling,
But it cannot make them worse,
Just smiling
And it seems to help your case,
Brightens up a gloomy place;
Then it sort o' rests your face—
Just smiling. —*Anon.*

PUTTING FIRST THINGS FIRST

By Rev. E. L. Miller

Message delivered in connection with the Ashland College program on Friday evening, August 27th at the late General Conference.

"Seek ye first the kingdom of God and His righteousness."—Mt. 6:33
"Wisdom is the principal thing."—Prov. 4:7.
"If ye love me ye will keep my commandments."—John 14:15.

No doubt you will say that such texts are rather large bore ammunition for such a small bore cannon. But at least you will have a few fine texts to think about in spite of the treatment that might be accorded them by the speaker.

I am not the oldest preacher in our beloved brotherhood, neither by years of age nor by years of service. But I have been around a while, and considerably more than a third of a century of ministry among the Brethren and others has given me much to think about. Contacts made and conferences attended have made me conscious of many things we as a people need stress. Service on boards and committees of all kinds in the various conferences has also brought me close to the men who have been responsible for much of what we are, what we have done or not done.

Indeed, living with and among people all these years has given experiences rather invaluable. And membership in the church of my choice has made me more and more Brethren, capital B, as the years have worn on. And now, right now, I believe more than ever in the Brethren church, her mission and her institutions, and this despite the fact that individuals in charge of things have not always been any too successful. The human element has its weaknesses, but withal the church is a continuing institution and with all the faults due to human weakness I love the institution still. And I firmly believe in the future of the Brethren church. To that end I give myself and whatever I can do to keep her a going institution. We dare not, we MUST not put our little selves, our private notions, our petty jealousies, or any other thing or things of a more or less selfish nature ahead of the good and welfare of the church given us by so much sacrifice, and the institutions for which we and others before us have given so much of time and talent and substance.

So my first text is applicable here. "Seek ye first." And that order or command had nothing of selfishness in it. The big program was to be visualized, and all were to accommodate themselves to it. This meant those of strong brains, strong bank accounts and strong backs, for brain, brawn and cash are all useful in kingdom work, it meant that all should get back of the work God wanted done. So today in our beloved church we need harmonizing and cooperating as never before in our history. Division may have weakened us somewhat in numbers, but it does not follow that we should be weakened any at all in spirit and determination to put across our portion of the kingdom program.

All churches have had rough sledding the past few years, and we are no exception. Being small in number must not cause us to act small. We should arise in the strength God has granted us and be the big men and women that can put across a successful work. When Paul became a man he said he put away childish things. And his ministry surely showed he had done so. He faced the issues of life and went to it with a hearty good will and stuck until his earthly course was ended. Running away when the going gets rough is no sign of real loyalty. Nehemiah had a tough job to put across and when the opposition called him to come down to the plains of Ono, they got a real "OH NO!" from Nehemiah and he went on with the work in spite of all manner of opposition and difficulty and the walls were joined together, and the name of that stalwart lives because he would not quit or even pause in the work he was called to do.

God's kingdom, and the Brethren church as part of it, requires determination on the part of the adherents to stick to the first love with all the heart, mind, soul, and strength, and the assurance is that victory shall be had.

Where is there one among us who has not had invitations and temptations to give up the ship and go along with some more powerful, larger and better paying group? But what do we put first? Had we always put the kingdom's interests, the church's interests, the church's institution interests first, we would be far larger and more powerful than we are and our influence upon our country and world would be infinitely greater. We may criticize the Roman church for many things with which we disagree, but well might we take a page or two from its program book and note that the church is first, last and all the time the big thing and loyalty to it is taught, preached and enforced among its adherents. Our ultra democratic manner and method of carrying on has not been any too good for us. Even though we would not exchange it for any other method, yet we need a lot of educating and training to make the plan we have adopted work. The world does give us a critical and cynical look, and then gives us the go-by because we have not played the game fair and for all it is worth. And if the world looks thus upon us, how do you think God, who knows all the reasons for our lack of growth and power, looks on us? Please answer me that.

No man in the Brethren church, and no group of men, is as large as the church itself. Louis of France did say, "I am the state." And politicians among us have said that they have carried the precinct, the district or the state in their pockets. But God forbid that any person or group of persons should be able so to speak of our church. I am persuaded that much of our trouble in days gone by has grown out of the over-weening desire on the part of some to have it understood that they were the church. I know they felt that way for I have heard them say quite as much on boards and in open conference. I know they felt they were some of the auxiliaries which were supported by many thousands of people, for I heard them so declare. And actions on their part confirmed it all. Such inserting and exalting of self rather than the kingdom—the church—is not to be condoned. Let each seek the other fellow's good, not his goods, and

lso the good of the entire group, and thus grow greater in he sight of God, while His kingdom grows larger and mightr in the sight of and among the children of men. In such rocess and progress no one needs lower his idealism, if it s right, neither forsake his ideas if they are proper.

So my second text comes in right here. "Wisdom is the rincipal thing." If we are really wise we will stick together, ull together, and succeed together. Otherwise it will be mbo for all of us and our beloved fraternity will be scatered. We too will show our sanity and Christianity by being ne as even the Master of us all prayed we should be. Getting ogether and working harmoniously together is a trait reerved for sane folks.

Years ago while a student in Ashland College I heard a residing elder of the Methodist church tell of a fellow minster visiting an insane asylum. His friends saw one of the ttendants of the institution leading about twenty of the nmates in their morning constitutional. He asked the atendant about the ones following him and upon being told ney were all more or less insane, he remonstrated with the ttendant and told him it was too dangerous thus to be with uch a large group of insane folks. "Suppose they get toether and gang up on you," asked the elder, "then what? Man, they would simply tear you apart." But the attendant mply smiled, and in reply he said, "There is where you ake your mistake. You know these people are insane and an't get together on anything. If they did run amuck they ould just as well fight one another as me." So what? Are e going to show the world that we are sane, regular and ise in our day? Will we really get together in the closest anner and work together to put across a well-planned proram of kingdom extension, or will we each go his own lonesome way with no regard to the great demands of the church nd its work?

Wisdom is known of her children. Yes, beauty is as beauty oes. And we are known by our works. We may not be too trong in numbers. We may not know too much. We should, owever, understand what we know, and then know how to se it, and what to do with it. That's wisdom indeed.

When a lad I knew an elderly lady who couldn't read or rite even her own name. She was born way back when girls f the middle class weren't considered fit for, neither able o take a formal education. This lady was the mother of ight children, all of whom were properly reared and schooled. ur sister also conducted a boarding house for years and ransacted all her own business, keeping her own accounts, n her head as we put it, and did her own collecting of bills nd paying of debts. Besides she was a mid-wife of standing nd scores of youngsters were ushered into this world under er kindly ministrations. She didn't have the formal learnng of the schools. Many things we call quite essential she idn't know. But what she knew she understood, and best f all she knew what to do with it. She was a wise woman nd was consulted constantly by neighbors and friends rearding life's problems, even though many of them were etter schooled and much younger. One of this woman's sonsn-law told me that if that woman had had an education as 're term it, she would have been an outstanding woman and great leader. Maybe. It would not have been so if the ord of an old Tunker elder some years back were true. When some of us upbraided him and his group for not giving he opportunity of some schooling to their minister, he said, It would ruin him." Out on that kind of foolishment. Ineed from the lady under consideration we should learn a eal lesson, and determine to use all our talents and abilities o forward the cause we have espoused. I am for more and etter education, training and better means for giving the ame. Yet we must not wait until we are bigger, more able or better educated before we put on full steam ahead for these things. Do as did the lady referred to, make the best of things and we will be able to face the world unashamed.

Our church and its institutions are in need of just that kind of willingness to do all we can with what we are and have. With all the chaos in the world, political and social, our College, Mission interests, Publication interests and Benevolences in general feel the disturbance and unrest as well as do other lines of effort. But we MUST hold the fort. We dare not lose our poise. At our peril we lose sight of our Leader and His program.

The day is just ahead when we shall be badly needed in helping set things right, and aiding in the necessary reconstruction. And shall we be showing the part of real wisdom in standing back of the church and its very necessary and useful institutions so as not to be found wanting and unprepared when the greater call comes? Or, like the asylum inmates, shall we be each concerned only about his own little self and sphere of action and activities? How we should search our hearts and bring them in line for the advance all along the path the Master leads! We are Brethren, and that means that we are or should be very closely united, knit together, with the keenest regard and respect for the other fellow and his good interests. And since we are Brethren in the spiritual manner or order, we must also be keenly interested in the welfare of those who are not yet in the fold. But charity does begin at home, and it is our earnest prayer that it may be said of us these days as it was said of those of an earlier day, "How these Christians—Brethren—love one another." Maybe I shall be castigated for uttering these words, but they should be said, and though they be said awkwardly and bluntly, I beg no one's pardon for saying them, in that they are said in love and with a great desire for us to make good on the ONENESS prayed for by our Lord.

Now that brings us to our third text. "If you love Me you will keep My commandments." And that is something. The Brethren have always stressed obedience to the commands of God and the moral decencies. Shall we let down here and now and permit the church and her handmaidens, her auxiliaries, to perish? Surely again, our love to the Master will show itself best by the respect and regard we show His church and the instruments that make her click as a going concern. Of course the church is the blood-founded institution, but these agencies created within the bosom and councils of the church are means of making her more powerful and of helping her to accomplish her God-given mission.

Is not a well educated membership more able to do greater things for God if consecrated to His service? And surely a well educated ministry is needed more and more as the schools are giving us a better educated laity. It is true that the blind cannot lead the blind without disastrous consequences. But how about the blind leading those who can see? Ridiculous, you say. Verily so. But an untrained, uneducated man in the pulpit approaches that point today with well schooled folks looking up at him from the pews. So here is where the Brethren churches issue a call for all to come to the assistance of our school of higher learning, Ashland College. Perhaps many others not of Brethren stock do receive their education at this school. But then, friends, it is under avowed Christian influences and without them it would be almost impossible for us to carry on.

Then for training ministers, missionaries and other leaders for the Brethren church, it is the part of wisdom for us to keep and maintain our own school, even though it does cost us something so to do. No other group will provide for putting the Brethren viewpoint before the students. Neither will they specially stress the things for which we stand as a

people. And if we think our church worth while, and its doctrinal position worth perpetuating, it is altogether up to us to select, educate, train and encourage the leaders-to-be. This will require that we maintain an institution for their preparation. Isn't it the part of wisdom to get back of and fully support a going institution we already own and control rather than to let it go down and then try to revive it or establish another in its place later on? Brethren, this latter course will be extremely difficult and very costly as compared with continuing the fine, accredited institution we now have, despite the fact that that will cost something also.

So it is the full conviction of the speaker that putting first things first and showing real wisdom in our actions and also proper love for our Master, will mean no retreating neither retrenching now. It will mean that we MUST get back of our College and all the other interests of the church, and back of those to whom we have committed the conducting the affairs of these aids of the church, or we shall be swept away in the exciting days that are ahead of us. Let no policy of "divide and destroy," neither of "too little and too late," prove our undoing and put us on the rocks. There IS a place for and a NEED of the Brethren church in our civilization. How shall we fill that place and need and take our proper place in the reconstruction days just ahead? Well, it all depends upon you and the folks back home whom you are representing.

So let no man deceive you. Unless we unitedly arise in the might and strength of our Master and Leader, and determine to push forward, another shall be given our place. "I can do all things through Christ which strengtheneth me," declared Paul, and that same Christ lives today to further His cause THROUGH us. If we are not going to put forth the effort requisite to success in the work given us, others will get the reward that should accrue to us. Dare we, a whole-Gospel people, shrink from our bounden duty? We are not expecting you to do so. But lest we do forget and neglect in these strenuous times, it is our effort to call you to deeper consideration of what we as a church owe ourselves, our fellow Brethren and our nation and world. We shall help best in the present uproar by applying ourselves to the tasks Jesus gave His church to accomplish. War is here, and hell is loose in the world. But we as a church are to bind up the wounds and hearts of those who are being miserably mistreated. The church must keep herself busy with the things eternal and among them is love—love to God and love to all mankind.

In closing we would say that anything less than our best for our Lord, His church and her institutions is to our shame. Our College and all other church auxiliaries need the blessing of your prayers and the aid of your funds. We are spending untold billions in supporting a war effort that is supposed to be in support of several kinds of freedoms. Will we not determine also to support the one institution that has through the centuries preached freedom and liberty? Jesus came to preach the acceptable year of the Lord and to set at liberty the captive. And our institution of learning is set to liberate minds from ignorance and superstition. If the truth make you free you are free indeed, and it is the truth that we aim to disperse among the children of men. May God in His infinite wisdom impart to us the needed wisdom to put first of all in our program the church of the living God—the kingdom and all that will bring it more fully into the hearts of all mankind. Surely our love to Him will enlist us as members of His army militant so as to bring about the glorious church triumphant.

Quite a bit of enthusiasm along these lines will not only awaken us to the needs so apparent to many, but it will keep us from dry rot. Too smugly complacent, we are liable to let things ride, and hills are not climbed in that way. We have the hills ahead, but we can climb them and get the broader view if we will. The conference, the brotherhood, needs every church among us to be on the move for better things. And "up and at 'em" is our battle cry. "Forward with Jesus," is a great slogan. The Brethren church has it in her to make real progress if she will only let go and let God have His way with her.

I am quite persuaded that the potentialities for great good on the part of our beloved fraternity are well sensed by the Devil and perhaps that is why he has paid so much attention to us and has done so much to keep us at sixes and sevens with each other, when we should be unitedly giving him a real fight. God help us to get everything else behind us so that we can be more than victors for Him.



Edward Suman

SUPERINTENDENT AND MATRON RESIGN

We are sorry to be compelled to announce the resignation of Mr. and Mrs. Edward Suman as Superintendent and Matron of the Brethren's Home at Flora, Indiana. This was made necessary because of the health of Sister Suman.

The Brethren's Home and Benevolence Board, in making this announcement, wish it were possible to put into words the feeling of gratitude to Brother and Sister Suman for the fine things they have done in the management and care of the Home in the four and one-half years that they have been in charge. But words will not express altogether the appreciation, not alone of the Board, but also of the residents in the Home and the general brotherhood.

But to the end that something of a permanent nature be listed in the records of the church,



Mrs. Edward Suman

e Board asked that the following resolution be passed the late General Conference in order that it might become natter of record in the minutes of the conference.

The resolution presented by the Board reads as follows:

"The Brethren's Home and Benevolent Board, with the alization that the Brethren's Home has suffered a loss in e resignation of Brother and Sister Edward Suman as perintendent and Matron of the Brethren's Home, and, alizing the tremendous contribution Brother and Sister man have made toward the Home, we request that the neral Conference of The Brethren Church, in session at hland, Ohio, express the deep appreciation of The Brethn Church to Brother and Sister Suman for their many sacces and fine work as Superintendent and Matron of the ethren's Home at Flora, Indiana, for the past four and e-half years, and wish them Godspeed in their new employnt."

The positions of Superintendent and Matron have been epted by Mr. and Mrs. James E. Scott, members of our urch at Flora, Indiana. We hope soon to have the likess of these two new people to present to the readers of **e Evangelist.** Mr. and Mrs. Scott took over their new duties ring Conference Week, or to be exact on August 23rd.

We might say in passing that the debt owing on the Home s liquidated at Conference time and the mortgage burned, en we were able to repay a loan of $3,000.00 to the Wom's Missionary Society, which had so kindly come to our cue in a needy hour. For the first time in years we are e to write the closing figures of the conference report h black ink instead of red.

We trust that there will be as fine a response to our appeal s conference year concerning the needs of the Home as ne this past year, when the churches gave the finest offers they have yet given. There will be more to tell you as ie goes on.

Fred C. Vanator, President Benevolence Board.

LEST WE FORGET

How our hearts rejoice with gladness,
When youths come at the Master's call;
But when the older ones reject him,
Our hearts ache and spirits fall.

Must the youth be left to shoulder
The work Christ left to be done?
Will it be only children and teenage
Shall hear, the prize you have won?

Where are the fathers and mothers,
With girls and boys in their care?
Oh, what will be the answer,
When they face Him over there?

Will it be only food and raiment,
They can say they gave them here?
Did they help them grow in Spirit,
That they lack not clothes over there?

Jesus said, "Suffer the little children,
Forbid them not to come unto me";
But who would hinder the least one,
Better he were cast in the sea.

A crime wave sweeps our country.
Are your girls and boys still safe?
When our boys come home, if ever,
Will U. S. be a suitable place?

God has pleaded man to serve Him,
To come to the house of prayer;
But man has turned in rebellion.
God's House is oft vacant and bare.

Remember our Pilgrim Fathers,
In spite of danger and strenuous care;
Walked miles to the house of God,
Took time for worship and prayer.

If this world would follow Jesus,
All wars and heartaches would cease;
Instead of hatred and bloodshed,
There would be Love, Joy, Peace.

Why yes, labor; buy war bonds;
In our Nation's freedom share.
But first let us find assurance,
We're under God's almighty care.

Sylvia A. Mathews, Manteca, Calif.

The above poem was received recently from Brother J. Wesley Platt with the following explanation:

"At a recent service in our church at Manteca when some young folks accepted Christ as Savior, I asked if someone would put into poetry some of the sentiments of the hearts present at the meeting."

We are glad for both the thoughtfulness of Brother Platt and the sentiment of the poem.

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I AM YOUR BIBLE

I am one of the oldest of all pieces of literature—for I was written in the long ago and I often speak of old ways and of strange scenes. I am also one of the newest—for if you read me tonight I will prick your conscience and shed light upon your play or your task tomorrow.

I am the best seller in all book stores—because for many years I have outsold all the gayest fiction that comes from modern presses.

I have been translated into more languages than any other book ever penned.

My message is to yourself, for I grew out of the hot, hard struggles of human beings like you.

I am not a magic fetish to transform your life, if your mind be elsewhere while you mumble my words.

I will speak to you of something other than bread and clothing and the physical wherewithal of life.

I will lift your soul from the muddy vista of life's low levels and fit it upon the upper and sunlit peaks of faith and prayer.

I will put into your soul a dream and a purpose.—P. A. Howard, The Temple Times.

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It is a wonderful thing to be in partnership with the Lord. Those who enjoy this privilege can trust Him to direct their lives. For we must all make plans. We must make them under puzzling conditions and trying circumstances. How wonderful, therefore, to be assured that behind our plans is the God of infinite wisdom and immeasurable benevolence. This is the happy assurance of the partners of God. They know that the Lord Himself is arranging their plans. But how are we to be partners of the Lord? This verse answers our question. "Confide all your works to the Lord, and He will arrange for all your plans." That is the principle. Give the Lord your **full** confidence. When you have done so, you may trust Him to arrange for all your plans.

Camp Juniata Activities

As reported by Miss Vera Laughlin

Vice President Pennsylvania Sunday School Board

Dean of girls in both camps

The eleventh annual Training Camp of the Brethren Churches of Pennsylvania closed on July 9th at Entriken, Pennsylvania.

Members of the Young People's Camp faculty included Dr. L. E. Lindower of Ashland Theological Seminary, "Studies in the New Testament"; Rev. William S. Crick, pastor of the First Brethren Church of Pittsburgh, "Evangelism"; Rev. C. Y. Gilmer, pastor of the Vinco Brethren Church, "Child Study"; Rev. Freeman Ankrum, pastor of the Masontown Brethren Church, "Brethren Church History."

The Junior-Intermediate Camp faculty included Miss Ida Kimmel of Berlin, "Life of St. Paul"; Rev. W. S. Crick, "New Testament Characters"; Rev. N. V. Leatherman of Berlin, "Principles of Christian Education"; and Vera E. Laughlin, Greencastle, "The Church at Work." (Foreign Missions).

Rev. Chester F. Zimmerman of New Kensington, served both groups as Recreational Director. Mrs. Chester Zimmerman, of New Kensington, served both groups as Camp Secretary, Editor of Camp paper and Camp pianist.

Our physical needs in the dining room and kitchen were well cared for under the following staff: Mrs. Steward Horner of Conemaugh, Mrs. Hazel Benshoff, Mrs. Mae Ambrose, Mrs. James Jarvie and Mrs. Eugene Stutzman of Johnstown, and Rev. N. V. Leatherman of Berlin.

At this point we would like to commend the Pennsylvania District for placing Rev. Leatherman on the Sunday School Board. It was a major feat to accomplish many necessary tasks in order to have a successful camp. Especially the food problem. He solved it in a great way. We even had steak, ham, bacon, etc., which helped to make our well balanced diet. Thank you, Rev. Leatherman.

One of the high lights of the camp program was the candle lighting service presented by the campers. At this service seven young people publicly confessed Christ. Seven other young people dedicated their lives to definite Christian service. One lad said that he intends to be a missionary. We are especially happy for these decisions because we know that God does not conscript His workers. God calls for volunteers. This service was concluded at the river where seven young people were baptized in Juniata River.

Another feature this year was a "candle-float" service, with lighted candles in egg shells drifting down stream, while a service of prayer, antiphonal singing and a gospel message was in progress. Each of us was reminded anew that we are His lights in this world. Some of us shine brightly and others dimly. Let us keep our lights shining so that others may be guided to Him.

Sunday, the Lord's Day, at Camp, is a great experience for many campers and a usual experience for others. All of the regular services of the Brethren Church are observed, beginning with Sunday School and Church in the morning and closing with Christian Endeavor and worship service in the evening. On Sunday afternoon we rest, write letters and take a short hike. Truly a day of rest and worship.

The recreational program under the direction of Rev. Chester Zimmerman, included mush ball, volley ball, Camp fire, swimming twice each day, a picnic over the hill where Camp Juniata had its beginning, Bible drama and Bible memory work. Participation in these activities by each member provided credits for each tribal unit. Competition was keen. Rev. Zimmerman, I am sure, can agree that he had splendid cooperation from the faculty in directing these activities. We would like to commend and recommend Rev. Zimmerman for his fine helpful methods in teaching each and everyone who would enter the river to swim. Each swimmer was given a properly signed record of his progress in swimming at the close of camp to present to his "Y" director. Rev. Zimmerman is a Senior Life Guard and cared for our swimmers in a fine way. Why not use him more in our camp programs?

During the last week of Camp each camper was asked to write, in a paragraph or two, his or her impressions of Camp Juniata. One of the most frequently named services was the Vesper Hour. At this hour we gathered at the entrance to a wooded pathway. Two by two, silently, we wended our way upward to the rustic chapel for worship. We sat upon wooden benches facing the altar of stone back of which is a white cross and the words, constructed of twigs, "Trust in the Lord."

Each camper can say whole heartedly, "We have learned to know Jesus better, to love Him more, and to serve Him truly.

—Greencastle, Pa.

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Camp Black Hawk Reports

By W. St. Clair Benshoff

There were no doubt tears in the eyes of some young people of the Central District when the day for Camp arrived and transportation for them was not possible. For there were those who wanted to come to Camp Blackhawk who could not because of government gasoline regulations. In fact, up until just a few days before camp opened we did not know whether or not we could have it. Our Churches in the Central District are located at far distant points, Lanark and Milledgeville are about 200 miles from the Camp, Cerro Gordo well in the neighborhood of 350 to 400 miles. Udell, around 175, and Waterloo, of course, about 15 miles. These are just approximate figures but they go to show the transportation problem we face in this District.

Cerro Gordo had promised two car-loads, Udell, at least one car-load, and some were planning on going from Lanark. But these were restricted because of the regulations. At Milledgeville, the Pastor was able to take a load, but one load, with the Waterloo campers was not enough to justify operation of the Camp. To the rescue came two fine Brethren of the Waterloo Church, Brothers Oran Gnagy and Abe Glessner each volunteered to use their cars for a round trip apiece. That is, one of them would come for the campers and another make the return trip after camp. They used their own cars on their Basic—A Ration card. This took the use of their cars away from themselves for a number of weeks, as their cars have no Supplemental rations. This is a sacrifice which all the campers this year appreciate.

So, with 12 campers from Milledgeville and 8 from Waterloo we crossed the Cedar River in boats and settled down comfortably for a week on the grounds of Brethren Camp Blackhawk. This Camp site is a beautiful 125 acre island surrounded by the Cedar River, about 15 miles north of Waterloo.

The crossing of the river was accomplished in the midst of a steady drizzle of rain, the said drizzle continuing itself

until about Wednesday noon. From Monday afternoon until Wednesday noon would be enough to dampen the ardor of most camper's spirits. This excellent spirit continued right up until the very end of the Camp.

Those in charge of the Camp could not have asked for better cooperation and interest on the part of the campers. It was an exceptionally fine group this year. Though small in number in comparison with other camps, it was large in enthusiasm and spiritual emphasis. We endeavored to lay special emphasis on the spiritual, Christian service and life's work side of the individual's life, and the campers responded very effectively to the program. While there were no verbal manifestations of feelings yet we feel that young lives were touched in a way that will bear fruit in our churches in the years to come.



The Faculty

Rev. W. C. Benshoff, Waterloo, was Dean and Manager of the Camp. Dr. L. E. Lindower, the National Sunday School Representative was Dean of boys. Mrs. Harold Moser, of Waterloo, was Dean of Girls. Rev. W. St. Clair Benshoff, Milledgeville, was in charge of Recreation and Activities. Efficient workers in this Department were Miss Sybil Saylor of Winona Lake, Indiana, Miss Dorothy Dumire, Waterloo, and Mrs. Moser.

Dr. Lindower taught the first and last courses of the morning hours, the first being History of the English Bible, and the second, New Testament Studies. Miss Saylor conducted a course in "How To Teach." The remaining course, on "Christianity in History" was taught by Rev. St. Clair Benshoff. Chapel and vesper messages were brought by the various faculty members. We had two outside ministers at these hours. Rev. Paul Hutchens, Waterloo writer of over twenty Christian novels for young people, and conductor of the "Sugar Creek Gang" Radio program for boys and girls, spoke to the Camp on Thursday evening. Rev. Hilmore Cedarholm, conductor of the Family Hour Radio Broadcast over a series of Mid-West stations, centering in Waterloo, spoke to the Camp at chapel time on Friday. We appreciated all of these chapel and vesper hours.

Graduation exercises were held for six Blackhawk campers on Saturday morning, Keith Maust, Marilyn Wisner, Rosalie Bradfield, of Waterloo, and Lois Coleman, Shirley Sword, and Lavonne Dennis of Milledgeville were the graduates.

Another milestone in Camp Blackhawk has been passed. The Camp this year, conceived and operated in the face of seemingly insurmountable difficulties, was brought to a successful close with the forming of the friendship circle, the singing of "Blest Be The Tie That Binds," followed by prayer by the Dean, after the final meal on Saturday. Surely the mercies of God were showered upon us in this enterprise, for we feel that much future good was accomplished in these few days in Camp. We regret that other churches could not be represented, and we were ofttimes mindful of those who wished to be there but could not.

Sunday, both Churches had reports by their young people. At Milledgeville, all eight girls and one boy out of the twelve campers gave fine reports of the camp week, each one talking about a specific phase of camp life. The group opened their program with a number of the choruses learned at Camp, followed by their reports, and closing with more choruses. We had this special program at the morning Church hour, replacing the regular sermon. This was an enjoyable half hour brought to an appreciative congregation, instilling



The Campers

in them a portion of what the campers enjoyed during the week previous. Reports of the Waterloo campers will no doubt be made by some one else to the Evangelist.

The young people of the Waterloo Church made a report of Camp activities on the Sunday following camp at the Sunday School hour.

We are grateful to the National Sunday School Association, the Camp workers, car drivers, and to our Heavenly Father that our young people were privileged to spend this week at Brethren Camp Blackhawk Christian Training Camp, August 2nd to 7th, 1943.

—Milledgeville, Illinois.

God can put mettle in you until you will not want to stop and discuss matters with Satan over a fence from some back alley.

The mystery of human suffering is no greater than the mystery of divine salvation. The darkness of sin's night is offset by the brightness of God's glory and love. Jesus, "the Light of the world," is the answer to man's cry in the night. Multitudes crowded and still crowd to Jesus as the true hope of the soul. He only can satisfy the longings of the sick and the hungry, the tempted and the tried; He only can satisfy the mind and the spirit with the riches of wisdom and grace. To the poor in estate and in spirit the gospel of Jesus Christ is "the power of God unto salvation to every one that believes."

The privilege of spending eternity with Christ is promised in John 14:3, prayed for in John 17:24, and realized in Rev. 5:9.

Alcohol Creates Manpower Shortage

Washington, D. C.—"Stop the manufacture and sale of alcoholic beverages for the duration and it will not be necessary to recruit married women for work in munitions and armament factories," declared J. Raymond Schmidt, General Superintendent of the National Civic League, located at 1311 G Street, Northwest, when shown the release of the War Manpower Commission setting forth the need of 1,300,000 new workers on war jobs by July 1, 1944, half of whom are expected to be women not now employed outside of their homes. In amplifying his views on the manpower situation, Dr. Schmidt went on to say:

"There is even some talk of drafting women for war work. This suggestion appears rather far-fetched in view of the statement in the Christian Herald of May, 1943, that 'more than a million men and women are employed by the liquor business,' who should be immediately transferred to other lines of work essential to the war effort.

"Too many mothers already have been taken from their homes and families for employment in factories. Many children thus deprived of parental supervision are in danger of slipping into lives of crime and vice—a real danger if we are to believe recent statements by J. Edgar Hoover, chief FBI agent.

"These mothers would not be needed in industry today, but for the way the brewers and distillers have been unfitting their patrons for useful labor during the past ten years since repeal of the Eighteenth Amendment. What I have in mind has been far more clearly stated by Dr. Thomas J. Meyers, President of the American College of Neuropsychiatrists, in these challenging words:

" 'At a time when everyone is expected to work or fight, chronic alcoholism is sending at least one million Americans to the scrap heap—with 50,000 new alcoholics being added each year.'

"A few of the million or more derelicts who have been a burden upon society for the past ten years have been reclaimed from their body and soul destroying drunkenness. They are banded together in a new temperance crusade called 'Alcoholics Anonymous.' Their unselfish labors in striving to save others for a more useful life have won the praise of all lovers of humanity. Although we rejoice over the reclamation of 10,000 alcoholics, we see no hope of reducing the loss of manpower resulting from the drink habit while America remains in partnership with the liquor traffic.

"The case against alcohol as a saboteur of manpower can be made still stronger. Note what the National Safety Council says about the loss of manpower caused by highway accidents:

" 'Enlisted men, Army officers and industrial workers are being killed or injured in alarming numbers on the streets and highways. This seriously affects the efficiency of military and industrial activity . . . With higher wages and increased employment in industrial areas, it may be expected that more persons will be drinking in taverns and other places along the highways.'

"Carrying out the idea that the use of alcohol reduces efficiency and contributes to layoffs due to hangovers, we submit the testimony of Jacob D. Taylor, Director of the Ohio State Liquor Monopoly System, who recently declared that 'selling liquor to war workers on their way to their jobs is just plain sabotage, just as much as if you had planted a small bomb in your war plant.'

"The solution of our manpower problem can be hastened by the passage of the Bryson bill (H. R. 2082), which provides for the suspension of the liquor traffic until the boys come back from 'over there.' How does the country feel about this bill? The answer is given by Newsweek of June 21 in a statement to the effect that Representative Bryson had already at that time received the petitions of more than 100,000 citizens demanding its early enactment. Since then another 100,000 names have poured in from all parts of the country. No time should be lost in passing the million mark. It can be done if everyone interested will circulate petitions. The National Civic League will gladly send blanks to all who request them."

Ashland College News Letter

By Arthur Petit

As this issue of **The Evangelist** reaches you, students are arriving on the Ashland College Campus with the same spirit that characterized Ashland men and women for the past sixty-five years. Once again

> "Ashland stands with beckoning hands,
> Her dark pines breathe the songs of yore."

While the number of students will not be as large as in former years, they are determined to hand down the traditions as untarnished as they were received.

The acceptance of the invitation to teach in the Seminary by Dr. W. D. Furry, one time President of the College was the big news on the campus this week. The return of Dr. Furry completes the Seminary faculty and brings it to its full strength again. Dr. Furry visited the campus for the first time last October after an absence of more than twenty years. His return is looked forward to with much anticipation by his many friends on the campus, in the city and in the Churches.

This is the dull time between General Conference and the opening of school and not even the inevitable birds in the pines seem as active as normally. However, prospective students call daily for consultations with the Deans and the President and routine matters occupy most of our time.

A new project for this year, night school in Mansfield, is moving forward with a satisfying degree of success. Since the students from Mansfield can no longer find transportation to Ashland, the college will transport a faculty to Mansfield two nights a week. This will be in addition to the evening division in Ashland and represents an expansion to meet war needs.

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Righteousness cannot be heard nor seen; it is of the spirit. It is a right relation with God by faith, in spiritual perception and reception. As through the telescope, faith looks into "spheres beyond." To discern God and holiness, we must look through the church and its membership. Righteousness and "holiness of heart and life" are recognized only by God; their fruits are seen by men. As stated in a bulletin of All Saints' Church, Baltimore: "If you wish to see the stars, don't waste your time looking at the telescope and criticizing its constitution and operation; look **through** it. If you wish to see and know God, don't spend your time looking at the church and criticizing its constitution and operators; look through it to God."

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 26, 1943

"LEARNING TO BE EFFECTIVE WORKERS"

Scripture: Phil. 3:13-15

For The Leader

When Christian talent is centered in the channels of Christian service then we have what is known as an effective worker for Christ. Not all those who profess Christian service are effective workers, however. So there is real need that we look into the conditions which go to make a real laborer for our Lord. Ineffectiveness is noticed by a lack of real results. Not that we can measure a person's usefulness by the "works" accomplished, but if there is real, consecrated effort, results will be forthcoming.

Young people can be the best workers in the Church. Through the placing of the Church first in all life, we can be effective workers in our C. E., Sunday School and Church that we should be. Tonight we have some suggestions which, if followed, should make us more valuable to our church.

QUESTIONS ON THE TOPIC

1. What is the "one thing" to which Paul refers in the first verse of our scripture? Can this one thing be made the center of our life today?

2. Explain the merits or value of Leadership Training courses for young people. Do they help us to become effective workers for Christ? How can we have more of them in these busy days?

3. Do you think that lack of sincere love for Christ causes so many young people to be such careless workers for Him today? How can this situation be helped?

4. Describe your idea of an effective Christian worker.

DISCUSSION

1. CONCENTRATE ON ONE THING. We notice in the scripture tonight that Paul concentrated on "one thing." Those people who succeed in life are those who concentrate on one thing. Not that we cannot have other interests or hobbies, but to succeed, we must have one goal, one ambition, one mark. With Paul it was the prize of glory for Christ. With us, it should be the same. In all our C. E. activities we should keep the glory of Christ in mind as the supreme motive in our existence. In our devotional meetings, Christ should be honored; in our social hours, Christ should be at hand; in school, work, play, we should act with the knowledge of Christ watching us; and in speaking to others about Christ, we should do so, as honoring Him.

We must, if we would be effective in our work, go at it from the "Christ-pleasing" viewpoint. Too many societies and individuals have failed because they ceased seeking to honor Christ in their work. We are not perfect on earth, but these bodies can be used to serve Christ, if in doing so we desire to please Him. Let us then concentrate on the one thing of glorifying Christ day by day.

2. PRESSING FORWARD. How many times have we heard someone say, "Well, we have done this or that, it sure was a good job; now we can sit back and take it easy." In Christian work that is fatalism. Sometimes we look on work done as having been a building completed. It is not, for it is merely the foundation. Never shall come the day on earth when the Christian can rest from his labors in contentment. That luxury is reserved for heaven.

Paul strikes the key-note when he mentions "press on." Perhaps the past has been full of mistakes, promises made and not kept, failures, etc. If so, we should not lament, but press forward. If a person is doing anything worth while for the Lord he will make mistakes. We all do. But through the Lord's direction we can be helped over the rough places, and in the long run, good will be accomplished in His service.

With Christ by our side, in consecration, we can and will do many things of eternal value to Christ and His Church. C. E. can be the most valuable enterprise of the Brethren Church, for in C. E. we have opportunity for group discussion and participation not possible in other church services. Furthermore, in C. E. we are at the age when we need Christian training the most. So, let us "press onward", making our meetings more helpful, more devotional, more sacred, by all of us putting our shoulders to the wheel, through the winter months ahead.

3. PICTURE OF A TRUE WORKER. We are thinking not of the ideal worker, but of the average kind which includes all of us. Ideal ones are very scarce, we know more about ones just like us. But what goes to make a real Christian worker for Christ? First of all, that young person must be a Christian. Not just a Church member, but a real Christian, knowing Christ, trusting Him, and loving Him. Then that person must be certain of the commission of service. We must be sure that God has called us to work for Him. Then we must be clean in our morals, our life, our habits. Nothing so quickly destroys our effectiveness as a Christian worker as a life of looseness and carelessness.

Furthermore, we must be guided by the Spirit of God. That is, "spirit-filled." This is the power of our efforts. It is the power of Paul, Peter, and John. It is the power of all our Church leaders in years past. It is the power of the true worker today. It is the **only** power, for it is the power of God. Also, that worker must be conscientious in all he does. Considerate of other people's feelings, trying to do his work to the best of his ability. He will be sorry if he must miss a service, or if his work fails. He will try to do better from then on. He will be sincere. He will seek new ways to serve Christ. He will love sinners and seek to lead them to Christ.

All of us can be these true workers if we have the desire to do what we must do to fill the requirements. Let us all try this year to be better and truer workers for Christ and His Church.

4. DOING GOD'S WILL. Every day we are doing somebody's will. Not one thing do we do that is not the will of someone. It may be the will of parents, friends, school teachers, God, Satan, or our own will. Which ever of these is strongest determines that kind of life we live. Of course, we all agree that the will we should follow is God's will. And if we let it be known that we are determined to do God's will in our lives, then the others will fit in with it. Let us not be influenced away from the Church and C. E. by the wills of others. Let us honor our Christ as effective workers by seeking at all times to do His will. The effective worker is one who always seeks to do the will of God.

BIBLE QUIZ ON THE TOPIC

1. Are there joys in Christian service? Nehemiah 12:43; Psalms 40:8; Psalms 126:5, 6; John 4:36..

2. What are some requirements for Christian service? 2 Tim. 2:19-22; Titus 3:1, 2; 1 Peter 3:15-17.

3. What are the rewards for the effective workers for Christ? Dan. 12:3; Matt. 10:42; Matt. 25:23; Rom. 2:10; Eph. 6:8.

National Sunday School Association Missionary Information

Conducted by Chester E. Zimmerman
Missionary Education Director

LEARN BY DOING

There have been numerous sermons and reports on missions that have increased our interest and added to our information store. They have caused us to dig deeper into the pocketbook for the mission work at home and abroad. But there is one phase of Christian enterprise into which the Bible, the sermons, the conferences, and the reports have not moved us. This is the personal Christian enterprise of individual evangelistic work. It is the task of introducing others to Christ. The greatest reason for the average Christian's failing in this commission is fear. It is fear of an unfamiliar task and is a normal experience. Few persons can begin an entirely new task without some misgiving. There is also fear of failure. There is this fact that even Christ Himself did not have universal acceptance to console us when we seemingly fail.

Personal evangelists are not born, but made. Some are self-taught and self-made through the study of the Bible and the leading of God's Holy Spirit. These are few and far between. The greater number of personal workers must be hand picked and hand trained.

One practical method of arousing interest in this field of endeavor is an actual demonstration of the simple techniques involved. In this one person takes the place of the Christian worker and another the place of the unbeliever or seeker. A lively discussion ensues between them regarding the way of Salvation. The unbeliever will inevitably try to argue about Jonah and the Whale, the sun standing still, creation, and sundry other topics. The Christian worker tactfully leads the conversation back to the important question of the soul's salvaiton and pins the unbeliever down to the plain facts of the Bible. The Bible is held uppermost in these discussions and it speaks for itself. Argumentation never really changed any man's mind. But the Holy Spirit working through a believer and using God's word can work modern miracles.

For a continuation of this program let others of the group have a try at first the Christian worker and then unbeliever. They will be amazed when they learn how easily a half dozen verses can be used to meet any situation. We need not know the Bible from cover to cover before we are prepared to tell others of the way of salvation. God's way is a simple way.

We learn by doing. This is the normal order of things. Schools for electricians, welders, life guards, ministers and so on ad infinitum are organized so that they may learn more quickly and be more skillful. Why not then a school for evangelism where we may do more than listen? The Master's work is just as important as any other of life's activities. The salesman of life's common things will spend days learning and delivering his sales talk and meeting objections likely to be raised. An acquaintance once told me of days he had spent learning a lengthy sales talk so that he could sell soup. Not one word of the talk was he allowed to miss. His instructor heard him over and over and over again and again until he was perfect in his rendition. Then he was quizzed on all the probable questions the prospective buyer might ask. All this to sell soup. Ours is the responsibility to sell salvation and eternity. Let us try it and learn by experience.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

There is a very interesting little article that I would like to tell you about. It is a tiny cylinder made of aluminum, about as thick as your little finger and not much more than half as long. It has two pieces, and one slips over the other like a cap. Inside this tiny box there is a little rolled piece of paper, and on the outside of it there are two clamps which can be pressed together to make the box stay onto the thing to which it is fastened. It is the message case which is put onto the leg of a carrier pigeon.

You know what a carrier pigeon is. It is the sort of pigeon which can be taken from one place to another, and then, when it is let loose, it will fly back like an arrow to the place from which it was brought. If a man in battle, or in any other time, wants to send a message back to the place from which he set out, he may do it by a carrier pigeon. He writes his message on the little piece of paper, folds it up, and puts it inside the tiny cylinder, which he has fastened on the pigeon's leg. Then he lifts the pigeon into the air. The pigeon will fly up and hover for a while, looking for his direction. Then off he will go—swift and straight and sure, to the place from which he first came, and to somebody who is waiting there to take him in and read the message which he has brought.

It is a marvelous thing how the pigeon finds his way. Nobody knows quite how he does it. Only he has within him what we call "instinct," because we do not know what else to call it. He has some way of knowing where the place he came from is, and he never fails to find it, though it be scores and scores of miles away.

It would be beautiful if we had the same sort of gift which the carrier pigeon has, and there is a way in which we can have it. The carrier pigeon has an instinct that makes him know the way that leads him home.

You and I have a home from which we have all come out and to which our spirits ought to know the way back. That home is God. The trouble with a great many people is that they lose the instinct which the carrier pigeon keeps. They forget God and do not keep their thoughts turned back to Him. They blunder here and there and do not know the straight path of conscience and of duty. But if we try to keep our conscience clear and bright, we shall be able, like the carrier pigeon, to find the way, no matter how far it be. Amidst confusing things, we shall know which is the right thing to choose, and the right thing to do, and which is the right direction to shape our lives each day in order that we may be pointing to God.

With love, in Christ's Name,

Aunt Loretta.

He that has once done you a kindness will be more ready to do you another than he whom you yourself has obliged. —Franklin.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 36

Subject: Abraham, the Spiritual Pilgrim

1. Abraham was chosen by God to become the father of a new spiritual race. Genesis 12:1.

2. Abraham obeyed the Lord perfectly—almost. The Lord said "Get thee out from the kindred," but Abraham took his nephew with him. The most of his subsequent grief was caused by Lot. Genesis 12:5; Genesis 13:7-12; Genesis 14:1-16; Genesis 19:15-28.

3. God made a covenant with Abraham. He renewed it with Isaac and with Jacob, and with all succeeding descendants of Jacob. Genesis 12:2, 3; Genesis 17:1-9; Genesis 26:1-5; Genesis 35:9-12.

4. The baby Isaac was promised to Abraham long years before he was born. In the birth of Isaac, Abraham saw the fulfillment of his hopes. Genesis 15:4; Genesis 21:5.

5. Abraham deserves to be called "The father of the faithful" because of his remarkable faith and obedience in the severest test a man could be given. Genesis 22:1-10.

6. The Lord kept Abraham from sacrificing his son, and provided a proper sacrifice. The Lord is not pleased with the shedding of human blood, even for a sacrifice. Genesis 22:11-14.

7. After this test of Abraham's great faith, the covenant was again renewed. Genesis 22:15-18.

8. Abraham was obedient. He left his home and friends at the call of God. Genesis 12:4. Abraham was unselfish. He gave Lot the first choice of the land. Genesis 13:9. Abraham was courageous. He defeated the robber kings. Genesis 14:14. Abraham was benevolent. He gave tithes to Melchizedek. Genesis 14:20.

Abraham was not corrupt. He refused to receive gifts for service rendered. Genesis 14:23. Abraham was mighty in prayer. Genesis 18:23-33. Abraham was wonderful in faith. He was willing to offer up his son, Isaac.

9. Abraham died "in a good old age, an old man and full of years." Genesis 25:7-8.

10. When Abraham obeyed the call of God he became "the leader of that innumerable company of pilgrims who have sought a city whose builder and makes is God." Hebrews 11:8-12.

"With an eager heart and a will on fire,
I sought to win my great desire:
Peace shall be mine, I said, but life
Grew bitter in the endless strife.

"My soul was weary and my pride
Was wounded deep, to heaven I cried,
God give me peace or I must die—
The dumb stars glittered no reply.

"Broken at last I bowed my head,
Forgetting all myself and said,
Whatever comes, Thy will be done,
And in that moment peace was won."

PENNSYLVANIA DISTRICT NEWS

Column conducted by

By Rev. C. Y. Gilmer, Reporter

Rev. D. C. White, pastor of the Waynesboro, Pa., and Lydia, Md., Brethren Churches, lately used a very effective order of installation services for church officers elect. Brother White, upon solicitation, was gracious to share a practical help with the churches.

Installation of Church Officers

Devotions

Order of Installation

I wish my first words to be a genuine and loving acknowledgment of the debt due the faithful loyal men and women of the entire official board who have served and are serving God and this church. We have met at this time, beloved, to set apart these Christian men and women as officers of the church. From the days of the apostles there have always been good and true Christians, full of the Spirit and wisdom, ready to give themselves to special responsible tasks in the church. Since these selections have been made and these responsibilities accepted, I shall install you as duly elected officers of the————Brethren Church. Brother————, will you pleace come to the platform. In the formal installation of the officers of this church you are to act as escort. ESCORT: Whom did the church elect as Recording Secretary? The church elected ————. Will you conduct———— to the platform.

————, you have been elected Recording Secretary of this church. Into your hands has been entrusted the keeping of all the records of her proceedings. This will require accuracy. The roll of the church has been placed in your hands. To keep it up to date will require time and patience. It is true that a large part of your work will be routine labor, but upon this many times depends the sustaining of dignity and business-like procedure. A great trust has been granted to you. You may take your place at the table provided for your taking the record of this installation service.

Whom has this church elected to be its deacons?

CLERK: The church has elected the following to be her deacons:————

Will the Escort conduct the duly elected deacons to the platform?

The most important official body of the church is the board of deacons. The deacons are the spiritual leaders of the church. They watch over the spiritual life of the membership. They are to be spiritual examples to others in prayer, devotion, character and personal life. They should be regular in attendance at the services of the church that they may lead others to participate in its worship. They should visit the sick and afflicted. They are to uphold the minister, and to intercede to God for him and his ministry. Three times in the New Testament Paul said, "Brethren, pray for me." Pray that God will open your eyes to the larger responsibility of your high task.

We rejoice that a fine group of men are on the Deacon Board of this church. There is not one of you who cannot be a great power for Christ if you will face seriously the duties of your office. The great need of our church is consecrated lay leaders. Let us then go forward into the new year, finding our impelling motives for the work in the constraining love of Jesus.

Whom has the church elected to be her trustees?

CLERK: The church has elected the following to be her trustees:————,————,————,————

Will the escort conduct the trustees to the platform.

You stand here as the duly elected trustees of this church. You are the custodians of all the property of this church. You are her legal representatives. May great wisdom be granted you in your official capacity. Jesus calls you to give your best to Him.

Whom did the church elect as her Financial Secretary, Treasurer, and Auditors?

CLERK: The church has elected for Financial Secretary ————; for Treasurer————; and for Auditors————, ———— and————

Escort, will you conduct these officers to the platform.

You have been chosen to fill offices which show that the church has placed great confidence in you and your ability. Through your hands will pass all moneys or a record of the same. Faithful and accurate accounts should be kept.

————, as Financial Secretary, it will be your task to keep a financial standing of each member of the church, and a report of the same should be made quarterly to the proper officers of the church.

————, as Treasurer it will be your task to handle all the monies of the church. As custodian you pay monies out of the treasury only through the order of the properly constituted officers. Be faithful to the stewardship with which you have been entrusted.

————, ———— and ————, as Auditors it will be your duty to audit the books of the treasurers, and perform all duties encumbent upon such an office.

Whom did the church elect as her Moderator and Vice Moderator?

CLERK: The church has elected as her Moderator, Brother ————, and as Vice Moderator, Brother ————.

Escort, will you conduct these officers to the platform.

Brother ————, as the Moderator of this church you shall preside at all business meetings, appoint all special committees except those designated by the church, and perform all other duties pertaining to your office.

Brother ————, as the Vice Moderator of this church you shall in the absence of the Moderator, or at his request, perform all the duties devolving upon the Moderator.

Whom has the church elected as the Music Committee?

CLERK: The church has elected to the Music Committee ————, ———— and ————.

Escort, please conduct this committee to the platform.

Music is one of God's most wonderful gifts. The ministry of the music facilitates approach to God. The church choir is not to entertain the congregation nor to act for self-enjoyment. The real end of music is to inspire the worshippers to greater spiritual service, and to bring the unconverted to Christ. Music is a heavenly gift and should be used to honor God.

Whom did this church elect as ushers?

CLERK: The church has elected as ushers ————, ———— and ————.

Will the escort conduct the ushers to the platform?

The ushers are the hosts who welcome the worshippers to God's house. You can help maintain the reverence and the dignity of the service of the church by the proper seating of the congregation. You are to look after the proper ventilation of the building. You can make all feel that this is indeed a friendly church. You can make the stranger feel that this is the Father's house, and all we are brethren.

The Officers of this Church Will Please Stand and Repeat After Me:

Trusting in the Lord Jesus for strength, I promise to be faithful to the extent of my ability to all known duties and responsibilities devolving upon me. I will endeavor to be regular in my attendance, cheerful in my service, large hearted in my giving, open-minded in my planning, patient in the face of trials, persistent through difficulties, and Christ-like in my fidelity. I will seek by precept and example the promotion of Christian fellowship among all the members, and the extension of Christ's kingdom in my own heart and in the church.

The Members of the Church Will Please Arise and Repeat After Me The Following Pledge of Allegiance:

Having chosen these officers to lead us in the administration of the affairs of this church, we, its members, affirm our loyalty to the work and will give our consideration and cooperation toward carrying out the plans for the advancement of the ———— Brethren Church and the cause of Christ, Whose we are and Whom we serve.

We acknowledge our duty to these officers and declare our intention to pray for them as our leaders, and will share with them the responsibilities of the church.

(Let all join hands and sing in unison "Blest Be the Tie.")

Congratulations!

Miss Loris Hibbs of Uniontown Second Brethren Church has been awarded the Sisterhood of Mary and Martha Scholarship for the freshman year in Ashland College, 1943-1944.

Rev. and Mrs. I. D. Bowman celebrated their sixty-fourth wedding anniversary on Friday of National Conference Week. The conference presented them a floral gift. What years of usefulness this Brethren pair have and still do render to our beloved church!

A Sisterhood of Mary and Martha was recently organized at Brush Valley with seven charter members. A Woman's Missionary Society is being organized in the Brethren Church at Cameron, West Virginia.

The following churches of the Pennsylvania District had a full quota of delegates in attendance at our late National Conference: Uniontown Second, Cameron, W. Va., Johnstown Third, New Kensington, Jones Mills, Sergeantsville, N. J., Vinco, Georgetown, Delaware, and others were well represented considering the limitations of the present day. Our District Delegates at the conference were Mrs. J. G. Harkom, Charles Berkshire, Mrs. Lavere Rorabaugh, Mrs. C. F. Zimmerman, and Miss Kathryn Benshoff.

The Mt. Pleasant Brethren Church with thirty-five active members one year ago employed a full-time pastor, and that without mission help from any source. Is there another church in the brotherhood that can duplicate this undertaking? Help is for helping the helpless to rise to their feet. The best help is self-help. Even "the Lord helps those that help themselves." A little help to the deserving is very encouraging, however, and bread cast upon such waters will bring returns! The Mt. Pleasant Brethren Church and pastor, Brother R. M. Singer, have set a glowing example of what a mere handful of the faithful can do. "It is more blessed to give than to receive."

Evangelistic Services

Evangelistic services for a period of three weeks will be held in The Apostolic Mission, 3039 Germantown Avenue, Philadelphia, from September 18 to October 10, with Brethren I. D. Bowman, Milton M. Robinson and L. A. Clifford preaching. Brother Milton M. Bowman will be ordained to

he Gospel Ministry at 3:30 P. M., Sunday, September 19 by Elders E. J. Black, L. A. Clifford and I. D. Bowman. This olunteer mission, not quite a year old, is already growing.

Rev. Freeman Ankrum, pastor of the Masontown Brethren Church will hold a revival at the New Kensington Brethren Church from October 4 to 17.

A Strong Beginning in Pastoral Calling

Rev. W. S. Crick, who assumed his duties as pastor of the First Brethren Church, Pittsburgh, on August 1, has the record of having made 85 calls in the homes of the membership and the community from August 1-18. Within the same period his household goods were moved from Johnstown to Pittsburgh. Such a quick settlement and so many contacts made in nineteen days is a marvel! Pastoral calling and worthy contacts will benefit the Lord's work.

Vinco Remembers the Servicemen

The Vinco Brethren Sunday School supplies every enrollee alled into the military forces with a New Testament. The Young People's Weekly, the Church Bulletin, and the Servicegram are sent by the Sunday School each week to the boys n the Church's service roll. The mailing list has also been xpanded to include others of the community. The Young People's Weekly is well adapted as a Christain paper for the oldier. The Servicegram is a bulletin prepared by the pasor for the benefit of the soldiers, their relatives and friends. t consists of letters from the boys in the service and genral spiritual helps suited to war time.

Each month an auxiliary of the Church or the Sunday chool sends a remembrance to the service men in the way f pocket prayer books, Scripture stationery, soldier's tracts nd booklets, hymn books, sewing kits, pencils, handkerchiefs, tc. Thus the church is proving a friend in the time of need nd the response on the part of the service men has been ery gratifying. When the boys come home we hope to find hem still tied to the Church. The Soldier's Friend Prayer Band is a group of praying mothers and friends of the boys hat meets at stated times to remember the boys in united rayer.

Announcements

The Vinco Brethren Church will celebrate the Holy Communion Service on the evening of The World-Wide Communion Sunday, October 3.

The Berlin Brethren Church will observe the three-fold ommunion service at the annual date, which is the third unday evening in October.

The semi-annual Communion Services of the Pittsburgh Brethren Church will be held October 31.

ECOME ACQUAINTED WITH THE NEW TAX LAWS

New York—Clergymen and lay church officials are urged ere in a statement issued by Dr. Roswell P. Barnes, assoiate general secretary of the Federal Council of Churches, o acquaint their constituencies with current tax exemption rivileges applicable to gifts to religious, charitable, or eduational organizations.

The newly-enacted tax law, Dr. Barnes stated, makes no pecific provision for the advance deduction of gifts to such nstitutions, nor does the short form of the income tax reurn now used by "many millions" of taxpayers mention the act that a deduction of 15 per cent is permitted under Inter-al Revenue laws.

"With the inauguration of the procedure of withholding tax money at the source of wages and salaries," the church leader explained, "our people will have substantially reduced current cash incomes. They must be reminded that they can claim deduction credit for contributions when they file their annual income tax returns.

"Throughout our entire history, governments have encouraged free churches and voluntary educational and social enterprise. It is important that in the current critical financial situation of the nation, religious leaders, both lay people and clergymen, now become centers of information and education on tax questions." (R.N.S.).

NEWS FROM OUR CHURCHES

REVIVAL AT NEW PARIS, INDIANA

Rev. J. Ray Klingensmith, General Secretary of the Missionary Board, will begin Evangelistic services in the Brethren Church of New Paris, Indiana, on Monday evening, September 13, 1943.

This will be a rare opportunity for the nearby churches to hear an outstanding minister with a great message.

The meetings will close on our Rally and Home Coming Day, Sunday, September 26th.

We will be glad to see any of the Brethren at these meetings.

G. W. Rench, pastor.

NORTH MANCHESTER, INDIANA

A record attendance greeted the pastor of the North Manchester, Indiana, Church, Brother J. R. Schutz, during the month of July. This is commendable for any church, for summer brings a usual falling off of attendance. But not so here.

We are glad to report that a number of young people were in attendance at our Summer Camp at Shipshewana this year, 24 to be exact.

The latter part of July nine people were baptized and received into the church. Four of these are the direct result of the decisions made at Shipshewana in the Camp.

H. D. Hunter.

Wedding Bells

SLOAN-McDEVITT. On Wednesday evening, August 25, 1943, at the home of the undersigned, Pfc. Charles Everitt McDevitt and Miss Betty Sloan were by me united in marriage. The bride is a member of our congregation and the groom is an adherent thereto.

They were accompanied by Mr. and Mrs. James Glacken. The beautiful ring ceremony was used.

These fine folks and their parents reside in North Vandergrift, Pa., the bride's parents being members of our congregation. The others may be classed as "adherents of the church."

Our kindest regards and prayers follow them into the new life. We commit and commend them to the care and keeping of a wise and loving heavenly Father, and say with Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him."

Samuel H. Buzard.

Laid to Rest

LEEDY—Mary Ellen Bowers Leedy was born at West Independence, Ohio, September, 1863, and departed this life Aug. 8, 1943, at the home of her daughter, Mrs. R. A. Hazen in Ashland, Ohio, aged 79 years and 11 months. Her husband, Bro. Byron Leedy, preceded her in death by six years, and their bodies lie side by side in the cemetery near West Independence, not far from the scenes of their birth. She leaves among others who mourn her going, two sons and the daughter in whose home she died, and many others who are surviving members of the family into which she was born.

From her young womanhood she had been a Christian, and a member of the Brethren Church, having been baptized by the writer, February, 1888, and became an active member of the Brethren Church at West Independence, Ohio, continuing in this relationship until the congregation was dissolved. She later transferred her membership to the congregation here in Ashland, and was loyal to her Lord and His church until death transferred her from the church militant into the church triumphant. Since the death of her husband she had lived alone in her native village, except that for the last several winters she had lived with her daughter in whose home she died. All who knew her are among those who sorrow as not without hope.

Funeral services were conducted both at Ashland and West Independence by the writer, assisted by Rev. L. V. King, her pastor.

Martin Shively.

DAYTON PAYS TRIBUTE TO A NOBLE SOUL

McNAY—Oscar Newton McNay was born July 18, 1905 in Liberty, Ohio. In early youth he became a member of the Liberty United Brethren Church. He attended grade and high school in Jefferson Township, graduating with the class of 1924. He attended Wittenberg College and taught for several years in the Jefferson Township schools.

On October 27, 1928 he was united in marriage to Ida Lentz, after which he united with the Brethren Church in Dayton, Ohio, where he has since been an active member. He has been associated with the Travelers Insurance Company for the past six years.

Taken ill on Monday, August 16th, he was admitted to the Good Samaritan Hospital on Thursday, passing away on Friday, August 20th.

Surviving are his wife Ida; mother, Mrs. Cora McNay; a brother, Roland; three sisters, Mary, Corrine and Esther; nieces, nephews and other relatives and friends.

Pastor's Tribute

The taking of Brother Oscar McNay was indeed a shock to the entire membership of the Dayton Brethren Church. As pastor, we felt keenly the sorrow and disappointment in the loss of so dear a friend. However we are willing to acknowledge the wisdom of our Heavenly Father and seek His will in the matter.

Oscar was the first visitor in our home upon our moving to Dayton. He was equally faithful throughout the years to his church. He never missed a church appointment of any kind except on rare cases of absolute demand. We knew him to be constant in his prayer life, both to the church and in the family altar. He was a firm believer in tithing, repeatedly pointing out added blessings for the tither, both material and spiritual.

Oscar was conscientious in all he did and said. His widow, Ida McNay is equally responsible and capable. We pray God's peace and His grace in her life as she continues as the Master directs.

Vernon D. Grisso, pastor.

Board of Trustees' Resolution

The members of the Board of Trustees of The Brethren Church of Dayton, Ohio, having lost through death a beloved Trustee, Oscar N. McNay, hereby express the high esteem in which he was held by his fellow members.

Our brother was an outstanding Christian. He was admired and respected by the entire church membership. He was loyal and faithful to his church and set a fine example for others to follow.

Our brother was a Christian leader of exceptional ability He was a teacher and an organizer. His wholesome and understanding attitude made him a most respected trustee.

Our brother was always in attendance at the meetings of the trustee board and most reliable in the performance of all his duties.

Our brother willingly assumed all of his obligations and responsibilities to his family, to his church, to his community and to his nation. He leaves a place vacant which will be most difficult to fill.

The sympathy of each member of the Board of Trustees is hereby extended to his wife, his mother and to other members of his immediate family. Long will he be remembered.

Signed by the Board of Trustees: M. J. Beeghley, R. F. Fox, Myron Kem, Russel Kemp, A. J. Burgess, W. R. Yount, W. E. Moist, George F. Kem.

Committee's Resolution

Whereas it has pleased our Heavenly Father to take from our midst our beloved brother, Oscar N. McNay, in behalf of the membership of the Brethren Church we feel that it is fitting and proper to have an expression of esteem in which he has been held by the members of our congregation and the community in which he lived.

No sacrifice was too great, no service was too menial in behalf of our Church and Sunday School and the work of the Kingdom, but he gave himself to the utmost of human capacity.

He served the church in the capacity of Sunday School Superintendent, member of the Board of Trustees and Deacon.

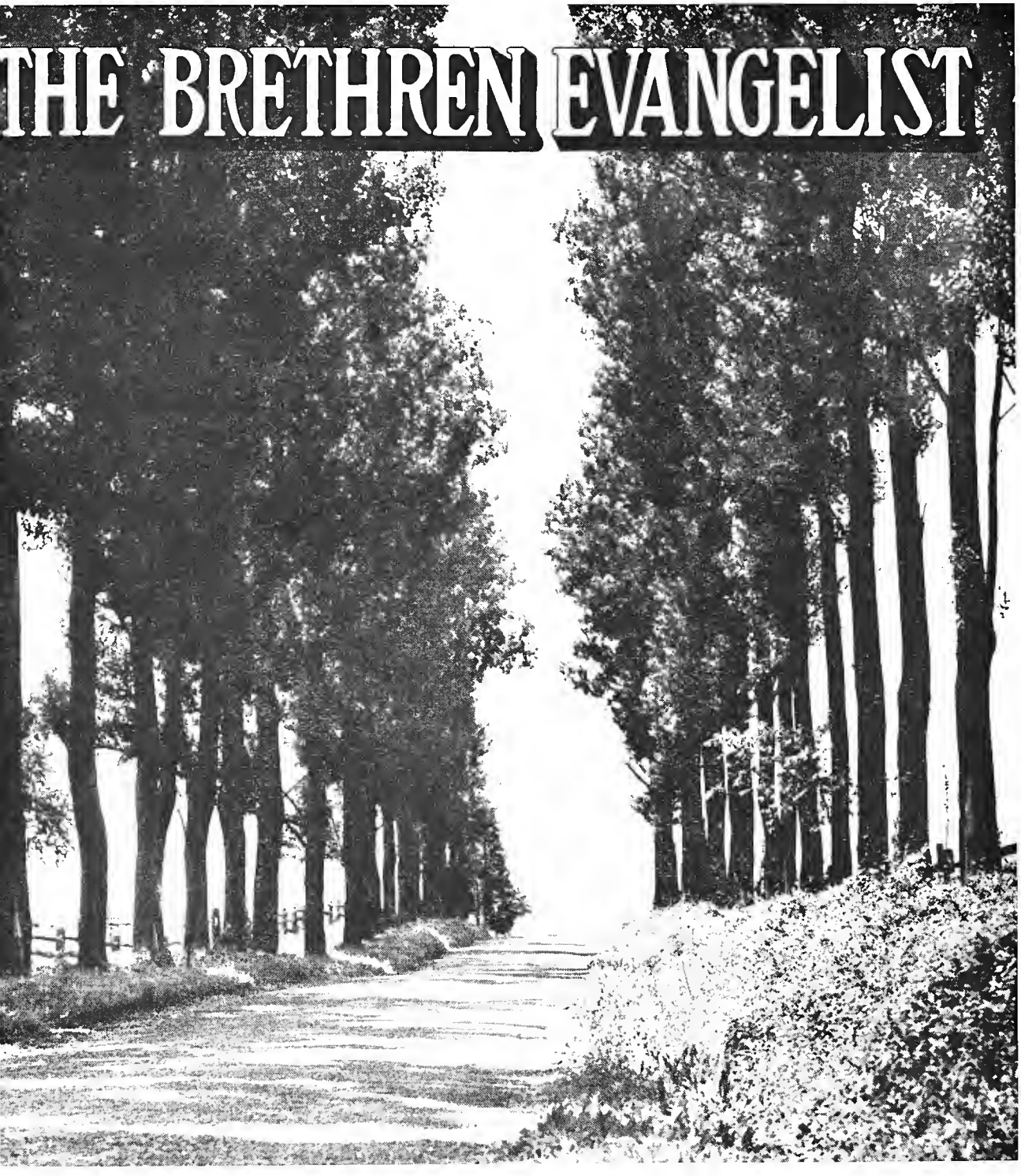
One of the most outstanding accomplishments in which he was most interested and gratified was that of teacher of the Lo-Bre-Lea Young People's Bible Class, which under his leadership and teaching has grown in membership as one of the largest classes of its kind in the City of Dayton. His passing is keenly felt by each and every member of the class.

His Christian life, service and devotion to duty has been an outstanding example of earnestness to all who knew him. He was charitable and forgiving and exemplified a brotherly feeling for his fellowmen at all times in accordance with the ideals taught by our Savior.

We deeply deplore his death which has caused a great loss to the work of the kingdom in our Church, and we can only trust in God to raise up another leader to carry forward the work of our departed brother. Our loss is Heaven's gain.

G. W. Brumbaugh
Verdon C. Kreitzer
George F. Kem
Committee.

THE BRETHREN EVANGELIST



Outlook after Conference, J. Ray Klingensmith

Building the Church, Dr. Rufus Bowman

A Letter from Buenos Aires Jose Anton

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Why the Apostolic Mission Dr. I. D. Bowman

News from Home Points

Should We Be Interested in Relief Work?

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Of General Interest

MISSIONARY BOARD MEMBERS

We want you to know each of the members of the Missionary Board. This year it was known that there were five men on the Board whose terms expired. After lengthy consideration these particular men were replaced. The constituency of the Board is as follows: Claud Studebaker, president; 1st Vice President, C. A. Stewart; 2nd Vice President, John F. Locke; Secretary, J. Ray Klingensmith; Treasurer, S. M. Whetstone; General Secretary, J. Ray Klingensmith; Office Secretary, Miss Ruth Harley. The rest of the Board members are: George F. Kem, U. J. Shively, W. C. Benshoff, C. C. Grisso, G. L. Maus, W. S. Bell, J. W. Platt, Freeman Ankrum, W. E. Ronk, R. F. Porte. There are two other members who represent the Woman's Missionary Society. They have not yet been announced.

BIBLES BOTHER SOME

The Bohemian Bible Society has been forbidde to publish or distribute copies of the Scriptures i occupied Czechoslovakia. It is plain that Hitler' program would never be sanctioned by God's Book Therefore Hitler is against it. However as to the out come of this contest between God and Adolph ther are reasons to believe that God will win! Mayb these reasons aren't all military secrets either There are some secrets of the power of Good ove Evil and right over wrong that have to be learned i the hard way. And "the way of the transgressor i hard."

WOMAN'S MISSIONARY SOCIETY

Again the Woman's Missionary Society of our de nomination came through with a startling record Not only have they generously supported various ac tivities of the church with their funds and spiritua zeal but likewise have accumulated already a Chape Fund which amazes all of us, and I believe surprise them a bit. It was announced at the Conference b Mrs. U. J. Shively, National President, that the tota funds raised by the Society this year were approxi mately $11,000. Over $5,500 was raised or brough in Conference week. They brought in over $3,70 this year for the Chapel Fund and over $1,800 a their Feast of Ingathering Offering. Congratulation to the W. M. S. This is a great organization and the have achieved a great triumph.

DR. WILLIAM LYON PHELPS

The English speaking world is greatly bereave by the death of Dr. William Lyon Phelps. Dr. Phelp was long a professor in Yale University and widel known as a lecturer on English literature. Dr. Phelp ranked high as a teacher, and because of his beau tiful personality was deservedly popular. His "Auto biography with Letters" tells the story of his re markable life and is in every way entertaining an helpful.

J. EDGAR HOOVER SAID

"When the home totters, a nation weakens. Ever day it is my task to review the histories of score who obey only the laws of their own choosing. A ways the one thing that stands out is a lack of mora responsibility and any feeling of religious convictior This is not difficult to understand if we merely rea some of the literature of writers who decry religio and argue that distance from God makes for happ ness. While we fight for religious freedom, we mus also fight the license sought by the atheists and thos who ridicule, scoff, and belittle others who seek spi itual strength."

Editorials - - - By. J. Ray Klingensmith

THE YEAR JUST AHEAD OF BRETHREN

As we go to press with this September issue of
ie Missionary Number there is much to be reported.
he High lights of the Conference were reported
st week. It would be impossible to record all of the
etermination and will to swing into a great pro-
am that was experienced at this, our best Con-
rence in many years. To our great delight and to
e advantage of our entire denomination many new
ors were opened through which we can enter for
eater Christian service without the loss of our
n identity or without unproportionate expense.

A GREATER PROGRAM IN MISSIONS

It is fervently hoped that through sharing with
e Church of the Brethren and in close Christian
operation with them we can at once set in motion
program of missions commensurate with the
irit of the Brethren denomination. Our appeal for
cruits for the mission fields has been limited en-
rely to South America. While no field is more
orthy, yet it does not appeal to every person called
mission work. Nevertheless we have been limited
appeals for South America alone because we have
other. To enter a new field, set up an administra-
on there, obtain buildings, and educate leaders for
at field requires years of time and many thousands
dollars. And then, having spent that, we are still
ly at a beginning, and years more would be re-
ired to build up followers there. Thus to cooper-
e with Christian people, particularly those of like
ith, whom the Lord has seen fit to bless abundant-
on other fields, is not only good business, but is
so good stewardship. If we are so fortunate as to
alize this opportunity it will mean that we can
peal for workers in missions for many new fields
ithout the needless expense of purchasing new sites
r such business and without the problems of gain-
g a new administration for each field. We can ap-
eal for workers to go, train them in our school,
nd them forth with the necessary funds for their
pport, and share in rich mission work. They can
rrespond, and then return to our churches to
reach great burdens and rich harvests upon us.
ikewise we can broaden our appeal to dozens to
ork for the Lord where now it reaches too few.

Then too, our own South American fields which
eeds more workers and much expansion can be
iven a great impetus by the addition of other work-
ers, if not our own, then those from the Church of the Brethren, who can work under our board there and return to their churches and ours to bring the mission news.

As Doctor Rufus Bowman said at our Conference, "The day of rivalry among Christian people is over; the day of co-operation with Christians is here."

A LARGER APPEAL FROM OUR SEMINARY

Since Professor M. A. Stuckey has taken the Deanship of the Seminary new plans have been put into operation for the purpose of securing future workers in our churches and mission fields. Dean Stuckey has already assured us that a program in study to prepare future missionaries for particular fields will be in operation. Thus if we are attempting to train workers for India or for China or for Africa, they may receive such instructions as will be particularly beneficial to them for that work. Likewise the surrounding churches adjacent to Ashland and within reach of seminary students will be visited in the hope of finding new student pastorates. This will bring good experience to the future ministers and mission workers as well as assist them financially in their education.

Naturally, everything cannot be worked through instantly, but we know that a heroic effort will be made on the part of our Seminary and College to prepare future workers for our denomination.

COUNCIL OF BOARDS

Another great forward step taken at this Conference was the adoption of a plan proposed by Dr. Ray Haun. This calls for definite and extensive Post War planning. The Conference approved a Council of Boards which will be comprised of the executives or representatives of each Board in the denomination. Extensive survey is to be made of the work of each of these Boards. Recommendations are to be brought to each one from the Council for the purpose of keeping each Board pointed in the direction of its greatest service to our denomination.

This will insure a great unity of purpose and serve as a balancer to every interest of the church. This Board will be called together at the earliest possible moment, but due to the fact that it was not proposed until Saturday of Conference the called meeting for that afternoon did not materialize. There were too many conflicts in schedules.

RELIEF PROGRAM

Numbers of our people have desired to share a bit of their blessings with the millions of unfortunates who are now victims of wars, disease and sorrow. We had no such agency. Therefore the Conference voted to authorize the Missionary Board to receive such offerings as our people are disposed to give for this mercy work. Mrs. Turah Locke, of our church at Maurertown, has already given a check for $25 for relief work in China, to be sent through by the Church of the Brethren. This is a great opportunity for us to show gratitude for blessings we in a great country have received. Millions of Christian people are in abject poverty with their loved children and relatives facing starvation and needing medication. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

CONFERENCE OFFERING

Another forward step which met with the enthusiastic approval of the entire Conference, and grew out of suggestions on the floor, was the matter of our churches helping us to really accomplish something through our committees and branches of service appointed at Conference.

To accomplish anything definite these days requires traveling, writing, meeting, and hard work. So often we appoint a committee and ask it to do our work but offer no funds with which it may do it. It was agreed at Conference that our pastors would return and ask their churches to help us by sending in a small offering for these important functions. Center Chapel in Indiana already paid theirs and we understand that the Ashland church has already taken care of theirs. This need not be a large offering at all. Only five or ten dollars from each church would give funds for all such committees to operate. Thus the Council of Boards, the Goals Committee, the Fraternal Relations Committee, and every other creature of our Conference could operate with efficiency. We hope you will help us to go forward in this. Send your offering to Dr. L. E. Lindower, Ashland, Ohio. Dr. Lindower is Secretary of our Conference.

ARE CHURCH CONTRIBUTIONS INCREASING?

NO!

Charles V. Vickrey, president of the Golden Rule Foundation, says, "Concurrent with increased taxes, gifts of 19 of our major national religious bodies have DECREASED during the past 15 years from $521,000,000 in 1928 to $352,000,000 in 1942. This is a decrease of 31% or $160,000,000. During this same period the national income soared to unprecedented heights, rising from $77,000,000,000 in 1928 to $119,800,000,000, an increase of 55%. It is estimated that for 1943 the government's income will reach $144,000,000,000 which will approximately double its income of 15 years ago." So there we have it. In the past fifteen years Christianity in this country has 31% less on which to operate and the Government has almost twice as much. But then wars are popular and costly. And what God got was at least voluntary. And the Christian program will long outlive the Government's.

ANOTHER HITLER MARTYR

Ernest Harnack, the son of the famous Professor Adolph Von Harnack, known to ministers all over the world, has now joined the large company of Adolph Hitler's martyrs. This son of a distinguished father was distinguished in his own right. He was a brilliant lawyer who had served his government in many posts until the Nazis came into power.

THEY KEPT THE FAITH

When the Italians were driven from Abyssinia by the British forces the area was followed by a reopening of the area to the Protestant missionaries. One missionary reports in the CHRISTIAN UNION HERALD that the native Christians did very well in conserving their faith during the period of hierarchical domination. Men dependent on missionaries promptly assumed the responsibilities of leadership when circumstances compelled them to do so. The impression of a non-Christian fellow countryman is described as

"Others, who had formerly resisted the appeal of the Gospel, considering it an impertinent intrusion of the foreigners, saw these men and women continuing to proclaim the Gospel even after the money left by foreigners had been exhausted. They saw them stand up to trials and persecutions without flinching, depending on their Master for strength and courage. And the more thoughtful ones began to think that there must be something to this Gospel which the foreigners had preached, and they began to attend services and some of the literate ones purchased Scriptures and read them searching for the truth of God.

Greetings from The Church of the Brethren

DR. RUFUS BOWMAN
Fraternal Relations Representative
(Dr. Bowman is President of Bethany Biblical Seminary)

Iy Dear Brothers and Sisters:

I am happy to be here to greet you this afternoon. Vith these greetings are sent the official greetings f the Church of the Brethren, their sympathy and xpressions of cooperation. I have been delighted ith the warm reception and courtesies you have xtended me, they could be no better. I shall carry ack to the Church of the Brethren your hearty reetings and the fine impressions you have given ie and the very wonderful Conference which you ave had. I have heard a fine Sunday School lesson nd two fine sermons, all of which could grace any ulpit in any denomination. You have planned a very ne program and offered a challenge in cooperative ervice. I am going to remember you in my prayers his year that you may have the greatest year in our church history; and I am going to ask our peole to pray for you. I am sure I can speak for my oard and say that we can work in with your Board or steps in cooperation and we will aid in planning he steps in working out your program to the fullest n your program of cooperation in missions. The day of church competition is passed and the day of church cooperation is here. We may have in some localities some competitions, but I don't think you will find that spirit in the Church of the Brethren at large. We are praying for your growth. I am here not only to bring official greetings but the sympathy and understanding and greetings of the Church of the Brethren.

All that I have heard today makes it apparent that the terminology I use you use. I speak of our denomination more often as the Brethren Church than as the Church of the Brethren, and of our people as Brethren. So if you will grant me the permission of saying the same here we will get along better today, for I don't want to use terminology that is strange and get mixed up; and it would be very hard for me to change it. Brother Stuckey used the same terminology this morning that I use. How could it be otherwise when we are a people of the same heritage, a people of the same ordinances, a people of the same spirit?

Sermon by Dr. Rufus Bowman on Conference Sunday.

Building the Church

It is my purpose to speak this afternoon upon that reat organization the church, upon building the hurch.

In the first place, we should see what the church s and allow the Bible to speak. The church is the ody of Christ. The church is the family of God. And I say unto thee, that thou art Peter, and upon his rock I will build my church; and the gates of ell shall not prevail against it." Its center is Christ nd without that center you don't have a church. The church is made up of people whose center is heir fellowship with Christ as the center. This heeting is a fellowship; this conference is a family heeting; the church is a family and District and General Conferences are meetings of larger families. The closer this fellowship is Christ centered the earer we come to becoming a church.

The first churches did not have buildings and hurches are not held together by a building but by aith in a common hope, faith in a common purpose or the redemption of persons. This common hope nd common purpose alone holds a church together. The Lord was the Master of the early church; He was their dynamic. They went forth in the spirit of the Lord. The future of the church doesn't depend upon the building but upon persons bound together in that purpose of serving the Lord.

It is my conviction that we have been too apologetic about the church. It has no rival in the work of redemption. No other agency is worthy to touch the hem of this garment of Christ. We should see that we have a part in building this agency. The greatest work in the world comes from the winsome fellowship in the church. The more winsome the fellowship the more people there will be who will say they are ready to give their lives in its service and work.

Secondly, we need to have faith in the vitality of the church. I hear people speak disparagingly about the church; they say, too, that redemption has passed out. The church is now going through a process of purification. It is seeing its purposes clearer all of the time. In periods of tragedy people have found reason for a birth of fresh hope. In periods of trag-

edy people went to the ends of the earth to die. I look into the future and I see a light where the church is to be the family of God. They are now meeting behind closed doors in Spain and Germany. Five years ago I saw these folks worshipping the same Lord you and I worship. They still worship Him. This will pervade. We are the church of the Bible; a New Testament Church, and those of that church should not speak without faith. Never was I more optimistic than I am about the Brethren Church. We are a church of a great future. We should put our eyes on the mountains not on molehills.

Again, we should thrill our people with the value of our church history. I have a book on Brethren history which when studied by young people thrills them. They are thrilled with our church, its history, with our historical background, with the leaders such as Alexander Mack, Christopher Saur, John Kline of the American Revolution.

And my people, in my mind in building the church of the future we need to lead the young people to see the value in our history. They need to be taught to apply our heritage and its principles to ideals for 1943. The foundation for the future lies in teaching our people about evangelistic Christianity. Many are listening today to strange voices. Many don't know what to believe. While it is necessary to train our ministers, our laity needs to be taught Christian doctrine. I should like to see our people taught evangelical Christianity in our churches. A person's belief determines his conduct. Your faith determines your conduct. What you believe, essentially determines what you do. I would like to see evangelical Christianity taught throughout our church, for I think it is about as important to say that one of the outstanding problems in our churches is spiritual confusion.

To challenge our people to greater church loyalty is essential in church building. I was pastor in Washington before coming to Bethany Seminary. I had people tell me that they were not going to be tied up to any one church, that they wanted to visit around. I would say to them that their loyalty to a local church and denomination is not incompatible to their faithfulness. Your loyalty to some church, to the constructive cooperation of its work, to one denomination is essential to a spiritual growth. A person makes more permanent distribution by having his roots in one church, in one denomination.

To go back to my original premise, the center of the church is in Jesus Christ. The center is in the winsome fellowship within the church. We don't need to be ashamed to ask people to be members of that body; we ought to exalt it, we ought to hold it high. There is no other organization on earth with a mission more divine, a purpose more divine, a center Lord more divine, a goal more divine. We ought to challenge our people to a greater church loyalty. We will love those things we serve. Who are the most loyal to our church in Ashland? Those who are out in the front line serving. The greatest challenges come in service. The more missionaries you send the more you will serve and give. Service is the key to loyalty.

One of our greatest problems is the spiritual culture of the soul. We need to put much time and thought upon council and guidance of leadership. As leadership goes, so goes the church. Leadership equals service. Education of the laity means they will lead out; education means to lead ourselves. The greatest preacher is the one who forgets himself in service. We need to share our education; to allow others to touch the hem of the garments of those who know by the radiance of their personality. The time is here to emphasize brains. In the future we are going to be up against it to produce leadership in the church, leaders who are spiritually minded, Christian statesmen. I saw the modest room in which the President sits when he speaks over the radio. I also saw the modest table at which he sits when talking. But when he speaks the world listens. We need to be on the alert for leaders who will be listened to. The major pattern makers of our day are pagan. The values of today—the radio, the automobile—claim the allegiance of men.

I have heard many sermons on "consider the lilies," but too many ministers forget how they grow, forget how they have roots in the soil, how the ingredients from the soil transform them into perfume and flowers. The Master said, "Go," but He also said grow. We will have more churches as we grow. People that have had fellowship with God are people who sense the realization that they live in a world ruled and filled with God. One of the greatest needs of our church is a cultivation of the spiritual life, knowing how to pray, how to capture the spiritual values of life. We need the power coming from contact with God. Are we going to have brain power to sway people to spiritual values? Nothing is going to build the church of the future but Christian education. We are not going to man our churches with anything less than the best in our churches in a day of paganism.

We need a program which will thrill this generation. I stood on the doorstep of a church not long ago and had a leader, so called leader, ask me, "What will thrill our young people to church loyalty?"

I answered, 'They will be filled with a program

f loyalty, with a program of world service."

Cooperation is better in our church if we have a rogram, which will come about if we have a pro-ram of world service. A program of missions and service program will bring advance in our recon-iliation. In Matthew 18 we have the basis of our econciliation—tolerance, kindness. You are ready nd we are ready for advance and we will have a reater future as we are thrilled by a program of orld service.

Alexander Mack lived at a time of persecution, aying the fines of the believers. He shows us that ney were pioneers on a started trail. We are people n a started trail. I was one day in Westminster bbey seeing the great tools of statesmen. I saw a rowd in one room and on asking the guide what as there he took us over and we saw that the crowd was gazing upon the marble slab which covers the dust of David Livingstone. People were not around tombs of kings, but were there. This inscription was on that marble slab,

"Other sheep I have which are not of this fold . . .
"I must go to be with them . . ."
His dust lies here, but his heart is in Africa."

The heart, the work, the dream, the service of David Livingstone you cannot lose. These things our generation can't kill. You can't kill faithfulness to the Word of God, you can't kill evangelism, you can't kill the calling out of young people to be followers of God. The church remains a redeeming fellowship. If my generation never sees the dawn, we are to be stars in the darkness; we are to be the lighthouse in the night and we are to be the prophets in the new dawn.

LETTER FROM BUENOS AIRES, ARGENTINA

Gerli, June 29, 1943.

enor J. Ray Klingensmith
shland, Ohio, N. America.

steemed Brother:

As I have had no news from you for some time I do not now if my letters and news arrived in North America or if rhaps they are lost in transit. I hope you will have received me photos that I sent by Dr. Yoder.

Here, dear Brother, we continue more or less well with the ception of my wife. My wife has been in bed with the grip days, but now is somewhat better. As for the work, it con-nues as usual very slow in its progress, but we are ad-ncing little by little. Three more men are attending who mmenced to come to our meetings scarcely two months go, but they are understanding very well the Word of God. here are two more who are candidates for baptism who will baptized at the first opportunity which presents itself. In ite of the bad weather which we are having since the first the month, it being the season of rain and consequently uch rain, 30 to 40 persons attend each meeting. We are ry happy with this attendance since in other churches which ve existed for 20 or 30 years not half the members attend hen it rains as now. It has to be taken into account that e roads here are impassable in winter. It is rather diffi-lt for us to make the accustomed visits because of bad eather. As for our many sick we can not omit their visits. e have a beautiful case of healing affected upon a sister our congregation, Senora de Pintos. This Sister was taken the hospital very ill and immediately they performed four erations. She was very ill and the doctors believed she was ing to die. But they were able to heal her. The first words hich she pronounced were, "The Lord is with me." They lieved that she would have to remain several months in der to convalesce. However, in fifteen days she was at home mpletely healed. She gave a good testimony as a Christian the hospital and interested others in the Gospel.

A case worthy of mention is the following: A man who had ft his wife and children came to know the Gospel in our cal church about four months ago. He abandoned his evil 'e, returned to the side of his family and is an exemplary sband. Now he has begun to pray in public and also to ve a beautiful testimony of his repentance. This man can a fine witness of the power of the Gospel. We pray God at he remain faithful to the end. A curious fact is that the wife, despite seeing the change in her husband, does not accept the Gospel. She believes in the superstitions and witcheries. We beg the prayers of the children of God in behalf of this family.

Magdalena helps in the Sunday School, is now president of the Christian Endeavor of our congregation, and Secretary of the Christian Endeavor Union in the Argentine. They are calling her in different churches to teach. Also she is studying English. She says that she wishes to be a missionary and to bring many people to Christ. Jose Esteban (Brother Anton's son) is already directing meetings of the Christian Endeavor. We think that he has good talents to preach the Word. My joy would be to see him some day preaching the Word. It is a great pleasure for me to see my family all busy in the work of the Lord. My son is starting to work in the textile factory to help in his own expenses. He drew 11 Argentine dollars for the first pay. He bought a suit which he intends to pay for in monthly payments (cost 85 pesos). He will need eight payments or four months to pay for his little suit, but it is very good for them to know how much it costs to earn a living. All is very dear and high and the members pay very little.

Jose is studying music and says that he wants to learn a profession in order to help the work of the Lord. Good Brother, I am writing you of very intimate things, but up to a certain point I believe it is good that the brothers who are in this work and who send us their offerings should know how we live and struggle in this part of the continent. But although the effort is great, til death let us strive for Christ. Even up til death our theme will be "For Christ and souls." that is to say, for the love of Christ and for the love of our fellow beings we will strive to the end.

Finally we are very joyful and happy that we have the great privilege of working in the ranks of the Lord. Especially we remember with sympathy and gratitude our dear brethren in North America for their unselfish help to our work here in the Argentine. And we believe that not only we the workers, but those converted to the Lord by our preaching will be eternally grateful when I say as even Christ said of the woman in Mark 16:9, he will say of you that never will be forgotten your work of love.

Pardon my wordiness until the next letter. With love in Christ we salute you desiring for you and yours and for all of our good brothers all the blessings of heaven.

Your brother in Christ, Jose Anton.

A Hopeful Program of Missions

For Every District

The National Goals Committee proposed to the Conference, among many other items for the advance of our denomination, that we build five new churches a year. This should be our minimum. Would God we could start fifteen! And it is the purpose of the Missionary Board who considered this matter to leave nothing undone which might contribute to the realization of this, our part.

We are at this minute attempting to purchase a type of church used by Lutherans and other conservative bodies which building may be set up on a site and used until permanent quarters can be built there. Then the building can be transferred to another place for a like venture.

We have three definite points where this is to be done this year. We now need two more. Let us ask our Districts if they would not like to have such a new point of interest for their people. Let us ask the Southeast District first. Your District gave a total of over $2,100 for Home Missions last year. You have three points within your District receiving help from the Board: Oak Hill, Cumberland, and Washington, D. C. It would be a great thing for your District and for our denomination for a new point to develop. We would welcome such a project from your District and hope you will consider its early possibility. It is our prayer that very shortly something real will materialize for Washington.

Pennsylvania

Pennsylvania gave over $3,200 to Home Missions last year. There are four points within your district receiving help from the General Board: Uniontown, New Kensington, Quiet Dell and Cameron. The Board would welcome some new points in Pennsylvania. It would be a great service for your Board to consider such a possibility and let us assist. It would give your own people enthusiasm to assist in such a program by visiting and helping in these places with choirs, Sunday School Teachers, Christian Endeavor Groups and even by sending preachers of your best laymen until the right man can be secured to take over the leadership. Surely Pennsylvania is equal to such a project.

Ohio

The Ohio District gave over $4,200 to Home Missions last year. She has no points receiving help from the Board. She should have several. Dayton received help last year and it was a great inspiration to all of us. Now we would welcome another or several other new points in Ohio. Here in Ohio we would be able to send out Gospel Teams and assistants from the Seminary which would add great enthusiasm to such a work for the Lord. We would welcome a great program at Canton. Canton had been a leading church of our denomination for years, and can be such again. We trust that this splendid congregation of people will not wait until they have lost their will and desire to enter into some great venture with the Lord. It seems that if any people were in a position to accomplish great things for Christ, Canton is. We would welcome an opportunity to assist here.

Indiana

This District which gave nearly $4,500 to Home Missions could well be receiving much assistance from our Board. No District would be entitled to more help. As it is we are now helping only Huntington. Cannot some church in Indiana take the initiative and start a new venture? We have some great churches in Indiana such as Nappanee, South Bend, Elkhart, Goshen, Flora, and others. Why not let Indiana be a leader in new churches?

Central District

This year the Board is granting for one year some real assistance to Udell, Iowa, on the grounds of a strong recommendation by Brother George Ronk. Brother Ronk reported the possibility of building up a strong church there now. He stated that the Christian Endeavor was very good. He said that the surrounding community would support enthusiastically a Brethren pastor there. Brother Ronk said he would be responsible for building a parsonage there, for seeing that the church is renovated, and for raising funds in the community for this general improvement along with his own. He also desired to have a drawing made of the church and have a memorial made to the pioneers of the church. He stated that doctors, lawyers, nurses and college professors would be interested. Inasmuch as Brother Ronk took such an interest in this community and promised such substantial help it was felt that no finer thing could be done than to thus also lend our help. Reverend W. R. Deeter is taking over the work there immediately. We hope for great things out of Udell.

We would very much like to see some new work in this Central District. We have good churches in Central District now and would like some more like Waterloo, Milledgeville and Lanark. Can you help us get some, Central District?

Thus we could appeal to every District to start a new church, or to make a start and let us assist. Prayer and zeal in this direction will stimulate the entire district and will lend a real reason to young people to enter our work. With a great program now being pushed in the Seminary we will soon be able to have a fine leadership to take over these points. *NOW is the time to be starting them.*—J. R. K.

Why the Apostolic Mission

Dr. I. D. Bowman

For about ten years, it has been evident to me that our church has not been entirely apostolic in its mission work. Many have wondered why I at eighty-one should help to start the Apostolic Mission in Philadelphia. At my age, it is hardly necessary to say that I have no selfish motive in what I write, for my only purpose is to be helpful to the Brethren Church which I love. Because of the unique historical position of the Brethren, we ought to be **the most intensive missionary church in THE WORLD.** For more than two hundred years, the Brethren have emphasized **obedience** as no other church. What is our position doctrinally?

Doctrinally, we claim to believe and obey the whole Gospel. We have believed the first principles which are: Repentance, Faith, Baptism of Repentance for the Remission of Sins, the Laying on of Hands accompanied with faith and prayer for the Gift of the Holy Spirit. All these are fundamental and should be obeyed by all who are rightly taught, **in the beginning of their Christian lives.** Then in going on unto perfection, we should obey **all** the commandments of the Gospel without additions and subtractions. Here are a few of many similar references that we accept literally: "The God of peace . . . make you perfect in **every good work to do** His will." Heb. 13:20, 21. "Epaphras . . . always labouring fervently for you in prayers, that ye may stand **perfect and complete** in **all the will of God.**" Col. 4:12. "His servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness." Rom. 6:16.

Where we are weak as a denomination is Evangelistically. When our forefathers started the Brethren church in 1708, they were not only ideal in doctrine but became very evangelistic. After being driven away from their homes and coming to America they kept the doctrines pure but they drifted away from the cities, colonized and became superstitious, and gradually lost the missionary spirit. For about ten years after entering the ministry, I never heard a missionary sermon preached. From the time of my conversion sixty years ago, the Lord has used me to receive thousands of souls into the Brethren Church, yet it is only within the last ten years that I have seen clearly the apostolic method of evangelism. If this method had been clear to me years ago, the Lord could have used me to accomplish much more for Him. If our talented brethren understood apostolic evangelism and would lay all on the altar, there would be hundreds of converts to where we now have one. What a profound pity that with such an ideal doctrine, we are not more zealous in apostolic evangelism! Let us look at the Apostolic Plan:

THE APOSTOLIC PLAN

1. THE ROMAN CHURCH. "I thank my God through Jesus Christ for you all that your faith is spoken of **throughout the whole world.**" Rom. 1:8. Here we see that the whole world talked about this one local church.

2. THE THESSALONIAN CHURCH. "From you sounded out the word of the Lord not only in Macedonia and Achaia but also in **every place** your faith to God-ward is spread abroad." I Thess. 1:8. This was an inferior church in some ways, yet on the strength of this verse it accomplished wonders.

3. THE JERUSALEM CHURCH. "They were all scattered abroad throughout the regions of Judaea and Samaria, except the Apostles . . . **They went everywhere preaching the Word.**" Acts 8:1-4.

4. THE HEBREW CHURCH. The author of the Hebrews desired, . . . "that **every one of you** do show the same diligence." Heb. 6:11. The apostles learned slowly. Jesus told the individual disciples to preach the Gospel to every individual in the whole world. Mark 16:15, 16. They were to preach the whole Gospel—"all things." Matt. 28:20. No doubt the ideal was never reached but it was desired and constantly urged. We could increase our power and numbers many fold if all of our preachers would do the same.

Some ten years ago it became clear to me that both the Gospel and history taught that the laymen should witness and preach the Gospel as well as the clergy. This is perhaps the greatest defect in our missionary propaganda. The Gospel clearly teaches organized work in the church. **It just as clearly teaches unorganized work by all laymen!** It is also true that organized work has some decided advantages over the unorganized, yet in spite of this fact, in the days of the apostles, the unorganized work accomplished many times more than the organized. It would probably do so today if given a chance. We have left out the unorganized work almost completely, in fact we have discouraged it in every possible manner. Until we realize the fact that the unorganized work, done by laymen on fire for the Lord, must be revived as in apostolic times, there is little hope for much progress in the expansion of the Brethren Church. We will never preach the to the whole world.

My spirit has been burning within me for the past ten years to help start an Apostolic Mission. We are aiming at the ideal, although we shall probably not reach it completely. Our motto is **every member a preacher** of the Gospel. We who are ordained drill the laity in the six first principles of the Gospel found in Hebrews 6:1-3. We teach also that each member should aim at perfection by keeping all the things which Christ commanded. With a very imperfect knowledge of this plan, using organized and sometimes unorganized workers, the Lord used me to establish twenty churches and missions, and to double the membership of all the churches of which I was pastor but one. While at St. James during my first pastorate, in a period of three years, more members were received outside of my local church than in it. These were received at the following outposts: Eshelman's Church, Harrison's School, and Waynesboro, all about fifteen miles away, and at Williamson, about twenty-five miles away, we built a new church. In three years at Ashland, attending College during two of them, still, the membership at Ankenytown and Lonisville was doubled, and three new churches were built, Middlebranch with eighty members, Williamstown, with sixty-four members, and Georgetown, with sixty-three members. At Philadelphia, the first church had eighteen active members; in nine years it was built up to two hundred, and during this time churches were organized at Calvary and Sergeantsville, N. J., Allentown and Lansdale, Pa., and the Whole Gospel Mission in Philadelphia. At this latter church five hundred were baptized and while there, we built the Mt. Olivet Brethren Church at Georgetown, Delaware, where Mrs. Bowman and I hold our membership now.

All this and more, was the outgrowth of a missionary spirit without complete knowledge of **the primary apostolic method of evangelism.** Had I known fully, and pressed the true apostolic method of every member a witness and preacher of the fundamental principles of the Gospel, what a bee-hive of workers would have developed! We should teach and try to

practice this truth. Perhaps in our denomination, Brother Drushal at Lost Creek, Kentucky, comes the nearest to following this apostolic method; and it seems to me that he is not understood and appreciated as he ought to be. My prayer is that I may be spared to live until my young partner will be able to carry on a strictly apostolic mission and church.

Paul, in about forty years lived to see every creature under heaven hear the word. Col. 1:23. He was debtor to both the wise and unwise and he tried to pay his debt by spreading the Gospel everywhere. If our churches could catch a portion of his spirit, we could multiply ourselves many times in a few years. The Christian Missionary Alliance started at about the same time the Brethren Church did. A. B. Simpson, its founder, tells that in less than fifty years they had more than a thousand missionaries in every field in the world of importance. Their doctrinal plea is nothing in comparison to that of the Brethren.

Now in conclusion, you see why we have started the Apostolic Mission. Many Brethren could right now start a mission point much easier than we did this Apostolic Mission. This could be done without aid from any Mission Board, although help from the boards would insure quicker success. When your local church launches out and starts a mission point, the home church will not be injured, as some think, but your local church will increase greatly in enthusiasm, in numbers, spiritually, and financially. In fact, the home church will build up easier, if it starts a mission point, than it will without such a point. This has been almost universally true according to those who have tried it. The direct interest that the home church has in this branch of itself, does something to the church. There is a zeal, and enthusiasm, and spirit, which permeates the entire membership. It is true, of course, that occasionally one of these churches may fail. But many will be a success and if this unorganized work goes hand in hand with the organized, we shall make many times the progress that we have now. Young men will recognize the challenge to prepare for the ministry and the Brethren Church will begin to grow and to accomplish the mission which the Lord has set for it—to preach the Gospel to the world. Brethren, join me in prayer for our people that they may be given a vision of the fields ripe for the harvest.

News from Home Points . . . . .

NEW KENSINGTON AND BRUSH VALLEY, PENNA.

Chester Zimmerman

Greetings from New Kensington and Brush Valley churches. I wish you could meet personally the fine people in both of these communities and be in their company for some of their periods of study, worship, and service. But I know that this is impossible for the great majority of you. The next best thing is to tell you about the activities and blessings that have been our lot.

As I write this I am engaged in the privilege of spreading the Gospel by way of the radio. Each morning this week I have fifteen minutes on the local radio station W.K.P.A. My general topic is "Christian Experince." By this means many are made conscious of the Brethren Church.

Ours is indeed a peculiar way even to some good Christians simply because we believe and teach the whole Bible. But we believe the Lord blesses in this and have taught the whole Word. Those of the communities who have partaken of fellowship in communion with us have felt the blessings of complete obedience.

All of our organizations are in a healthy condition and looking forward to increased service. When the Woman's Missionary Society meets the walls of the homes just about bulge. They have 22 members and visitors are not uncommon. Their meetings are of a quality that are exceeded by few of the local W. M. S. The Brush Valley Woman's Missionary Society is not so large and attendances are drastically curtailed because of the gas rationing which has hit country folks so hard. But I am happy to say that a new spirit pervades the meetings and I am sure the energies they are putting forth to sponsor and aid the new Sisterhood of Mary and Martha will mean new life and vision for them.

We have a boys Brotherhood here at New Kensington. The attendances have varied, but there have been as high as twelve at one meeting. The local name is the Brotherhood of David and Jonathan and we use the material provided by the National organization.

The Sisterhoods at New Kensington have also been having meetings worthy of note. There are nine girls in the Seniors and eight in the Juniors. Mrs. Zimmerman is their patroness. The Juniors are a new organization, but they are meeting regularly and purposefully.

An increased interest in denominational work is manifest in both churches. This is proven by the increase in offerings. Every offering has been increased by at least ten per cent. There have been some much more than that.

One of our regrets at New Kensington has been the inability to arrange for a full two weeks revival service since moving to the new location four years ago. Circumstances beyond our control have cancelled plans that were thought fully arranged. The field is ripe for the visitation of one of our able evangelists. The church is happy to report that Rev. Freeman Ankrum, a member of the National Mission Board, will be with us in October for a sustained evangelistic effort. Announcements and plans are being made that this may have the fullest possible success. Please pray often for the success of these meetings.

The greatest blessing to both churches came through the Daily Vacation Bible Schools this summer. We have a splendid teaching staff in both places and the loyalty of both teachers and scholars made possible an excellent school. At Brush Valley some walked a round trip of eight miles each day. One teacher in an emergency walked ten miles to be present at the last meeting. Such enthusiasm made us extremely grateful. There were several thousand scripture verses memorized in the two schools. The average attendances were: Brush Valley 51, New Kensington 42. The climax came when the invitation was given for the scholars to accept Christ. At New Kensington there were fifteen first-time confessions and several reconsecrations. At Brush Valley there were sixteen first-time confessions. These souls we believe have more than repaid all the work of the staffs in conducting the schools. The results were beyond our fondest expectations.

We look forward to seeing both these congregations growing in all the worthwhile graces in the year ahead.

CUMBERLAND, MARYLAND

P. M. Naff

The pastor and the church join in sending loving greetings to all the Brethren people with grateful acknowledgment of your fellowship with us here as your love for the Lord has caused you to give hearty support to the mission projects of our beloved denomination.

We count it a great privilege and blessing from the Lord to be laboring for Him in His vineyard and it is an especially great privilege when we can have a part in a project which gives to the boys and girls of our church some special preparation for living for Jesus and serving Him. Therefore we rejoice that we could have four of our young people at Camp Peniel this Summer. We sent three boys and one girl, and the pastor served on the faculty. This also was a privilege both from the viewpoint of doing something for Jesus and from the viewpoint of fellowship with so fine a group of the Lord's children. Nor did the privilege of fellowship end there, for to this was added the fellowship which we enjoyed so much with the boys and girls who had come to the camp to profit by the studies and the rest of the camp program. We hope and pray that as their bodies drank in the benefits of open air life in the good old Summertime that their inner lives also drank in the warmth of new knowledge of our Lord and Savior and new realizations of His wonderful love and grace and His marvelous person. This is what we of the faculty tried to present to them.

Concerning the dear people of our own congregation in the Cumberland church our hearts are made to rejoice when we think of the things they are doing for the Lord Jesus. Financially they are carrying their burden in a noble way. Denominational offerings have been increased, some largely increased. All small debts have been paid off. The interest on our large building debt has been kept paid up to date and in addition to the interest $200 was paid on the principal in July. The spiritual tone of the people is very good. Faith, brotherliness, peace, optimism and a readiness to bear the burden are characteristic of this congregation. Their response to the Pastor's program of tract distribution during our revivals has been fine and so were their efforts in entertaining the evangelist and inviting people to the meetings. In their regularity of attendance on Sunday and at the Prayer and Bible Study service they also show a gratifying faithfulness. Considering what ought to be, our Prayer Meeting attendance is not large, but considering the report of the number of prayer meetings in our denomination and the attendance reported, our attendance is very good. And we have a PRAYER meeting. We give a chance for everyone to present some matter that we should pray for and then when a number of definite prayer needs are before us we go to the Lord in a season of prayer during which there is opportunity for any who will to join in the prayer. Thus one after another prays and the missionaries are borne to the Throne of Grace in a hearty intercession, also the Jews and the lost souls and the Sunday School teachers and the Kentucky work of our church, etc. Then we have a period of Bible Study in some book of the Bible or some subject of Bible study which we take systematically. At present we are studying the doctrine of the Holy Spirit.

We look back with gladness and with thanks to the Lord Jesus to two special meetings which it has been our privilege to have here in our church. One was nearly two weeks of good Gospel preaching by our dear Brother John Locke. Brother Locke came on May 24 with his good messages and fine illustrations direct from life, and his views of Palestine and adjacent points of interest and he stayed with us preaching with genuine earnestness and visiting faithfully with the pastor for nearly two weeks. All these meetings were thoroughly enjoyed by the pastor. There was a reasonably good attendance and we were sorry when the time came that Brother Locke had to pack up for his return home. The other special meeting was on March 14 when we had the privilege of having Rev. H. B. Centz, of Philadelphia, Field Evangelist of the American Board of Missions to the Jews, speak in our pulpit in the morning and evening services. Brother Centz has been known and greatly loved by the pastor and his family for some years and he is always more than welcome in my home and pulpit. A more deeply spiritual, better qualified, and more deeply consecrated preacher of the Word of God than Brother Centz would be hard to find. We should never forget in our prayers, our giving, and in other forms of service to the Lord Jesus, the Gospel has been divinely ordained to be "to the Jew FIRST." Rom. 1:16. May God richly bless Brother Centz and the work and personnel with which he is associated and all similar work and personnel.

Since coming to Cumberland the pastor has had the privilege of speaking on the air about once a month from W.T.B.O., Cumberland. This has enlarged the reach of our church and has also provided good advertisement of our revival meetings.

In closing we ask the continued prayers of the Brethren people for our church and ministry that its witness in this city may be with great power and be felt in an ever widening circle and that many souls may be saved. Thus may Jesus "see of the travail of His soul and be satisfied." May God richly bless you all with abundance of spiritual power in the work you are doing for the Lord and in the needs of your life here.

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HUNTINGTON, INDIANA

H. M. Oberholtzer

I am very happy to be able finally to report some very encouraging, tangible results of our labors in Huntington, Indiana. Our progress has been slow and rather discouraging to those who were not familiar with the circumstances under which we labored. But to those intimately associated in the work and sharing in the sacrifices, there was always light shining in the darkness. We never lost hope, although sometimes our patience seemed severely tried. We make no claim for unusual faith, but in our weakness we have trusted in God and He has proved His faithfulness. Unto Him we have fervently prayed for the supply of every need and for leading and success in our efforts, and He has heeded our prayers.

During the past year we took an active part in the Loyalty Crusade promoted by the Huntington County Ministerial Association. This was a county-wide revival and evangelistic effort begun early last autumn and participated in by all the non-catholic churches in the county. A program of activities was devised by the Ministerial Association with the purpose to revive the interests of church members and to win the lost to Christ. Each church, with its own leadership and methods, simultaneously carried out the various phases of the program, which was concluded with special Passion Week and Easter services in each church. The results of our efforts in this crusade were not all that we had hoped, but yet they were quite satisfactory. We had two additions to the church by baptism.

We had been disappointed again and again in our efforts to secure the help of an evangelist for evangelistic meet-

(Continued on page 13)

Why Brethren People Should be Interested In Relief Work

A reprint from an article by David Blickenstaff entitled DOORS TO TOMORROW released by the Brethren Service Committee, Elgin, Illinois.

In a reprisal bombardment of a coastal town in Spain a little one-year-old girl escaped death while her mother, who was carrying her, was blown to bits by an exploding shell. But her leg was horribly mangled and at the military hospital where she was carried the doctors wanted to amputate. Somehow she was brought to the American Friends Service Committee children's hospital. For a year she was cared for and now, though she is badly scarred, she walks on two sturdy legs. One of her playmates was a sad-eyed boy who had been found alone in a deserted village which retreating troops had just evacuated. Each child in the hospital-home was a story of tragedy which American help had turned into one of hope.

One day in Spain I received a letter from London directing me to call at an address in one of the workers' districts of Bilbao. A young girl answered the door when I called. In reply to my question she told me that I could find her father by following her to his place of work, for she was just then taking him his lunch. She led through a maze of belching furnaces, ringing mills, twisting tubes and pipes to a little shed where her father, an old man, was waiting. He was afraid and suspicious of me till I assured him that I could arrange the return of his two children. His eyes filled with tears as he told me how during a bombardment his two youngest children along with many others had been evacuated and that he had received no news of them since then. His wife had died of exposure from being forced to hide several days in the mountains while her village was bombed. Work was not steady and prices were very high. Yet when a neighbor was shot he took his young son into his home. The boy's mother was a political prisoner. But all this would be bearable if I could find his children. Nothing had happened in a long time to make him hopeful about anything.

In the war-devastated villages of northern Spain I have talked to peasants who lost literally everything except the clothes they happened to be wearing when the bombing planes came. The winter following the northern campaign was the coldest in many years. The village children used to line up, barefoot in the snow, wearing thin cotton garments, waiting for us to begin the clothing distribution.

The most widespread suffering is caused by shortages. In France today almost every essential commodity is subject to control to restrict its sale. Shoes cannot be bought without a permit and to wait for five months is not unusual. Clothing is rationed, and the quantities are insufficient. The few things unrationed cannot be bought by the working classes because of the rise in prices. Unemployment due to idle factories is widespread. Ration cards often go unused because of the lack of money or the complete lack of the commodity rationed. Your ration card gives you the right to buy a few ounces of butter; but it's up to you to find some if you can. I have seen women turned away from an empty shop after standing in line from nine o'clock at night till seven the next morning.

One of the greatest tragedies of human suffering in Europe today is the concentration camp. Honest folk, against whom no personal reproach can be made, are enduring physical and spiritual suffering behind barbed wire under conditions that an American farmer would deplore for his farm animals. Great numbers of these people are intellectuals who have made great contributions to the world's culture. In one famous concentration camp with which I had many contacts the standing ironical joke was, "One Nobel prize winner per barrack." Such persons must suffer spiritually even more than physically.

Millions of homeless wanderers; parents and children separated in their flights before the bombing planes; expectant mothers deprived of proper nourishment; good people lost in moral confusion resulting from the destruction of the physical props of civilized life; school-age children drifting from place to place; foreign refugees forced to live a parasitic life of inactivity; political leaders constantly fleeing before secret police agents; millions of hungry children; broken homes —all call out for some real and tangible expressions of sympathy and kindness in a world where the doors are being closed one by one.

The work of answering this appeal is of course far greater than any attempt that has been made to meet it. My work was certainly very small in relation to the need, but it stimulates my imagination with a vision of what might be done if the facilities were avalable for a greater effort . . .

Other forms of help not involving the distribution of food are equally as important. We have set up homes for children whose homes have been destroyed by the war. Children's hospitals have been organized, rest homes, medical services, and dispensaries set up in large refugee concentrations. Books and educational facilities have been provided for camp internees. Under my supervision was a soup kitchen where two thousand meals per day were served; a milk distribution service to all the foreign babies in the departmental capital; medical services to a community of five thousand foreign refugees; employment service; vitamin distribution; distribution of clothing sent out from America; the passing on to specific individuals of aid from interested friends or relatives in the United States; an information service to refugees wanting to contact friends abroad and vice versa; repatriation service for those able to return to their homes. We were greatly interested in projects of self-help in trying to make the refugees self-supporting or in giving them useful work to do. These include farm projects where food was grown for distribution to less fortunate fellow refugees, clothing and shoe construction workshops, a small factory, where artificial limbs were designed and made for victims of the actual fighting or bombardment, and a carpenter shop, et cetera.

More difficult to define and measure but none the less important was the comfort one was able to bring to people whose spirits had been crushed by the cruel physical reali-

ties of the meager lives they are forced to live. People respond to sympathy and kindness and it takes only a little to salvage lives from disillusionment and despair. A few months ago there were exhibited in New York the art works of one of the greatest living Austrian painters. Last year he was on the point of death in a French concentration camp. Through our office he was released and we helped establish him in a small town where he was given the friendship and encouragement to set him to work again while awaiting a visa to come to the United States. A Barcelona journalist was wearing away his spirit and ruining his health as a hopeless refugee washing dishes at starvation "refugee wages" in a hotel. We found we could not only rehabilitate him but rescue a hundred fifty children by providing him with a few books and tables and chairs in what developed into a Spanish refugee school which inspired even the help and co-operation of the hostile French officials. Now this man is occupying a position of responsibility with his compatriots the spirit of brotherhood in which we try to work . . .

In a world where civilization is breaking down, where human suffering—both moral and physical—is becoming more and more widespread, the value and the necessity of missions such as those of the Brethren Service Committee and the American Friends Service Committee seem evident. The physical necessity of feeding the hungry is immediate and the values in preserving the health of the children of Europe need no explanation. Two years of undernourishment for all the children of France will produce disastrous effects long after this war is over.

But there are spiritual values in this type of work that are equally as important. A great deal more is happening in Europe than death and physical destruction. Ideas and ideals are also being destroyed, and this fact should be a warning and a challenge to us. We Americans, who reject the idea that a new order can be established on the totalitarian method of forceful conquest, must make the greatest possible contribution to the growth of a concrete **practice of world brotherhood** based upon the more human ideals of sympathy, friendship, free co-operation, justice and love. These ideals are passing through a dark hour in Europe. It is our obligation and our great opportunity to strengthen those ideals **now** when they are so seriously threatened. If the world is to be rebuilt on such principles no opportunity must be lost in reinforcing them where they are most in danger of being crushed. By the concrete method of living example, by a tangible demonstration of brotherhood between nations, we are counteracting the spread of the opposite philosophy and are laying the foundation for the great task of reconstruction to come.

Only one who has been in Europe in these troubled times can understand the tremendous prestige of the United States in the eyes of Europe's war-weary millions. America, to them, represents the perfection, the success of what they see being destroyed around them, and their most natural expectation is that free America will understand their sufferings and send them aid. The mere presence of a few Americans representing the goodwill and sympathy of the United States, bringing voluntarily and disinterestedly the aid they need, is a great confirmation in their minds of the reality of an international bond which is not based upon force and conquest but upon the common ideals which must form the basis of a real new order in the post-war world. This is an opportunity which should not be missed.

Our work thus forms a door through which the right kind of contacts can be maintained with the suffering masses and their political, educational, religious and social leaders. If this door were closed by us, we would be losing a great opportunity to make a contribution in Europe **today** to the philosophy which must be preserved for the world of tomorrow.

NEWS FROM HOME POINTS

(Continued from page 11)

ings. Finally Dr. Charles A. Bame consented to come and help us. These meetings were begun May 2 and continued for three weeks. With so many, both men and women, employed in war industries and working feverishly to produce the most possible, it was indeed hard to interest many in the meetings. Brother Bame's sermons were powerful. The church was richly blessed and revived, but there were no converts until the very last, when nine accepted Christ and were baptized and received into the church. These are all valuable additions to the church. It was a great victory. The church is inspired with new courage to go forward and to undertake great things for God. We hope to conserve our gains and to make advancement. Our prayer lives are being enriched. Bible study is becoming more prevalent among us. Giving is becoming more generous. The number of tithers is increasing. Brother Bame took charge of the work during the pastor's absence in June and July. There was no summer slump, but instead the spirit of revival continued, with increased attendance, interest and offerings. This added much to the joy of the pastor and his wife as they labored with the Brethren in Stockton, Calif., in their revival meetings, and visited with their children. We know that the devil is still on the job and that sinners' hearts are hardened and their minds deluded. We know that trials and hardships still confront us. But with our increased force and renewed courage we hope for greater achievements in the months ahead.

EASTER OFFERINGS

The following Easter Offerings have been received since the report appeared in last month's Mission Number:

Falls City Brethren Church		$89.02
Smithville First Brethren Church:		
Mr. & Mrs. H. J. Amstutz	$40.00	
Sunday School	37.90	77.90

In the Bryan First Brethren Church list should have appeared the name of Jack Oxenrider who gave $15 in the Easter Offering this year.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 3, 1943

"WHY DO GOOD PEOPLE SUFFER?"

Scripture: 1 Peter 4:12-19

For The Leader

This matter of "why do the righteous suffer" has been an age-old question which, outside of the scriptures, has no answer. To many people it would seem that when a person follows God and serves Him faithfully that that person should be allowed to escape physical pain and torture. To the natural mind this is a reasonable thought. Again, God has promised to care for His own, so why should they be permitted to suffer? Here is the very point of the question. God has promised faithfully to care for His own, and He does, carrying them through every hour of pain and sorrow which accompanies this journey of life.

Tonight it is our desire to learn a few lessons which will help us to understand this problem of Christians who suffer.

QUESTIONS ON THE TOPIC

1. What do you suppose would be the result in this world if by accepting Christ, we would be made free from all physical pain or weakness?

2. How great a pain or sorrow should a Christian be able to bear without complaining to God?

3. What comfort has Christ promised to the faithful in their sufferings?

DISCUSSION

1. NO PERFECTION ON EARTH. If the act of making Christ our personal Savior were a guarantee of the end of all physical suffering and sorrow, we would shortly have the whole world accepting Christ. Men and women everywhere would gladly acclaim Him so that they might be free from pain. But that would be as far as they would go. They would not accept Christ as their Lord and Savior, any more than they have now.

Christ has not promised a security against bodily pains in this life. He has said, "My grace is sufficient for thee." And if any faithful, loyal, devoted follower of Christ should have had freedom from pain it would be the Apostle Paul. He served Christ 100% and yet was constantly tortured by what he called a "thorn in the flesh." Our spiritual bodies are entombed in a physical body which is subject to all the ills of the flesh. Accidents, sickness, and sorrows will come our way. One thing certain, through it all, we have the comforting words of Christ that He knoweth best for us. The day will come when God shall wipe away all tears. The main thing for us is to be sure that when that day does come, that we shall be in that "Place" free from sorrows and pain.

2. PHYSICAL APPLICATION KEEPS US DEPENDENT ON GOD. Being humans as we are, when prosperity or good health is abundant, we get the idea that we are pretty good. Then we think it is because of our own good fortune that we are so blessed God is left out. The world can glory in its wealth and shine. We may not have the glitter of earthly show, but if we have the hope of Christ eternal, we are far more blessed. Sometimes we feel that as Christians we are more persecuted with physical affliction than those of the world. It only seems so, because the world also suffers, but they have no Great Physician to comfort them.

If there were no aches, pains, heart-aches, we would grow careless in our Christianity. But God sometimes gives us afflictions to keep us in the knowledge that we are dependent on Him. Through every trouble we are to praise God. God many times keeps us from the pitfalls which, if we did not depend on Him, we would fall into and be hurt worse than we have been. Let us continue to always trust God through thick and thin, affliction or prosperity, for God knows what is best of our lives.

3. SUFFERING BRINGS US BACK TO GOD. All of us are somewhat independent. In our homes we feel that we should be allowed to do things our own way. But our parents feel we should obey them. Sometimes they show their feelings in very convincing ways. This is good for us. Sometimes when we feel that the walk of sin and the world is more pleasant than the Christian walk God must use some positive ways to bring us back to Him. God has sent wars in times past to convince His wayward people that they must worship Him. Out of the present war must come a realization on our part that we owe our allegience to God, or greater hardships will be forthcoming.

God sometimes sends suffering as a punishment for sin. Not that all suffering is punishment—far from it. Let no one think that tragedy in any particular family is a punishment for certain sins committed. We are not the judge. But God does use this method to bring us closer to Him. At any rate, when any suffering or sorrow comes our way, it should make us come closer to Him as our Comfort, our Strength and our Help.

4. SUFFERING MAKES US MORE USEFUL TO GOD. A man or woman with an afflicted body is often more useful to God than that same person in a healthy body. A certain preacher, told he had an affliction which would take his life in a few years unless he gave up preaching, went out during those three years and preached in such a way that more souls were won to Christ than in all the years of his ministry before that. So, if we have been caused physical affliction or suffering in any way, let us accept it as the will of God, for "all things work together for good, to them that love God."

5. GOD KNOWS BEST. It is often true that if we are to plan our lives, we would not run them the same way that God would. If we had our say, there would be no suffering. We are being led to think that science will make the world war-proof, hunger proof, sickness proof, and need proof. How far this will go can easily be seen.

As long as there are human bodies on earth they will suffer, for they are under the curse of God as given in the garden of Eden. God has a way of preventing much suffering in the lives of the righteous. He knows best. Let us trust Him completely in all things.

6. COMFORT IN GOD. The lives of those who have suffered as Christians are a living testimony to those of us who enjoy good health. Their faith, their courage to go on in spite of affliction should make us feel more humble as we see our own healthy bodies. Let us praise God for life and health and strength.

If and when we are afflicted, let us praise God and find our hope and assurance in Him. Christ also suffered and is able to bear us up. We can pray for relief from suffering; we can pray for strength to go on into a fuller and richer life of service for Him.

Above all, let us suffer with a smile, for in so doing, others will be inspired by our faith and courage, to the place where their life will be made more blessed and happier.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 37

Subject: The Man Born Blind

1. In the eighth chapter of St. John Christ gave the people a discourse on himself as the light of the world. After a teaching of that kind, He often gave an evidence of the truth he had just spoken by performing some miracle. Christ Jesus gave people good reason for believing on him. He not only told them of his power, but he demonstrated it in the sight of all. The man in this chapter was born blind. John 8:12; John 9:1.

2. Read, in unison, the ninth chapter of St. John.

3. Sickness and suffering are not always the result of personal sin. Sometimes saints are permitted to suffer for the glory of God, the Father. John 9:23.

4. Jesus anointed the eyes of the man born blind with clay. Jesus healed a number of blind men. According to the records no two of them were healed in exactly the same way. Blind Bartimeus was healed with the words, "Go thy way; thy faith hath made thee whole." To this man Jesus said, "Go, wash." Both were healed. It was a peculiar way by which to give a man sight; but it was the Lord's way. We should not judge our conversion by the experience of others. We must be willing to let the Lord have his way without any questioning on our part. John 9:6.

4. "He went his way, therefore and washed, and came seeing." Notice what the man did. He did **exactly** what the Lord told him to do. He was healed and blessed in the act of unquestioning, implicit obedience. John 9:7.

5. **"The neighbors, therefore."** The neighbors! How much good, and how much evil have been done by neighbors! The neighbors will have their say; and these were not exceptions. John 9:8, 9.

6. Some of the neighbors thought this was the man born blind, and others thought he only resembled him. At this point the man born blind had something to say. "He said, "I am he." He not only got his eyes open, thank God, but he got his mouth open, too. Confession always follows conversion. Acts 2:14; Acts 3:8; Acts 9:20.

7. The man told a simple, straightforward story of what Christ had done for him. That is all. That is all that is needed today. The best way to win others is to tell them what the Lord has done for you. Just tell what you know. That is a good witness. John 9:11.

8. The helpful neighbors, not able to make up their minds, took the man to the Pharisees where he told his story again. The Pharisees couldn't agree either, so they asked the man what he thought of Jesus. At last they found some one who was able to speak with certainty. Notice that the man did not make a long speech; but how full of power it was! John 9:17.

9. **"They called his parents."** We have great contempt for these parents. No doubt they had spent time and money on their son; had tried all the physicians. But now when they see that his sight is given him, they are afraid to confess that he was graciously healed by Jesus. They were afraid they would be put out of the synagogue. By hedging, they gave their testimony against Christ. It is sorrowfully true that there are thousands of professed Christians today, who testify against Him when they ought to take their stand and give a clear testimony for Him. These parents represent those who do not want to serve Christ if it is going to cost them anything. True, it was a serious thing to be cast out of the synagogue; but it was infinitely more serious to neglect such a golden opportunity of witnessing for Christ. John 9:18-23.

10. **"One thing I know."** Thank God for a man who knew one thing! "That whereas I was blind, now I see." There were not enough scoffers, scholars or scribes in Jerusalem to convince this man that he was not the recipient of a miracle. We know how he felt. Once we were bound; but now we have been set free. Once we were fearful; but now we have a peace which passeth understanding. Once we walked with sin-blinded eyes; but now, praise God! we see. Let us not hold our peace; but let us testify for the matchless Son of God.

We do not even know this man's name. Yet in this marvelous Gospel according to St. John there is more space given to this blind beggar than to any other character. Beloved, it will pay now, even as it did then, to **"know one thing."** John 9:25.

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The Brethren Service Committee

was authorized by General Conference of 1941. Its primary function was that of personal rehabilitation and social reconstruction in the name and spirit of Christ.

It engages in work among refugees and prisoners of war, general relief, war relief in Europe and China, summer work camps, rehabilitation in Mexico, South America and rural America, and in civilian public service. A few of nearly two hundred denominations and groups within denominations cooperating are listed below. We regret that our denomination is not numbered among them.

Baptist (Northern)
Baptist (Southern)
Chicago Bible Students
Christian Missionary Alliance
Church of God
Congregational and Christian
Evangelical
Evangelical and Reformed
Friends
Gary Bible Institute
Lutheran
Mennonites
Methodist
Moody Bible Institute
Moravian
Nazarene
Plymouth Brethren
Presbyterian (U. S. A.)
Reformed Church (Dutch)
Reformed Methodist
United Brethren
United Presbyterian.

The Crusade of Prayer Must Continue

"And look on the fields; for they are white already to harvest." John 4:35.



Fels Lam, son of Mr. and Mrs. Leon Lam of our Mount Olive Church in Virginia, is definitely planning towards missionary work in South America. He is a Senior in College.

Waiting Churches Here at Home

At present there are almost a dozen Brethren churches seeking a minister. In a few years there will be more or less, depending upon the ability of our Christian homes and churches to produce spiritual leadership in young people. Never has the need been greater. Every church, every Sunday School class, every Christian Endeavor Society, every Sisterhood of Mary and Martha should bend every effort in this direction. The challenge is to all! The answer is to the Lord!

Miss Jane King, daughter of Reverend and Mrs. Lester King of Ashland, Ohio, has given her life for full time service in the work of the Lord, looking towards South America. She is a Junior in College.





Arrangements Are Being Made Whereby Future Missionaries May

serve in India, China, Africa, and elsewhere. Watch in our missionary magazine for the interesting news from these fields. Prepare now for Christian service, World service, Brethren service where God and man most need you. Write our Seminary, College or Missionary Board if you are interested.

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INTERESTING ITEMS

WE ARE GLAD TO SHARE the Editorial page this week with our new colleague, Brother George S. Baer, who was recently appointed to the position of Business Manager of the Brethren Publishing Company, by the Publication Board. Read carefully the second column on the Editorial page.

WORD COMES FROM BROTHER DELBERT B. FLORA, pastor of our Elkhart, Indiana, Church that he is much better in health and that he is getting "into the groove" again. Elkhart is again getting into their fall program and hopes to be able to very soon announce the entire liquidation of their church debt.

WE ARE VERY SORRY that the announcement of the reception which was held for Brother William S. Crick and family, by the Pittsburgh Brethren Church, came too late for publication. This reception was held on Friday evening, September 10th, and was held in the church parlors. Brother Crick has started off well in his new work. A report of the closing of his work in the Second and Third Churches of Johnstown appears in this issue.

BROTHER FREEMAN ANKRUM, author of the book, "Alexander Mack, the Tunker and Descendants," informs us that the advertisement of the book in a recent issue of **The Evangelist** stated that there were over 400 pages in this book. The correct number of pages is 368. We are glad to make this correction.

By the way, have you ordered your copy? Brother Ankrum also informs us that the first edition is going fast. Better get your order in at once. Order from The Brethren Publishing Company. In this connection we would call your attention to one of the suggestions in the Laymen's Program on pages 8 and 9 of this issue, where the Committee suggests that each Laymen's Organization supply the church with a copy of the above book. We think it is a good suggestion.

WE LEARN FROM THE OAKVILLE, INDIANA, BULLETIN, that no sooner does the Oakville Church get one thing done than they are busy at another. Having installed their new furnace they are now on the road to the purchase of a new Grand Piano. Congratulations, Brother Whetstone, on the fine work at Oakville.

WEST ALEXANDRIA, OHIO, REGISTERS AGAIN. Brother Beekley announces that the work on their basement is progressing well and that they have hopes of having it finished in time to play host to the Miami Valley Young People's Rally on October 1st. He announces Brother J. Ray Klingensmith as the preacher for October 3rd.

ANNOUNCING THE MIAMI VALLEY YOUNG PEOPLE'S RALLY. The date is October 1st. The place is West Alexandria, Ohio. The time is 7:30 in the evening, and the requirements are "Just come and prepare to have a good time." Brother J. Ray Klingensmith will be the special speaker of the evening.

WE NOTE FROM THE PITTSBURGH, PENNSYLVANIA, BULLETIN, Brother W. S. Crick, pastor, that the Woman's Missionary Society of that church has again sent a year's subscription to the Reader's Digest to Dr. Yoder in South America, and a year's subscription in braille to Sister Yoder. This is a fine thoughtful thing to do.

We have a nice number of reports from the churches for this issue. Keep them coming.



EDITORIALS

THE ASHLAND TIMES-GAZETTE BOOSTS OUR COLLEGE

The following quotation is from the editorial columns of the *Ashland-Times-Gazette* of August 31st. It is entitled "Going to College" and reads as follows:

"Most small colleges, including Ashland College, are having their problems these days, but they are managing to keep in operation and provide first class instruction.

"Ashland College has its faculty ready for the opening of the regular fall term. First year students will report September 10 and regular classes will start September 15th. The faculty will not be as large as in past years, but the quality will remain high. The faculty has not been reduced in comparison with the cut in enrollment, so assurance is given that the students will be given even more personal attention than in the past.

"The value of college education in these days is just as great as it has ever been. Students entering college now can get through in a shorter time than ever before and be able to take positions of trust. Young people who have been debating whether or not to go to college or continue working, will have to make their decision soon. It is hoped that many of them will decide to go to college and if so, they can get their college training right here at home just as well as by going to a college or university elsewhere

"We are hopeful that the enrollment at the college will be at least what it was last year. An increase would be mighty encouraging to those who are putting forth every effort to keep the school in a position where it can operate efficently for the benefit of this community and the Brethren Church."

The City of Ashland is and always has been proud of Ashland College and Seminary, and has come often to the rescue of the college in time of stress. But many find it difficult to understand why the Brethren Church at large does not do more for the college than it does. And is it not reasonable that such a question arises in the minds of the Ashland citizenry? They are glad to speak of it as "our college," but of course not in the same sense that the Brethren Church uses the term. To them it is a part of the local atmosphere and, consequently, an intimate factor in the Ashland community. To the Brethren Church it is the only educational institution that she has. It is one of the necessary adjuncts to Brethren perpetuation.

Let us join the voice of Ashland and pray that we may "encourage those who are putting forth every effort to keep the school in a position where it can operate efficiently for the benefit of the community and the Brethren Church."

F. C. V.

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HELLO, FRIENDS

As much to my surprise as to yours, I have been put back into publication responsibility, after the lapse of nearly eight years, during which time have been engaged in a private printing business. For seventeen years was with the Evangelist Family in the capacity of Editor, now I am to operate as Business Manager of the Brethren Publishing Company, while my life-long friend, Brother Fred C. Vanator, continues as the efficient Editor of Publications.

It is with much trepidation that I undertake the difficult task of Manager at this most critical juncture in history. But I do so with the feeling that I will have the cooperation of the brotherhood, as I have the assurance of such cooperation on the part of the Publication Board and of a most harmonious and conscientious group of workers in the Publishing House itself. Then too I shall be driven to do my best out of a sense of appreciation for what has been done in recent years under the capable leadership of Brother Willis E. Ronk, whose leadership resulted in saving the Brethren Publishing Company to the Loyal Brethren and in building an atractive home for our plant on College Hill. It was a great service which Brother Ronk rendered during those years of conflict and the brotherhood owes him a debt of gratitude.

To us falls the task of completing the building and of carrying on the business in a way that will make money for the Company, to the end that we may the more efficiently serve the church with the literature it needs. We shall go no faster in this finishing work that funds make possible. We need not only a completed building, but more adequate and more modern equipment. But again I say, we shall go no faster that gifts and earnings make possible. That is my own personal policy, and I think also the policy of the Board itself. We are your servants. We shall inform you of our needs, ask you for funds and give a faithful accounting of our stewardship. First and most important of all, we ask that you place your

THE BENEFITS OF ILLUSTRATION TO TEACHERS AND PREACHERS

By Rev. E. J. Black, contributor of our new column of Sunday School lesson illustrations

An illustration is a moral painting on which the imagination has been employed; and it has the advantage over the simple annunciation of a truth in that it appears to both faculties—the reason and the imagination. As the painting on the canvas gives a sense of satisfaction to the eye, it also assists the imagination to look beyond the pictured mountains and valleys into the hidden brooks, the shady lanes, the violet covered hillside, or at the frightened doe fleeing the pursuing hounds. It helps to make the matter at hand more plain. It uses that which is known to be true in such a way that the mind of the hearer or reader is led to the acceptance of the thing of which he has hitherto been in doubt. It employs the imagination for the assistance of the judgment, and brings the material to the aid of the spiritual, using the one as a diagram for the demonstration of the other.

Everyone delights in a vivid illustration. The publishers of children's books know full well the advantages of a well placed picture. He knows the child will read the book or have it read to him in order to learn just what the picture means. The lecturer, too, knows that by using visual means to illustrate his lecture his message is better understood and appreciated by his audience. The illustration is, then, to the teacher what the picture is to the publisher and to the lecturer—a means to an end, namely, that of conveying to the mind of the hearer or reader a word picture that fixes the central truth in the memory.

There can be no doubt that, for the purpose of teaching, that one illustration is worth more than a thousand abstractions. They are the windows of speech. Through them truth shines, and ordinary minds fail to perceive truth clearly unless it is presented to them through this media.

This is the principle that adds to the simplicity and power of the Saviour's messages. "A certain man planted a vineyard." "A sower went forth to sow." "Now learn the parable of the fig tree." "There was a certain creditor which had two debtors." "How shall I liken this sinful generation?" And many other iluustrations were used of Jesus to drive home an important truth. Therefore, if the Master himself knew the importance of the parable or illustration, could we not, as His children, follow our Master's example in this also?

In the teaching of Christ, nature speaks, as it were, with articulate voice. The birds of the air talk of His providence. The lilies of the field blossom with His beauty.

But a few cautions must be observed in the use of illustrations. For one thing we must not attempt to illustrate something that we know to be perfectly plain. An ill-placed illustration oftentimes acts in the same manner as the hand held over the electric bulb—it shows the hand to a great advantage, but the light is dimmed.

Again, do not use too many illustrations for the same purpose. The effect will be to bewilder and dazzle rather than enlighten. Remember, a well placed high wattage lamp is worth much more than many hundreds of lighted matches. Unless you are perfectly sure that you are thoroughly understood, it is not always wise to use too many personal incidents as materials to drive home a truth. There is a tendency on the part of some listeners to lose the import of the message when their attention is drawn to the speaker himself.

Finally, avoid a number of unnecessary details. Be brief, but to the point. Avoid anything offensive and make sure you know your story before you try to tell it.

Where will one obtain the material for the lesson illustration? First, from the Word of God. No richer field could be found anywhere than in the anecdotes found in the Pentateuch, the Books of Kings, Daniel, the Gospels, the life of Paul, etc. Nature abounds with all sorts of materials for the earnest seeker. Listen to conversations about you for other material.

The war is another source of supply. Dramatic happenings in the life of friends and relatives can be used. National catastrophes are effective is considered in their proper light. All these means and many others can be used to secure illustrative material.

All materials found should be catalogued and filed in order that they may not be lost. For we should remember that at some time or other will come the time when we will be glad that we have been methodical in this seemingly endless task of collecting and correlating such materials.

Sergeantsville, N. J.

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Faithful prayer always implies correlative exertion. No man can ask, honestly and hopefully, to be delivered from temptation unless he has honestly and firmly determined to do the best he can to keep out of it.—John Ruskin.

The authority of truth in religion can not more be outmoded than the authority of truth in chemistry. For the claim of religion, as of science, is the claim of truth.—Earl Riney.

A Very Remarkable Man

By Edward Fuller

Dr. Harold Arundel Moody, West Indian native, hose ancestors were slaves brought to Jamaica rom West-Africa, fills the unique position, this year, f Chairman of the London Missionary Society—ie oldest British Missionary society and the first to lect a colored man to this high office.

"Livingstone would have been pleased," Dr. Ioody is reported to have said when he was told of is election. He was alluding to David Livingstone, ie African explorer, founder of the London Mis-ionary Society, who when lost in Darkest Africa ixty-two years ago, was found by Henry M. Stanley ent out to search by Gordon Bennett, New York lerald proprietor.

David Livingstone gave his life to bring the Gos-el to the people of Africa. Harold Moody is a liv-ig symbol of the success which blessed his labors.

As founder and President of the League of Col-red Peoples, he has probably done more for them ian any other man of his race. Dr. Moody is also member of the Council of the Save the Children 'und, and Vice-Chairman of its Child Protection ommittee, which deals with the welfare of children f the non-European races.

But all these public activities do not exhaust the ersatility of a unique personality. Dr. Moody is by rofession a physician. He graduated from King's ollege in the University of London and he has one f the largest practices in that city. His patients in-lude many of the poorest denizens of South Lon-on, and when people ask him how they like having colored man for their physician, he replies, "There s no color bar among the poor." This is a remark-ble side-light on the British mentality. I think it s significant too that two of Dr. Moody's children hould have been given commissions in the British Army, his daughter Christine being the first colored voman to be commissioned. She is a captain in the Royal Army Medical Corps. Mrs. Moody, by the way, s an English woman, a true help to the Doctor in ll his activities. Far away in Jamaica his ninety-ear old mother follows, prayerfully and admiring-y, the progress of her famous son.

It may even be that this West-Indian physician, vho for years has been healing the physical ills of he people of London and helping its new lives into he world, will be a great healing influence for some of the world's wounds and will help to bring to birth he new world for which we all hope and pray. In a etter which he recently addressed to people of his ace in Africa, a letter that reads rather like a Pauline Epistle to one of the young churches of the early days of Christianity and yet is a brilliant essay in statesmanship, Dr. Moody says:

"Dear Friend:

"Greetings in His name!

"May I introduce myself by saying that I am the Chairman of the London Missionary Society. This is the first occasion on which a member of the younger churches has thus been recognized, and as I am of African descent, coming as I do from Jamaica, I felt that it would be of special interest to you and your Council.

"During this year I should like to do something which would be of positive and permanent value to Africa and I now write to you for guidance. I have suggested to our friends on this side that Europe, already tremendously in debt to Africa as a result of the slave trade and modern industrial exploitation, is now further indebted to her, because Africa brought into a war, which was really no concern of hers, is the first continent to be liberated from the enemy and is now able to provide an excellent vantage ground from which to make onslaughts on the enemy. My feelings are that Europe and America will feel constrained to make some returns to Africa and that such returns should take the form of an imaginative and serious attempt to free Africa from those disabilities which now bind her down economically, socially, educationally, politically, spiritually and morally. We have abundant evidence for this conviction in President Roosevelt's Four Freedoms, in the Atlantic Charter and in the recent pronouncements of various statesmen, both in England and in America.

"Now my purpose in writing to you is to obtain your views about this. Do you agree with my outlook? If you do, would you like to convey to me your ideas as to the form such an enterprise should take? I am certain that any plans we may decide to make should only be made after the fullest possible consultation with you. Indeed, I feel that a representative Council of Africans should be summoned to meet a representative Council of Europeans and Americans in order to discuss fully the future of Africa in its every aspect. You will gather from this that I am not only thinking of the work of the Church but the work of the State as well.

"If Africa is to be fully liberated then we Africans and persons of African descent must play our part to the full in this great task. I therefore ask you to consider this prayerfully and let me have your reply as soon as possible. I also ask you to pray for me that God may give me vision, inspiration and

grace that I may be able to do what He wants me to do during this year of office. I am more convinced than ever that my accomplishments will be the direct results of the prayerful co-operation of my friends in the Church of Christ the world over. I believe that God is calling His church to a great task today. May that part of the World Church in Africa play her part to the very full!

"This is the prayer of your friend and fellow Christian,

Harold Arundel Moody."

Dr. John R. Voris, Executive Director of the American Save the Children Federation, which is the sister organization of the British Save the Children Fund and which is doing an extensive wartime work among British children, met Dr. Moody on a recent visit to England and has this to say of him:

"I am proud to have met this man—proud that our Save the Children movement should be able to number him among its friends and colleagues. He has the large outlook without which mankind cannot be saved from disaster, and that spirit of co-operation which is essential to the realization of our dreams of a better world. My own particular concern, as Executive Director of the Save the Children Federation, is with the children who in a few years will be citizens of that world. But I realize—and none more so—that all the best brains of all the peoples must make their contribution to its planning; and in that planning men like Harold Moody will have a great part to play."

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HELLO FRIENDS

(Continued from page 3)

Publication Interests on your prayer list. That is our first request of every loyal church and member.

Subscriptions Dropped at Expiration

Authorities at the local post office inform us that it is unlawful to carry subscribers on the list after the expiration of their subscription. So if your paper stops coming, you will know your subscription has expired. Watch your label and renew before expiration date.

Geo. S. Baer, Business Manager.

Abraham prayed. Jesus prayed. Paul prayed. The fellowship of prayer is an age-long and world-wide one. Christians prayed on the Crusades. Christians prayed in Reformation times. Early Christians prayed. Christians are praying still. They pray in Europe, Asia, Africa, the Americas, and the isles of the seven seas. They pray in palace and mud hut, cathedral and open air. They pray with a thousand languages. This very minute a million Christians are praying, perhaps ten million.—Let us pray.—Dr. Ralph D. Heim.

POST-WAR PROBLEMS

Rev. William C. Kernon

It is not too soon for Christians to consider the readjustments after the war that must be made in America. This is a matter which Christians might just as well face now as later because the atmosphere in which these readjustments are made can mean a lot to the future peace and security of our country, and because the Church's influence on this score can count heavily.

A considerable amount of evidence suggests that the post-war era in America can be a period of great economic development. The resources, skills, and techniques are at hand to make possible the beginning of an age of abundance. It is, of course, easy to make this observation, not so easy to define the methods by which the ends sought can be attained.

For there are many and serious problems to be faced and to be solved—among them the problem of how to provide full employment for between 55 and 60 million people. Among other groups, industry's Committee for Economic Development is tackling this problem. In a nation-wide effort it is urging business men to plan now for maximum production schedules after the war. It agrees that full employment ranks very high indeed as a problem in post-war America, and it believes that industry can solve it.

The fact remains, nevertheless, that the period following the war will be one of readjustment in the midst of which there may be some discontent, some suffering, some unemployment—nothing, however, that cannot be overcome if we are given a chance.

We must see to it that America is given that chance and that subversive groups do not use the period of readjustment for peddling their own wares and stirring up racial, religious, and class strife. We shall have to strive to maintain our civil liberties—our freedoms of speech, press, and worship—representative government, and very strict adherence to our doctrine of tolerance for every religious faith. Apart from this procedure we shall not be able to create the national unity that we shall greatly need after the war to meet pressing problems. With it, we have nothing to fear.

With the powerful position that they undoubtedly hold, Christians can create an atmosphere of brotherhood and understanding in America under the influences of which we can enter the new era with good prospects of attaining our goal of both peace and security.

O—O

To talk of God is the best communication, and to think of Him is the best silence.—Socrates.

The Sunday School Lesson Illustrated

Rev. E. J. Black

LESSON FOR OCTOBER 3, 1943

Rejecting the Ten Commandments. Matthew 5:17-20

An Antinomian, called on Rowland Hill to bring him to ac-unt for his too severe and legal Gospel.

"Do you, sir," asked Mr. Hill, "hold the Ten Commandments be a rule and guide of life to Christians?"

"Certainly not," replied the visitor.

The minister rang the bell and when the servant made his ppearance, he quietly added, "John, show that man to the or, and keep your eye on him until he is beyond the reach every article of wearing apparel or other property in the ll."

Comments: Can you tell the class that there is one of the n Commandments you cannot keep? If so, which one?

Rules for the Rich Man. Matthew 19:16-22

A well known millionaire wrote down these four rules for s own guidance, and embodied them in his practice for ty years. "If rich, do not be too joyful in having, too solic-ous in keeping, too anxious in increasing, nor too sorrowful losing." The Lord gave him wealth and he used it well.

Standard of Riches

"No man can tell whether he is rich or poor by turning his ledger. It is the heart that makes a man rich. He is ch or poor according to what he IS, not according to what HAS."—Beecher.

Complete Obedience Demanded

"It ought to be the great care of every one of us to follow e Lord fully. We must, in a course of obedience to God's ill and service to his honor, follow him universally, without viding; uprightly, without dissembling; cheerfully, without sputing; and constantly, without declining: and this is fol-wing him fully."—Henry.

True Obedience. Matthew 19:21, 22

A man sincerely obedient will not pick and choose what mmands to obey and what to reject. He will lay such a harge upon his whole man as Mary, the mother of Jesus, d upon all the servants at the feast, "Whatsoever he saith nto you, do it." Eyes, ears, hands, heart, lips, body and soul, o you all, seriously and affectionately observing whatsoever esus Christ says unto you and DO IT.

The Grace of Our Lord Jesus Christ. John 5:39, 40

"Men talk about grace, but they do not know much about . These bankers, they talk about grace. If you want to bor-ow a thousand dollars, if you can give security, they will t you have it and take your note, and you give your note nd say, 'So many months after date I promise to pay a housand dollars.' Then they give you what they call three ays grace, but they make you pay interest for those three ays. That is not grace. Then when your note comes due, you can't pay but $950.00 they will sell everything you ave and make you pay the $50.00. Grace is giving the in-erest, principal and all. I tell you if you want to know what eal grace is, know God. He is the God of all grace. He wants o deal in grace; undeserved favor, unmerited love. This He ffers to a Christ-rejecting world."—Moody.

BULLETIN BOARD SUGGESTION

Suggested by Rev. E. J. Beekley

1. Let us not be weary in well doing.
2. His truth endureth to all generations.
3. Christ sends us as He was sent.
4. Up, my brother! there's work to do!
   Sinners are many; laborers few!
5. You cannot build real character with faulty materials.
6. Man is somewhat like the tide, capable of rising or falling.
7. The hands of the clock may fail us, but the hand of God never does.
8. We do not experience joy in living until we have walked with God.
9. A watch that has to be watched probably should be cleaned.
   This may be a human trait, too.
10. Our "Secret Weapon" is truth.

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PAUL'S TEACHING ON SYSTEMATIC GIVING

"Upon the first day of the week, let every one of you lay by him in store, as God has prospered him."

Note these points:

1. A regular day to lay aside the gift—"first day of the week."

2. A universal obligation, personal—"every one."

3. Proportionate to his income—"as God has prospered him."

4. All for a definite purpose.

Now read 2 Corinthians 8 and 9 on this subject, and read it in some other translation than the King James Version, which so obscures the real meaning that one misses the point. In 2 Corinthians 9:7 the idea of purpose is brought up. "Every man according as he purposeth in his heart, so let him give."

Fine. Let this heart-purposing be, "The tithe is the Lord's." Let us put church financing on a high Bible plane and stop making church finance a commercial proposition. Let us act as if we meant business for God.

We must choose. It is Christ or mammon. God declares He loves the cheerful giver. He challenges you to bring Him the tithe and "prove" Him. Make up your mind and purpose in your heart that from today "the tithe is the Lord's".—R. L. Berry.

The shepherd boy who killed a giant with a stone, the hounded leader who befriended the aggrieved and oppressed, became the mightiest ruler of his time. But David's descendant through the peasant Mary did not even pen a line or harp a tune like the poet king, much less lead armies or ascend a throne. No wonder the Jews were amazed, and said, "Is this the son of David?" The amazement grew as the answer came in the even more marvelous victories and more far-reaching authority of Jesus in the realms of the spirit. The universe is His empire and the legions of heaven are His conquering hosts.

National Laymen's Association Program

For 1943 - 1944

SUGGESTED PROGRAMS FOR EACH MONTH OF THE YEAR

To be used in your local Laymen's Group in your church.

These programs are suggested by the Executive Committee of the National Laymen's Association of the Brethren Church. They may be used as they fit into your program for the year.

SEPTEMBER

Every church should organize the men of the church into a chapter of the National Laymen's Association. Many churches organize a Men's Bible Class in the Sunday School to serve as a Laymen's group and the National Organization will recognize it as such.

OCTOBER

Provide for National Laymen's Day. Arrange with your pastor to provide the Morning Worship for one Sunday. Have the laymen of your church conduct the entire service insofar as possible and as will fit in with the plans of the pastor. Tell the church of your plans and the plans of the National Group. Show them what can be done with a live group of laymen. Sell the idea to your church on that Sunday.

Further the Executive Committee suggests that you take an offering at that time to provide for the National work. Buying windows in new Churches and providing for the opportunity for Christian Education for more students at Ashland College. Tell them of the recent incorporation of the Laymen's Association and the advantages of such an organization.

NOVEMBER

Encourage Boy's Work in your church; provide for your Father and Son Banquet.

Another activity could well be the seeing that every class in the Adult Department of your Sunday School is organized and functioning. If they are not, organize them.

Push the Mission Offerings. This is a month to go "All out for Missions."

DECEMBER

Provide a Gift for our Lord. Giving to the needy in your community would be a very worthy project for this month. In every church or community there are people who need a little help. Sickness many times will provide the opportunity you have been seeking.

Think of sending your young people to camps and remember the other work of the National Sunday School Association. Place special emphasis on the White Gift Offerings.

JANUARY

Church Finances. If the laymen are let in on the financing of the church, it will be easier to sell tithing to them. This is the month to consider the financing of your church for the year to come. Read Malachi 3:8.

This is Publication Month. The laymen can help swell the contributions to the Brethren Publishing Company and see that the BRETHREN EVANGELIST is provided in EVERY BRETHREN HOME IN YOUR CHURCH.

FEBRUARY

Honoring the Aged. Some definite recognition for the older laymen of your church can be the basis for a beautiful and touching ceremony.

Special emphasis should be placed this month on the benevolences of the church. Every effort should be made by the laymen to publicize and to acquaint themselves with the work of the Benevolent Board of the church. The Superannuated Ministers' Fund and the Brethren's Home, with its opportunities, should be brought as much as possible into this work.

MARCH

Evangelizing the World. Laymen should be assuming definite responsibility during this month in conducting organized visitation on those in the community who are not affiliated with any church. Personal work among the unsaved should be the consideration and then action should be taken. Here the laymen can be of invaluable service to the Pastor.

APRIL

Brethren History. Provide a program of the history and traditions of our faith. The rites and ordinances of the church should be carefully studied again to see the historical stand of the church in these matters.

Many good books are available. Our own Freeman Ankrum provided another this year. "Alexander Mack, the Tunker and his Descendants" should be purchased by every church. The laymen could provide for this. Other books are listed in Rev. Ank-

ım's book. It can be purchased from the Brethren ublishing Company, Ashland, Ohio.

The influence of the local church on the commuity should also be emphasized.

JUNE

Think of the Young People. They will be the ıurch of the next generation. Recognize the gradates from your church with a banquet or dinner. ongratulate these young people in a way they will ecognize that you are pleased that they have acmplished this task.

Contact these young people for further Christian ducation at Ashland College. The Publicity Office f the College will gladly provide you with the necssary materials.

This is the month to sponsor campers and plan to rovide a way to get these youngsters to the camps. his is not too early. Camps are held in July.

JULY

Christian Patriotism. This is the time to consider ur Christian Independence. Consider what you ıay do that many peoples cannot. Think of your reedom of worship. From a Christian viewpoint, e thankful for your opportunities. Now would be a ood time to consider Civic responsibilities and their elation to Christian patriotism.

AUGUST

Christian Fellowship. Fellowship within the deomination and within your own community should e considered. Every church should be represented each conference with at least one lay delegate to elp plan for the National Program.

Closer cooperation with other churches in the ommunity by union meetings and similar arrangeents can easily be accomplished. Outdoor meetings re suggested. Get closer to God and His Creation Nature.

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EVENING PRAYER

By Natalie Price Bock

At eventide, when work is done,
I pray to Thee, Thou Restful One.
First my thanks for boundless grace
Which strengthens me, all trials to face.
Thou art with nameless blessings free;
Lord, help me more like Thee to be.
Teach me, my Saviour and my King
Evermore Thy praise to sing.
Forgive me when I strayed today
Off of Thy path—the *only* Way.
Forgive me, if a heart I bled
Through thought, or deed, or word unsaid.
Jesus! All praise to Thee this night—
And may I ever walk aright. Amen.

SOME PRECEPTS FOR PREACHERS

1. Preaching without emotion is not preaching, but beware of the cheap substitute. Synthetic unction may impress simple souls, but it corrupts the preacher.
2. Remember Penial and wrestle with the great themes, even if they throw you. Jacob was not Israel until he shrank a sinew.
3. Be loyal to your texts. Be aware of context; if you leave it, be courteous and ask permission. Possibly the writer had bigger thoughts than your own.
4. There is always water if you bore deep enough.
5. Motorists and preachers should remember that the aim is not to cover the ground, but to see the country and, seeing, love.
6. Illustrate; but don't illustrate the obvious. One good illustration is worth ten poor ones.
7. The well is deep, and you must have something to draw with. But there is no need to make people drink out of the bucket, still less to chew on the rope.
8. In preaching—no demand without the gift; no diagnosis without the cure. One word about sin; ten for the Saviour.
9. Irrelevance is sometimes infirmity; usually it is sin.
10. Emotion arises out of the truth. Emotionalism is poured on to it.
11. Listen before you speak. See before you say.
12. Aim at being independent of the concordance, but do not disdain it until you are.
13. Love simple speech as much as you hate shallow thinking.
14. Polysyllables are not the sign of profundity. Often they are the cloak of poverty, bought at a jumble sale.
15. Never talk down to your audience; they are not there.
16. Beware of the abstract noun. The abstract puffeth up, the concrete buildeth up.
17. By your consonants people will know what you say; by your vowels where you come from.
18. Be audible, but don't shout. Clearness carries farther than clamor.
19. Be sparing of gestures, but do not be a post or a robot. If your hands can talk, let them; if not, give them a rest.
20. Be not like the brook; pause sometimes.
21. One cannot always finish, but one can always stop. If the flow ceases, do not dribble.
22. A preacher's damnation: "He spoke of great things and made them small; of holy things and made them common; of God, and made Him of no account."

—United Presbyterian.

ROBBING GOD

A Chinese preacher, speaking of robbing God, used this illustration: "It came to pass that a man went to market with a string of seven coins. Seeing a beggar that asked for alms, he gave the poor man six of the coins and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes, and would you, to whom God has given six days, steal the seventh also?—The Presbyterian.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 10, 1943

"HOW TO TELL RIGHT FROM WRONG"

Scripture Lesson: Deut. 6:6, 7, 17; Col. 3:23-25

For The Leader

If each of us were to have a book or booklet in which were listed all of the things which people do, say, think, or read these days we would consider ourselves in possession of a valuable piece of literature. And especially so if each item were listed right or wrong for the Christian to do. Then for us there would be no question whether a thing was right or wrong. Before we would go to school in the morning we could study the Book and see if some of the things we had planned for that day were in the right or wrong column. Thus we would think it easy to be a Christian.

The true Christian has and uses such a fine Book. It is called the Holy Bible. Besides being a Book of eternal salvation it is a Book of moral code and law, powerful enough to satisfy the most critical or conscientious young Christian. While it may not exactly list every deed of life in that order, yet it gives sufficient rules of behavior that with our right minded attitude we can find our answers to the problems of right or wrong.

QUESTIONS ON THE TOPIC

1. Is it necessary for us as young Christians to have a well defined line between right and wrong today?

2. Some people consider certain things to be wrong. Others, equally as sincere Christians, consider the same things all right. Both cannot be right. Who is right, and why?

3. Is there such a thing as sinning in ignorance? If so, does it carry the same penalty as those who sin willingly and knowingly?

4 Can you name a rule of life which can be used as a standard for all young people as they strive to determine what is right or wrong?

5. What is the power which God gives to the Christian which will help him tell the difference between right and wrong?

DISCUSSION

1. GOD SHOWS NO FAVORITISM. Before God all men have sinned and come short of His glory. Before Him, believers in Christ stand redeemed. While God may in some ways give special blessings to those redeemed who faithfully serve Him, yet He shows no favoritism in this matter of right or wrong. Regardless of who the individual Christian is, when sin is committed, it is an offence against God. As individuals sometimes we feel that our special sins are overlooked by God. We make ourselves believe that He will overlook our particular error, even though others have been punished by Him for the same offence.

Sin is sin, regardless of the circumstances. And God shows no favoritism for that erring one whether be teacher, pupil, minister, young man or young woman. Once Moses sinned before God in striking the rock at Kadesh. God had told him to speak to the rock, but he disobeyed God and struck the rock. The water came forth for the multitudes, but Moses lost his right to enter the promised land. Moses, chosen of God, had sinned. Let us not think God will wink at our sins. Let us determine for certain the difference between right and wrong. Let us do the right.

2. IGNORANCE IS NO EXCUSE. Every now and then we meet up with someone who for some reason or other, asserts that if we do not know the thing we are doing to be wrong, then it isn't sin. For instance, a certain woman had the habit of going into a tavern for the reasons that most people enter taverns. She thought nothing of it, nor of the deeds she did therein. Later a friend pointed out to her the evil of her deeds. From that point on she felt that if she were to again enter a tavern it would be sin to ber, but that when she went in before her friend talked to her, that it wasn't sin.

Before the eyes of God, all unrighteousness is sin, whether committed willingly or in ignorance. It seems that the stench and filth of a tavern would indicate to any human, made by God, that something about the tavern was wrong. Man cannot engage in these things, with dissipated bodies and continue under the idea that it is all right. Men love darkness rather than light, yes, because their deeds are evil. Furthermore, these men know their deeds are evil. If we cannot tell the difference between right and wrong by the very nature of the deed or act then we need some form of mental check-up.

There is little excuse today to sin in ignorance. If your pastor has not admonished you concerning sin, then it is time for a change of pastors. If we have not attended Church services to learn what is right and wrong, then we need a change of heart. Finally, we have the word of God to guide us.

3. TELLING RIGHT FROM WRONG. As Brethren we take the New Testament as our rule of faith and practice. Actually, whatever the New Testament says we may do, we may do. Whatever it says we shall not do, that shall we not do. It does not say exactly yes or no on the right and wrong things of today. But it does give us lessons in truth and purity. It does give us warnings against the course of sinfulness. Our training, our minds, our conscience should help us to tell what is right or wrong. Israel was told to teach the precepts of God to their children. Why? So that they might know the commands of God, and refrain from the evil things. In the Word of God are the examples of those who sinned before God and the results, as warnings to us. In other chapters are teachings which will warn us against the fleshly lusts of the day. In other places we are taught the sacredness of our bodies as temples of the Holy Spirit of God. We are told that the deeds we do which harm the body also harm our God and Christ, by bringing dishonor to His name. We are also told of the great and eternal blessings which come to those true young people who learn the right and do it. We learn that the Christian life is far more happy than any life the world offers.

We learn that what we do for the glory of Christ is right; that what we do for our own selfish interests, serves Satan, and is wrong. Test our deeds, acts words, etc., today with question, "Is what I do bringing glory to my Christ and to my Church? If it isn't, it is wrong; if it is, it is right."

A POWER FOR GOOD OR A POWER FOR BAD. We are influencing other people all of the time. The way we live helps others to either live better or worse. If we uphold the right and condemn the wrong, then other souls will take heart and seek, through Christ, for forgiveness, regeneration and eternal life. We must be careful at all times. One act of wrong or sin will blight the fair flower of a noble life, and shut our souls from the testimony which we should be. Let us all be examples of Christ and the right. Let us wield the powerful influence we possess over others to the right way of living and the eternal way of life.

NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Milledgeville, Illinois

CONFERENCE ECHOES

Banner Societies

Four societies over the Brotherhood attained the Honor oll in Brethren C. E. by returning statistical blanks show- g that they had made 10 of the 12 goals set forth during e past year. Special honor was given to the following C. E. ocieties from the Conference platform on Thursday evening conference week at the C. E. Hour:

St. James, Maryland
Milledgeville, Illinois
New Lebanon, Ohio
Ashland, Ohio, Intermediates

We say "Congratulations" to these societies. We give en- uragement to all other societies to attain the Honor Roll is coming year. The new set of goals will be published on is page shortly. Watch for it!

New Board Members

Rev. C. D. Whitmer, South Bend, Indiana; Lois Coleman, illedgeville, Ill.; and Rev. Clarence Fairbanks, Washington, . C. were elected to membership of the C. E. Board this ear.

New Officers

Rev. Smith Rose, Roann, Ind., was elected to the Presi- ency of the C. E. Board for the new year. Ellen Bennett, Varsaw, Ind., is Vice-President, Rev. Clarence Fairbanks, Vashington, D. C. was elected Secretary-Treasurer. Rev. ecil Johnson, Falls City, Neb., is our Extension Director, nd Rev. W. St. Clair Benshoff has been retained as Topic ditor. The list of departmental Superintendents will be rinted at a later date.

New Reports

Since your Topic Editor sends a letter every week to the vangelist, and since the Evangelist has opened its pages news reports, the C. E. Board voted that all C. E. News eports go through the office of the Topic Editor. So, you ocal C. E. Societies, send us more and more of those reports your meetings, social events, and work in our Churches. et the brotherhood know what YOU are doing. Our ad- ress is at the top of this column. Who'll be the first?

INDIANA SOUTHERN DISTRICT ANNUAL SUNDAY SCHOOL MEETING

On October 17th will occur the annual meeting of the Southern District Sunday School Association of the Indiana Brethren Churches. This year it will be held at North Manchester. The Sunday School will convene at 9:30, with special speakers at both morning and the afternoon services. A basket dinner will be enjoyed at the noon hour.

Laid to Rest

DISINGER—Mrs. Mertie Disinger had been a faithful worker in the Cambria, Indiana, Brethren Church for many years. For over a year she was in poor health and spent weeks in the hospital, and at home in bed. She was always cheerful and optimistic.

She went to her reward on June 19, 1943. Funeral services were held in the church on Monday, June 21st, with Rev. Robert L. Sink of the Church of the Brethren, assisting the writer. She was nearly fifty-seven years of age. The husband, two daughters, one brother and two sisters survive.

W. R. Deeter.

STUTZMAN—Mrs. Eli (Sarah Yoder) Stutzman was released from her bodily suffering and handicaps to go to be with the Lord Sunday evening, August 15th, 1943, in her 87th year. She had been paralyzed for a number of years. The last of these she spent confined to her bed. In the same home, also bedfeast, still survives her ninety-one year old sister. Surviving also are four children, fourteen grandchildren and fourteen great grandchildren. Three grandsons are in the service of the United States.

Sister Stutzman had been a life-long member of The Brethren Church. At the first, she belonged to The Rosedale congregation. Upon its dishandment, about 1916, she transferred to The Third (Morrellville) Brethren Church, Johnstown, Pa. She was a deaconess, and was ever faithful until physical handicaps made her active participation impossible. She leaves a large family, which also is active in the work of the Church.

Funeral services were conducted by this writer, her Pastor for seven years, from a funeral home, August 18th. Burial was made in the Benshoff Hill Cemetery. Death came as a welcome release from a broken body. The lives of many, as well as the work of the Church, have been enriched by her long years of devotion.

Rev. William S. Crick.

IN MEMORIAM

In memory of Mrs. Albert Runyon, faithful and beloved member of the West Alexandria, Ohio, Brethren Church, who went to her eternal home on July 25, 1943.

E. J. Beekley.

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Hudson Taylor thus sums up the missionary equipment. Every minister of the gospel needs such:

A life yielded to God and controlled by His Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men and adaptability toward circumstances.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of His Word.

Some experience and blessing in the Lord's work.

A healthy body and a vigorous mind.—Selected.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

"I have learned in whatsoever state I am, therewith to be content."—Philippians 4:11.

There was once a king who was very unhappy. He had all that heart could wish and yet he was not satisfied. There was something lacking in his life, but he could not tell what it was. So he called all his wise men together and asked them about it. They said that happiness could be found by wearing the shirt of a perfectly happy man.

He ordered his servants to search everywhere throughout his kingdom for a perfectly happy man. They looked through the court and in all the homes of the rich, but they could not find such a person there. Finally they found a poor laboring man who was perfectly happy, but alas, he had no shirt.

Even if the man had had a shirt it would have done the king no good, because happiness cannot be put on like a dress or suit of clothes. It doesn't come from the outside; it comes from the inside.

Paul had learned the secret of a happy life, because his heart was right with God. Only when our hearts are right with God will we find true happiness, and we can say with Paul that we are content, each in his own place.

A little snail and a big lobster were neighbors. They lived on the shore of the Atlantic Ocean. The little snail was not satisfied with his shell. "It is much too small for me," it said, "and pinches me horribly. I wish that I had a shell like the lobster has. Wouldn't it be grand to have such a wonderful home? All the other snails would envy me. Why do I have to live like this?"

One day, as the snail was thinking in this fashion, he saw a great change come over the lobster. He was moving out of his house, for as you know a full-grown lobster sheds his shell every year. He left his old house lying there on the beach, and the snail cried out in glee, "My wish has come true, and I shall have the fine house I have always wanted. Now I guess everybody will sit up and take notice of me."

So he called to the fishes and the clams and the other little snails, "Just watch me, I'm going to live like a prince in this fine lobster shell palace." Then he crept out of his shell, and it hurt some because it was fastened to him, but he said bravely, "Good-bye, old shell, you've pinched me long enough. I'm going to be perfectly happy now and have room enough to turn around in."

The fishes and clams and other little snails watched him and remarked to one another that he was foolish. They saw him move into the big shell, but he couldn't fill it. He tried to swell out as big as he possibly could and made himself tired out, but it was no use. It wasn't as fine as he had pictured. He wished that he could go back to his old home, but by this time it was so dark that he couldn't find his way back, besides the tide had washed it away. So he had to stay there all night, and he died because he couldn't keep warm.

There are men and women and boys and girls who are never happy because they are always envious of some one else. If we are not satisfied with the things that God has given to us we are committing a great sin, because He said, "Thou shalt not covet," and He also gives us what He knows is the best for us.

Solomon, the wisest man who ever lived, said, "Better is little with the fear of the Lord than great treasures and trouble therewith."

If we are right with God then we will see that He is doing the right for us, and we will be contented.

With love, in Christ's Name,

Aunt Loretta.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 38

Subject: The Penitent Thief

1. When a prominent man dies the world is anxious to record his last words or deeds. The last act of the Son of God was to save a vile sinner. What comfort and hope for a wicked world! The Gospels give different accounts of the thieves on the cross. The accounts are not conflicting. Matthew and Mark tell us that when the thieves were first hung upon the cross they both reviled Him. Luke tells that later, one of them repented. It is with the repentant one that our lesson today deals. Read in unison Matthew 27:33-44 and Luke 23: 39-48.

2. Christ was hanging upon the cross between two thieves. The crowd jeered at Him and wagged their heads. His disciples were conspicuous by their absence. One had denied Him; another had betrayed Him; they all forsook Him and fled. The nefarious Pharisees said, "He saved others; Himself He cannot Save. Only His mother and a few faithful women remained with him. Mark 14:70, 71; Mark 15:29-32; Matthew 26:72; Matthew 26:14, 15; Matthew 26:56; John 19:25.

3. The first thing we read of the penitent thief was that he was a reviler of Christ. One can hardly imagine a person enduring the unspeakable agonies of the cross would think of reviling another man in the same torture. Surely here is a man who could sink no lower in this life. Mark 15:32.

4. The next we hear of this man he is under conviction. He is rebuking the other thief. "Dost thou not fear God?" What could have changed the thief? Could it have been the Savior's prayer, "Father, forgive them for they know not what they do?" When the thief heard that prayer, the fear of God fell upon him. That was the beginning of conversion. Luke 23:40; Proverbs 9:10; Acts 19:17; Acts 5:5, 11; Acts 2:43.

5. Next the repentant thief confessed his sin. He said to the other thief, "You and I are hanging upon the cross as a just punishment for our sins." Many a man is sorry for his sins who does not confess them. Confession is necessary. 1 John 1:9.

6. God never forgives a sinner until he confesses. There is no hope for a man until he sees that he is under just condemnation for his sins. The thief confessed his sin, and Christ had mercy on him then and there. Romans 10:10.

7. Next, the thief justifies Christ. The whole world is

cking and reviling. The thief said: "This man has done hing amiss." Luke 23:41.

3. The next step is faith. The disciples who had been with m daily had forsaken Him. Those who had been the recipts of His healing hand, did not utter a kind word about m. Those who had witnessed His great miracles were silent. t the thief on the cross overwhelmed with agony maned to lay hold on Christ and trust Him for instant salvan. What a bright spot in the dark scene of Calvary! It is e of the most astounding instances of faith in the Bible. ke 23:42.

). Thank God for such a faith! How glad this poor wretch uld have been to have been able to have bowed the knee Christ. But all he could do was to turn his head toward m and say out of a breaking heart, "Lord, remember me en thou comest into thy kingdom." He called Him "Lord" d by that one word confessed the deity of Christ. Romans :9; Philippians 2:11; 1 John 4:15.

10. **"Lord, remember me."** This prayer is not a long one, t how effective! The thief did not make the common excuse at he could not pray in public. If he had been concerned out how his prayer would sound, he never would have been ved. His prayer was short and to the point. It confessed sus as Lord, and poured forth his own deep need, in exordinary faith. Such a prayer is always answered. The pentant thief got more than he asked for. He asked the rd to remember him, and Christ answered, "This day shalt ou be with me in paradise." Immediate blessing—promise fellowship—eternal life in glory; that is the way our rist answers the prayers of the truly penitent. Luke 23:43; ke 18:13; Matthew 14:30.

PENNSYLVANIA DISTRICT NEWS

Column conducted by

By Rev. C. Y. Gilmer, Reporter

The Vandergrift Brethren Church

esented its service roll in a special service on Sunday morng, September 5th. One feature of the program was the readg of Brother Vanator's editorial in The Brethren Evanlist for July 31st. This is a challenging editorial and its ntents should be placed before every congregation. "The nks" of the church and spiritual front "should be filled mediately when our boys march away." The service was ncluded by a choral benediction entitled "The American's ayer," sung by Sister Grace Rosensteel.

The Vandergrift Church is noted for its splendid congregaonal singing and for the great interest shown by her young ople. The Christian Endeavor has a prayer group that eets each week under the direction of Brother Clarence ott. During the absence of a pastor, Brother Samuel Buzrd, a resident elder, visits the sick and ministers spiritual lp to the people.

The Mount Pleasant Brethren Church

s arranged to install a new heating system during the onth of October, and has the money already provided for e same. The members are also contemplating other imovements and decorating. On Sunday, September 5th, there ere 70 in Sunday School and 75 in attendance at the morng worship service. In the afternoon 32 were present at a ptismal service in which Brother Ralph Singer, the pastor, ministered the rite of holy baptism to his daughter, and n-in-law who has been in the navy for more than a year. The local W. M. S. is growing in membership and the work in general of the whole church is advancing.

Our Church College Representative

who is to serve as "the tie that binds" the Church and her college is Rev. N. V. Leatherman, who has been pastor of the Berlin Brethren Church for a period of 12 years. Brother Leatherman is an Ashland graduate who has served the church as a pastor in a fruitful ministry of 25 years. He will soon travel among the churches full time in the interest of building up a Brethren student body and also an Operating Reserve Fund for the college and seminary. The Church has in the person of Brother Leatherman one who is well fitted to establish spiritual strength generally and to promote the mutual welfare of the Church and her college and seminary.

The Berlin Brethren Church

is steadfast in her labors. Her contribution to the Operating Reserve Fund of the college and seminary is an inspiration and encouragement to the sister churches of the district. The amount, when concluded, will be announced in due time. The loyal Brethren of Johnstown First, Vinco and Conemaugh are lifting their contribution at this time.

The Berlin Laymen's Organization sponsors the Boy's Brotherhood. The Laymen's executive committee is an advisory committee, and at their last meeting they chose Brother Fred W. Brant as advisor for the Brotherhood. On Sunday evening, October 17, the fall communion will be observed. 192 members communed in the spring communion. It is at this service that the congregation lifts a generous offering for District Missions. The pastor, Brother N. V. Leatherman, terminates his work shortly to enter the field of the Brotherhood as college representative.

The Vinco Laymen's Gospel Team

will conduct the evening service at the Vandergrift Brethren Church, Sunday evening, September 19th. Upon call the team is willing to serve any of the churches desiring their services. Churches interested may write their communications to James I. Mackall, R. 1, Mineral Point, Pa. The membership of the Vinco Laymen's Organization now numbers 28. They are having a special fall rally Tuesday evening, September 21. Bernett McKay of Ebensburg will be the speaker for the occasion. Following the worship service in the church the men will enjoy their social hour in the home of the president, Brother W. S. Mackall.

The Second W. M. S. Rally

of the Pennsylvania District will be held at the Third Brethren Church, Johnstown, corner of Spring Street and Grape Avenue, Morrellville, Thursday, October 14, with sessions at 10:00 A. M. and 1:30 P. M. Noon reservations should be sent to Mrs. John Golby, 226 Glenn St., Johnstown, Pa., by October 8.

NOTICE TO PASTORS!

Inasmuch as our minister has resigned we are interested in contacting applicants for the position of Pastor for the First Brethren Church, Cerro Gordo, Illinois. Write or wire immediately.

The Pulpit Committee,
Mrs. Orral Bingman, Chairman.

Ashland College News Letter

By Arthur Petit

A hasty check of the enrollment several days after the opening of the regular college year shows that the enrollment this year will approximate one hundred, just about one third of what the physical plant at Ashland could handle. Of this number, almost one-third come from the Brethren Churches. As usual and as is expected, Ashland leads the churches in number of students, although no new students came from there this year. There are six from the Ashland Church. Second in number of students is Hagerstown, Maryland with three. Other churches represented in the student body are; in Ohio, Smithville, Pleasant Hill, Dayton, New Lebanon, Louisville, and North Georgetown; in Indiana, South Bend, Nappanee, Peru, and Elkhart; in Pennsylvania, Waynesboro, Pittsburgh, Uniontown, Johnstown, and Berlin. Besides Hagerstown, scattered Churches represented are Waterloo, Iowa, Falls City, Nebraska, and Hamlin, Kansas. A number of students have been delayed in enrolling and the number of churches represented will be somewhat larger.

The annual Faculty Reception was held in the Myers Home Thursday, September 16, with a very large number of the students present to be officially welcomed for the new year.

Night school in Ashland began this week, but it is still too early to report the number enrolled. Next week, the college embarks on a new venture instituting night school in Mansfield, Ohio. From the number of inquiries on the desk of the dean, a very gratifying enrollment is expected.

WHEN THE WETS ARE DRY

Dr. Roy L. Smith declares that wets are always dry when their personal safety is concerned. He says: "They believe in prohibition when applied to the engineer who hauls the train upon which they are riding, the taxi driver who drives them around, the elevator boy who takes them up to their room in the hotel, the cook who prepares their food for them, the doctor who is operating on their little children, or the driver of the car they must meet at a narrow place in the road."



News From Our Churches

GOOD NEWS FOR BROTHER AND SISTER J. W. PLATT

The following clipping from The Manteca Bulletin (California) of August 19th, came to the editor's desk, and we are glad to pass it on to the readers of The Evangelist that they may rejoice with the Platts in the safety of their son. Brother Alvar was previously reported as missing in action. The clipping follows.

The Rev. and Mrs. J. W. Platt received an official communication last week from the War Department in Washington informing them that their son, Staff Sgt. Alvar B. Platt, now a prisoner in Germany, had been awarded an air medal and the Oak-leaf Cluster, for his part in bombing raids over Germany. The letter, signed by J. A. Ulio, major general, the adjutant general, follows:

"I have the honor to inform you that by the direction of the President the Air Medal has been awarded by the commanding general, Eighth Air Force, to your son, Staff Sergeant, (then sergeant) Alvar B. Platt, air corps, for exceptionally meritorious achievement. In addition to the Air Medal an Oak-Leaf Cluster which is second award of this decoration also has been awarded by the commanding general, Eighth Bomber Command, to Staff Sgt. Alvar B. Platt, air corps.

"Since Sgt. Platt has been reported to the War Department as a prisoner of war, the decoration will be presented to you in his absence. The Air Medal with an Oak-Leaf Cluster will be forwarded to headquarters, Army Air Forces, Washington, D. C., for presentation to you, and that office will communicate with you concerning your wishes in the matter. May I express my sympathy during this period and join you in the hope for your son's safe return as quickly as possible."

Mr. and Mrs. Platt also received a letter last week from their son, which gave them more details than they had received in the card from him earlier. The letter was written June 5, a little over a month after he was taken prisoner. He said:

"How are things on the farm? I finally got out of the hospital. I got my running gear damaged a little but it's almost better now. Between my cycle (he had suffered injuries to his legs while riding his motorcycle a few years ago) and the army my legs have had a pretty tough time. I guess it will be up to the cycle from here on out because a German officer told me the other day the war was over as far as I was concerned. When they captured me they took my billfold and I just got it back and it sure was good to look over the pictures I had in it. I had a little money also and I never expected to see it again, but they brought me a receipt yesterday and told me it was in the bank and would be waiting there for me. I ought to be in my permanent camp soon and I'll be looking forward to some mail from home. I hope this finds you all well. Tell everybody hello. Your P. O. W., Alvar Bryce."

Some folks in England with whom Alvar had visited several times wrote a letter to his wife, who is employed in Sacramento, that they had been told that the bomber on which Alvar was serving had fallen into the sea.

NORTH MANCHESTER, INDIANA

North Manchester will have the privilege of hearing Dr. Charles A. Bame in an Evangelistic Campaign which will begin the week of Septembher 26th. Dr. Bame returns to the North Manchester Church after a period of twenty-three years, having been the pastor of this church at that time.

Recently the Sunday School held election of officers for the coming year which resulted as follows: Superintendent, Frank R. Conrad; Adult Superintendent, Arthur Arthur; Young People's Superintendent, Mrs. Dale Smith; Children's Superintendent, Mrs. Harry Mishler; Secretary, Betty Warren; Assistant Secretary, Charles Mishler; Treasurer, Ralph Frey; Missionary Treasurer, Ralph Talmage; Missionary Superintendent, Mrs. Lloyd Conrad; Temperance Superintendent, Mrs. Noah Bundy; Chorister, H. D. Hunter; Assistant Chorister, Barbara Olinger; Pianist, Mrs. Charles Gaebler; Assistant Pianist, Charlotte Schutz.

Our Pastor, Rev. J. Raymond Schutz, spoke at the Oak-lle, Indiana, Home Coming on Sunday afternoon, Septem-r 12th. Rev. Wayne Swihart, who is soon to assume the ıstorate of the Burlington-Cambria, Indiana, circuit, was e preacher on the morning of the 12th.

H. D. Hunter.

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JOHNSTOWN, PA.

Change of pastorates is always accompanied, for the Pas-r, with mingled anticipations and reminiscences. This fact ıs again been brought home to this writer as he closed a ven-year pastorate of The Johnstown Third (Morrellville) rethren Church, and a parallel three-year pastorate of the hnstown Second (Moxham) Brethren Church, July 31st, ıd began as Pastor of The First Brethren Church of Pitts-ırgh, Pennsylvania.

We have kept **Evangelist** readers pretty well informed by casional reports of the progress of the work in the Johns-wn Churches. A detailed summary here would be a needless petition. The years seem to have sped swiftly, due, we be-eve, to the many and varied activities in which the Churches ırticipated.

Third Church, with a membership of almost three hundred, ırried on a fully organized program. A Church School with ı enrollment of some three hundred with several organized asses, a Woman's Missionary Society with banner rating, ınior and Senior Sisterhoods of Mary and Martha, also win-ng recognition, Junior and Senior Choirs and Junior, Inter-ediate and Young People's Christian Endeavor Societies.

The Church and Pastor were actively identified with the enth Sunday School District Association composed of six-en schools. With the Home Circle Sunday School Associa-on made up of twelve schools, with the West End union ıurch activities, shared in by nine churches, and in the Cam-ria County Brethren Christian Endeavor Union made up of ıe groups in the Conemaugh Valley. The Church and its uxiliaries were "out in front" frequently in the many and aried activities. The Pastor was extended many honors and cognitions by the civic, religious, educational and patriotic rganizations of the city.

The Church not only liquidated over five thousand dollars f indebtedness, but made extensive repairs and improve-ıents. We had the joy of receiving into the membership one undred and seventy-three, almost all of whom came by con-ession and baptism. Children and young people are conspic-ous in the attendance and work of the Church, which is a reat inspiration to a pastor, and prophetic of a continuing, ictorious church.

At a farewell reception, the pastor and family was pre-ented a check for One Hundred Dollars, which, it was stated, ad been raised by popular subscription. In addition to hav-ıg met its salary payments in full weekly, an extra week's alary was advanced by the Church, as a final gesture of ood will. We relate these facts, not in a spirit of boasting, ut simply to say again, heartily and sincerely, "Thank you, hird Brethren—for everything!"

The Second Brethren Church is in no sense a dependent of he Third Church, but maintains almost a full program, ven while sharing the Morrellville Church's pastor. This en-erprising group of almost one hundred members, is com-osed also of a goodly portion of children and young people.)ver two thousand dollars of indebtedness was liquidated uring the last two years, and a celebration and home-com-ıg held. Twenty-eight were received into the Church mem-ership during our three years of service. At a farewell re-ception, we were presented an elegant piece of luggage, and sets of religious books, highly prized by a minister.

Time will not efface the treasured memories of the splen-did folk in Johnstown Second and Third Brethren Churches, and those in the neighboring Vinco, and Johnstown First and Conemaugh Brethren Churches. We covet your continued prayers in our behalf as we seek to serve our Lord and Mas-ter in this great field and City of Pittsburgh.

Rev. William S. Crick,
5002 Dearborn St., Pittsburgh, 24, Pa.

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LOREE—COLLEGE CORNER INDIANA CIRCUIT

As we read the splendid reports of the work of the various churches over our brotherhood we remind ourselves that con-siderable time has elapsed since the Loree-College Corner churches in Indiana have been heard from.

As you know these are both strictly rural churches and have been heir to all the problems facing the rural churches in these times. We have no reason to complain or offer any apologies.

The work at both places is pressing forward and gaining ground and when the great day of awards has come we shall be able to observe with joy and gladness how that the Lord has blessed His people and granted unto them many vic-tories over the forces of evil with which we contend. We have reason to believe that the spiritual state of the church would record a greater advance than would our numerical gains. Our people seem to be appreciating the preaching and teaching of the Word of God with a new and marked ear-nestness.

Our finances are the best in many years and our contribu-tions to all the varied interests of the church far surpass anything in the history of these churches.

At both churches the pastor has been bringing a series of sermon-lectures in the Book of Revelation on Lord's Day evenings. To date we have given fourteen of these and will continue for some months to come. Thus far we have cen-tered our studies around the "Seven Churches of Asia," and will now continue in the remainder of the Book.

At College Corner the attendance is a bit above the cor-responding time of last year, both in the Bible School and in the worship service. We have a splendid group of young folks who find their place in the House of God especially at the morning service. Our special evangelistic meetings will begin on September 26th with Evangelist Harry Richer as preacher and Song Director. Will the brethren join us in prayer for a great victory here?

At the Loree church seven persons have been added to the membership during the summer months, five by baptism and two by letter. Of those baptized, two of them were a husband and his wife whose confessions we received in their home. They had never been members of any church and their combined ages totaled one hundred and forty-four years. Thus without special meetings we are endeavoring to gather out of the community by personal evangelism those that need to be saved, and also to make each and every service an evan-gelistic appeal.

The baptismal service mentioned above took place on a Lord's Day afternoon at the river near the church, where a splendid crowd had gathered to witness the rite. In this the writer is a bit old-fashioned. To us there is nothing more beautiful than an old-fashioned river baptism.

Here at Loree as at College Corner our young people are faithful to the House of God. On a Lord's Day morning it

is not unusual to have between thirty and forty young folks in the worship service, and that in the face of the loss of many to the war efforts and so many other things that have taken the young people out of the community.

The pastor has been given unanimous calls to serve in both of these churches for the year ahead. For the tasks and responsibilities of the ministry in these days we need additional grace and strength and courage. But we face the future with a great faith believing that the time is short and that never before was there a greater need for earnestness and sacrifice and devotion on the part of God's people than in these days. We rejoice with all of our brethren for all the victories that have been won in various places throughout our beloved fraternity, and for the wonderful manifestation of His love and care and direction to that part of His church represented by those that choose to call themselves Brethren.

Yours faithfully, Until His appearing,

C. C. Grisso, Bunker Hill, Ind.

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BURLINGTON-CAMBRIA CIRCUIT, INDIANA

Near the close of our work in these two churches we will send in a brief report. While we feel somewhat short of our hopes in things accomplished, we do feel there has been some commendable achievements.

Twenty-six names were added to the church roll in Burlington, and four at Cambria. This last number happens to be the smallest in all our 29 years of labor in various churches. Our records have shown up on other fields all the way from 19 to 63 additions during a pastorate.

However, there are other things which mark progress, so we are glad.

Recently we received one by letter at Cambria, and one by baptism at Burlington. We are still hopeful for others.

The Burlington church has spent near $1.000.00 on needed improvements on the Manse; seats for one room at the church, a new baptistry, and now a rest room is being installed; painting and redecorating. The W. M. S. bought an electric sweeper this summer, for use in cleaning carpets.

Service flags were dedicated at both churches with appropriate programs.

Last spring the Cambria church made a new venture in securing an adjoining lot with a building 30x50 on it. It was repaired and formally dedicated on August the 8th at our Annual Home Coming. On that day we enjoyed the presence and help of J. Ray Klingensmith and his good wife, and we really had a great service both morning and afternoon. In the evening he showed the pictures of mission churches and other work in general. The Gard Orchestra furnished uplifting music in the afternoon. One hundred people ate dinner in the new annex building. New chairs have been ordered for the Annex, and a committee is working to purchase a piano. The general outlook for the Cambria folks is very bright and we hope for them the "best ever." They are very appreciative of all the minister does for them. They have an "evergreen" week-night Bible study and prayer service, and the attendance is commendable.

They sent one delegate to National Conference at Ashland. The W. M. S. is active and almost reached the Banner mark. They have about a dozen boys in the U. S. service.

A new brick out-door furnace was installed in the back yard of the Manse at Burlington, and some friends came in one evening for a real weiner and hamburg roast. This church had five people at National Conference—one of these, Mrs. Edith Rodkey, happened to be the State W. M. S. president. She has been out to a number of other churches on speaking dates. Burlington has some mighty fine people and efficient workers. We hope for them the "best" also.

We are closing our three years with these people Sept. 30, and are moving to Udell, Iowa.

Brother Wayne Swihart, who will teach school in Burlington, has been called to take over this circuit, and we feel sure he will do a commendable work with them, and may the Lord's richest blessings be upon them as they labor in the Kingdom together.

Some day, we are going to live on Hallelujah Street up in Heaven with many other saints, and won't that be a glorious time?

W. R. Deeter.

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ELKHART, INDIANA

The Elkhart church is looking forward with much pleasant anticipation to several events which are planned for the immediate future. We invite you to share with us as much as possible the good times we expect.

October 3 will be our annual Rally Day in the Bible School. We expect to see souls saved on that day. We will also observe a quarterly Cash Day at the same time. In this offering we shall attempt (and we are quite certain) to bring enough to complete liquidation of the $3,250.00 balance on our church note.

October 17 will be our Home Coming Day with a dinner at noon. We hope that many of our friends can be present. In the afternoon at 2:30 o'clock we shall have a great service in which Dr. J. Raymond Schutz will be the speaker. At the same time we shall have a note burning service accompanied by the announcement of another project.

On the evening of October 17 Brother J. Ray Klingensmith will begin a series of special meetings which will continue for two weeks. Leading up to these special services, we will have a campaign of personal evangelism which we pray will result in a great harvest of souls.

You are cordially invited to be with us. We covet your prayers.

Delbert B. Flora, Pastor.

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TERRA ALTA, WEST VIRGINIA

Co-operative Brethren Church

The mothers and daughters of our church got together last May in one of the homes and spent an enjoyable evening. A program was given first, then a period was spent in games and social activities, followed by refreshments. There was a large attendance.

We had a two weeks Vacation Bible School in June. It was the first we ever had and it proved very successful, with an attendance of thirty-six pupils.

Rev. C. O. Showalter of Sipesville, Pennsylvania, held a two weeks revival for us the first part of August. He delivered many inspiring sermons. Five people accepted Christ and were baptized. The meeting closed with Communion services on Sunday evening.

The Woman's Missionary Society has made some comforts and sent a couple of packets to C. P. S. Camps. We are now doing canning for the camps. Several boxes of clothing have been sent for relief work. We are having our regular business meeting of the church on September 12th.

Yours in His work,

Mrs. Roy Whitehair.

The BRETHREN EVANGELIST



OPINIONS OF GREAT MEN ON THE SUNDAY SCHOOL

Roger Babson, the statistician—The need of the hour is not more factories, railroads, steamships, armies or navies, but rather more religious education.

A Business Man—The Sunday School pays the greatest dividends of any investment that I make.

John Wanamaker—I know of no other work that begins to compare in results with that attained by the Sunday School.

Wm. E. Gladstone—The Sunday School is the world's greatest institution for popularizing the world's greatest Book.

Bishop McDowell—The Sunday School is the most significant, the most permanent and the most fruitful work of the Church.

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INTERESTING ITEMS

A CARD TELLS OF THE HOME COMING AND RALLY DAY SERVICES at the Warsaw, Indiana, Brethren Church, to be held on Sunday, October 3rd. The Morning Sermon will be delivered by the pastor, Dr. R. F. Porte, while in the afternoon the special speaker at the 2:00 o'clock service will be Dr. J. Raymond Schutz, of North Manchester. A basket dinner will be served at the noon hour.

Both Brother George S. Baer and the Editor claim Warsaw as our Home Church. We are sorry that neither of us will be able to be present to enjoy the services.

BROTHER WILLIAM S. CRICK, pastor of the Pittsburgh, Pennsylvania, Brethren Church, asks that the following correction be made concerning their Communion service which was announced as of October 24th. **This service will be held on October 31st.** Please note the correct date.

WE NOTE FROM THE MASONTOWN, PENNSYLVANIA, bulletin, Brother Freeman Ankrum, pastor, that an Evangelistic campaign will be conducted in the New Kensington, Pennsylvania, Brethren Church, beginning Monday, October 4th and closing Sunday, October 17th. Brother Ankrum is to be the evangelist for this period. Brother Chester F. Zimmerman is the pastor of the New Kensington Church.

WE GLEAN FROM THE PITTSBURGH, PENNSYLVANIA, BULLETIN that Rally Day has been set for Sunday, October 3rd. A Goal has been set for the Sunday School attendance of 175. A program will feature promotions, installation of officers, brief talks and special numbers.

THE LINWOOD, MARYLAND, BULLETIN, Rev. Elmer M. Keck, pastor, announces the Home Coming Services as of Sunday, October 10th. It will be an all-day service, with dinner in the basement at the noon hour. The afternoon speaker has not been chosen at this writing, but the evening speaker will be Mayor Theodore McKeldin of the City of Baltimore, who has spoken at the Home Coming services for many years, and is again scheduled for this year.

WE LEARN FROM THE MILLEDGEVILLE, ILLINOIS, bulletin that Special evangelistic services will be held in the Milledgeville Brethren Church the latter part of November. Dr. L. E. Lindowr of Ashland Theological Seminary will be the evangelist. This meeting is to be held in cooperation with the Church of the Brethren. Brother W. St. Clair Benshoff is pastor of our church in Milledgeville.

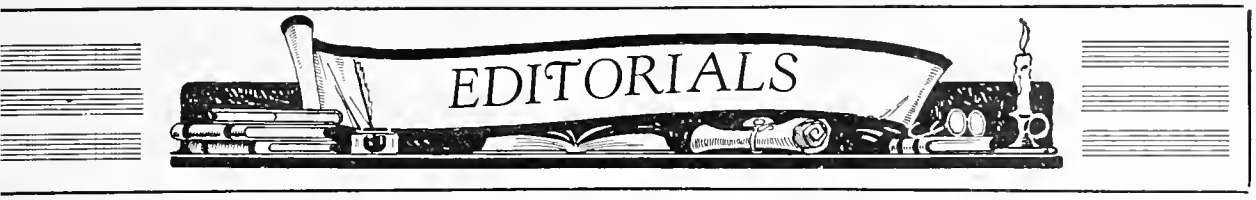
THE FOLLOWING IS QUOTED FROM THE NAPPANEE, INDIANA, BULLETIN. Brother J. Milton Bowman is the pastor.

"Great Gathering of Men. It was a real privilege to have Dr. J. O. Winger as guest speaker on Monday evening, September 13, at the Nappanee Church. A splendid delegation of 144 men were present from Ardmore, South Bend, Elkhart, Goshen, Milford, New Paris, and Warsaw, as well as some from the local Church of the Brethren. A splendid program was given. The fellowship of the Northern Indiana Brotherhood of Laymen is something that must be experienced to fully appreciate."

THE INDIANA MINISTERIAL ASSOCIATION will meet at Nappanee, Indiana, in the First Brethren Church, on Monday, October 4th at 3:00 P. M. and all day Tuesday through the evening. The public is invited.

COMMUNION NOTICE: The Fall Communion service of the Masontown, Pennsylvania, Brethren Church will be held on Sunday night, October 31st. All of like faith are invited.

Freeman Ankrum, Pastor.



SPIRITUAL FOOD—HOW DO WE EAT?

The Illinois Medical Journal gives the "Eleven ges of Man in Menu Form," as follows:

. Milk.
. Milk and Bread.
. Milk, bread, eggs, and spinach.
. Oatmeal, bread and butter, green apples and all-day suckers.
. Ice cream soda and hot dogs.
. Minute steak, fried potatoes, coffee and apple pie.
. Bouillon, roast duck, scalloped potatoes, creamed broccoli, fruit salad, divinity fudge and demitasse.
. Pate de foie gras, weiner schnitzel, potatoes Parisienne, egg plant a l'opera, demitasse and Roquefort cheese.
. Two soft-boiled eggs, toast and milk.
. Crackers and milk.
. Milk.

This set me to thinking. Does the spiritual life of an follow much the same pattern? Does the man woman who has lived many years in the church nd at the end of his or her life that it is necessary or them to come back to the early "milk" diet that egan their early Christian experience?

We remember that Paul, writing to the Corinthns, said this, "And I, brethren, could not speak nto you as unto spiritual, but as unto carnal, even s unto babes in Christ. I have fed you with milk, nd not with meat: for hitherto ye were not able o bear it, neither yet now are ye able. For ye are et carnal . . . " And the writer of Hebrews has this o say, "For when for the time ye ought to be teachrs, ye have need that one teach you again which be he first principles of the oracles of God: and are ecome such as have need of milk and not of strong eat. For every one that useth milk is unskillful in he word of righteousness: for he is a babe. But trong meat belongeth to them that are of full age, ven those who by reason of use have their senses xercised to discern both good and evil."

We believe that the real Christian diet, while it ightly should begin with the milk of the Word, yet here should be no return to that liquid diet as the ears go by. Each Christian should be able to parake of the strong meat of the Gospel and to expend is or her strength in the propagation of the same.

To swallow meat whole and not chew it thoroughy oftentimes leads to sickness. It is not easily digested, or it works the digestive system too hard. The Lord never asked man to swallow whole without attempting to thoroughly digest it, even the Word of God. He said, "Search the Scriptures." "Try the spirits to see whether they be of God."

We have to learn to "eat of the meat of the Word" just as we have to learn to eat many things in a material sense. But we must remember that it is the "meat" that gives the strength to fight the battles of the Lord.

THE DIFFERENCE BETWEEN WAR AND PEACE

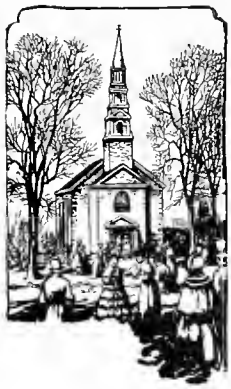
Last year's Rockefeller Foundation Report gave the following:

"An American soldier wounded on a battlefield in the Far East owes his life to the Japanese scientist, Kitasato, who isolated the bacillus of tetanus. A Russian soldier saved by a blood transfusion is indebted to Landsteiner, an Austrian. A German is shielded from typhoid fever with the help of a Russian, Metchnikoff. A Dutch marine in the East Indies is protected from malaria because of the experiments of an Italian, Grassi; while a British aviator in North Africa escapes death from surgical infection because a Frenchman, Pasteur, and a German, Koch, elaborated a new technique.

"In peace as in war we are all of us beneficiaries of contributions to knowledge contributed by every nation in the world. Our children are guarded from diphtheria by what a Japanese and a German did; they are protected from smallpox by an Englishman's work; they are saved from rabies because of a Frenchman; they are cured of pellagra through the researches of an Austrian. From birth to death they are surrounded by an invisible host—the spirits of men who never thought in terms of flags or boundary lines and who never served a lesser loyalty than the welfare of mankind."

The forward steps that have been taken during the past two years of war in the scientific field will do even more than those of the past. And we pray that when again peace comes to the nations, even if it is only to be for a little while, that the many wonderful discoveries and inventions will prove as uplifting and as helpful as those of the past.

F. C. V.



The Layman and His Church

By H. O. Dukes

Many centuries ago the Psalmist propounded this question: "If the foundations be destroyed, what can the righteous do?"

No doubt the question was evoked by some unusual national crisis. It is an appropriate question to be propounded in this age. Some of the peoples of the old world are having to answer it now, with all its implications. For instance, the good people of France; the good people of the Netherlands; the people of Norway and Poland. With us of the new world, the question, so far at least, is relieved of some of its severity. Nevertheless, seeing the fate of other peoples, it is important that we be concerned and we should now be considering whether the destruction of our cherished foundations is threatened, and, if so, what can be done to prevent such a catastrophe.

At first, what are some of our cherished foundations? Freedom is the one word that most nearly expresses it,—freedom of speech, freedom of assembly, freedom of opportunity, freedom of individual initiative and, most of all, freedom of religious worship.

And how are there foundations being challenged? The answer is obvious. Every reasonably well informed person can see the danger.

In view of the impending crisis, is it not fitting that the layman and his church join hands in a closer relationship than ever before.

And, first, I would like to suggest that the layman now needs, and will hereafter need his church. We may belong to other organizations, and there are many good ones outside the church. For instance, our civic clubs and our fraternal orders. Many others might be mentioned, and all of them will be in position to render valuable patriotic service. But no other organization can take the place of the church in this emergency. The church has taken the lead in every national crisis that our country has known, and the church will take the lead now. This is true, if for no other reason, because the church has more at stake than any other organization. What organization could be more interested in the maintenance of such sacred human rights as freedom of assembly and freedom of religious worship than the church? The church must take the lead, and the goal of individual preparedness can best be attained within the church. Let us find our places in our churches and march forward with them.

In the next place, the church now needs, and will need, the layman. Your church needs you, my layman friend. Laymen constitute the backbone of the church. At this point, let me quote from John Bunyan Smith. Speaking of the layman's task, he said:

"Our Lord began laying the foundation of the Christian Church without a preacher in sight. Jesus looked over the group of Priests in the temple and threw them all into the discard. He found some busy business men and said, 'Follow me.' Out of them he forged that group of spiritual dynamos known as the apostles. Preachers, pastors, priests and popes have come and gone, but the task of bringing Christ Jesus as Saviour to our own world is still waiting for laymen. That one supreme mission on which Jesus sent His laymen disciples will never be realized until the laymen of Jesus today take seriously their task as those first laymen did."

Yes, the church needs the laymen. If it functions properly, it must have loyal laymen.

And, finally, we must look from the present to the future. We must look to the time when the tenseness of this hour will have passed; to the time when bombs will cease falling; and flags will be furled. What part can you play; what part can your church play; what part can you and your church, cooperating, play in re-charting the course of the world for that new day. In the last world war we developed a slogan, magnetic and most appealing. We were fighting that war to end war, so it was said. No doubt, many in that belief made the supreme sacrifice. And I am wondering if the world has kept faith with those brave lads. The cure for all the world's ills is the spirit of Christ. That spirit will command justice and peace among all peoples and for all the world. Surely the church will make its program with that goal in view. Do you want your church to have its part in that great program? Then make it so.—From The Christian Index.

If alms are often a doubtful kindness, charity in the true sense, is never out of place. It may be wrong to give money, it is never wrong to give help, time, thought and kindness.—Lord Avebury.

A Good Soldier

By Chaplain Albert L. Evans

Our country is facing a grave crisis in its hasty reparation for national defense. Millions of dollars ave been appropriated. Industry is being speeded p to furnish the tools of warfare. The Regular Army as been increased to 375,000 men. The National uard and the Reserve Corps are being called to ctive duty. The Selective Service Act is now in orce, and millions of men are registered and are alled for service and training for one year. Everyning is being done furiously to prepare our national efenses, but no need is greater than that of men ho will be good soldiers. Americans believe that ne best soldier is one who is imbued with high eals—the soldier that knows what his country ands for in contrast to all others, loves it above l others, and is willing to fight to defend these eals and principles.

Some of those overseas have boasted of their prearedness and of our unpreparedness. Now we propse to season and harden, to select and train our en until they are fit to fight and have something fight for which they love. Not a man, not a maine, not a theory, but a country that has for its eals justice and liberty, toleration and cooperaon which make up our American way of life. We elieve that morale is founded on morals, that at the undation of all good morals is religion, the Chrisan religion which believes firmly in God and in Jes Christ, our Saviour, and in the Holy Bible, as e Word of God. It is of interest to us then to see nd understand, not from a military standpoint of ew merely, but from a Bible viewpoint, what it as to say about a good soldier.

First of all, a good soldier must enlist for train-g. He must show enough interest in the Kingdom God to enlist in its cause. The Bible requires that e take sides between right and wrong. "Come, folw me," says Christ. "He that is not with me is gainst me; and he that gathereth not with me scatreth abroad" (Matthew 12:30).

A Good Soldier Must Be Armed. Our country is ying furiously to speed up industry so we can have uns, tanks, airplanes, submarines, destroyers—the ols of warware. This is also true of the Christian my. Unless we are prepared we cannot withstand e wiles of the devil and his minions. "Put on the hole armour of God, that ye may be able to stand gainst the wiles of the devil. For we wrestle not gainst flesh and blood, but against principalities, gainst powers, against the rulers of the darkness this world, against spiritual wickedness in high aces. Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girded about with truth, and having on the breastplate of righteousness; And your feed shod with the preparation gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; Praying always with all prayer and supplication in the Spirit" (Ephesians 6:11-18). This is the Christian soldier's armor: Truth, Righteousness, Faith, Prayer and the Word of God.

A Good Soldier Must Be Trained. I suppose the recruit sometimes wonders why all the drilling—marching backward and forward, this way and that, days on days, weeks on weeks. It is fundamental to a well-trained soldier. Among other things, it teaches him to obey orders, to act in unison, to coordinate body and mind, to carry out the will of the higher command at all times without delay or confusion. Anyone who belittles this training, inside or outside the army, does so through ignorance or for malicious purposes. Paul, speaking from the standpoint of the Christian army, says, Shut your minds to such propaganda, and train for the religious life. It is only the well-trained Christian soldier who will be able to give a good account of himself at all times and in all places. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And Paul goes on to show that religious training is of value in all directions. It contains the promise of life both for the present and the future. "It is a sure word, it deserves all praise, that we strive and toil, because our hope is fixed upon the living God, the Saviour of all men" (1 Timothy 4:9, 10). "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12).

A Good Soldier Is One Who Obeys Orders.—It is well said, that the first duty of a soldier is to obey. This is certainly true of the Christian soldier. Jesus said in the crisis hour of His life, "Not my will, but thine be done" (Luke 22:42). Paul also said, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, he bringeth into captivity every thought to the obedience of Christ" (2 Corinthians 10:5).

"Trust and obey,
For there's no other way
To be happy in Jesus,
But to trust and obey."

Our Lord abides with all who trust and obey.

A Good Soldier Must Endure Hardness.—Physical training is absolutely necessary to the military life. It is no picnic to be a soldier, and certainly there is no place in the army for "picnic soldiers." The Selective Service Act is designed to take our young men, train them and season them for the exigencies of modern warfare. This requires the utmost endurance. So, Paul says, we must be able to "endure hardness as a good soldier of Jesus Christ" (2 Timothy 2:3). He knew whereof he spoke, for he had endured hardness—persecution, imprisonment, privations, punishments, and finally death.

A Good Soldier Is One Who Does Not Entangle Himself In The Affairs Of This Life. A soldier's virtue is shown in his ability to resist the enemies of his faith, and any evil that would weaken his own body contrary to the rules of his service. No American soldier can afford to take stock in any of the glimmering propaganda that comes from the enemies of democracy. No good soldier will allow himself to engage in any evil habits that have in them the possibilities of incurring diseases that may scourge his body and weaken him for service. Paul said of the Christian soldier, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be soldier" (2 Tim. 2:4).

A Good Soldier Is One Who Must Fight, When Fighting Is In Order. A soldier who is not able to fight, or willing to fight, when called upon to do so, is not a good soldier. That is the only reason we have soldiers. If there were no fighting to be done, there would be no need of a War Department or of soldiers. It is just as true in the Christian army. We must be able to fight, to defend our cause, to acquit ourselves like men. And from this service in the Christian army there is no discharge. In this world good and evil are arrayed against each other, and will be until the Kingdom of God is established and Satan and his minions are destroyed. If, therefore, we would be good soldiers of Jesus Christ, the Captain of our Salvation, we must "fight the good fight of faith and lay hold on eternal life, whereunto we are called" (1 Timothy 6:12).

The Christian Soldier Is Assured Of Victory. It is a great thing to be on the winning side, to know that ultimately there is no defeat for our cause. "What shall we say, then, if God be for us, who can be against us?" (Romans 8:31). "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).—The Presbyterian.

(Writen during the early days of the present war, the above article is still worth reading and meditation| Times may change, but Christianity never changes and its implications always remain constant.—Editor).



EDITORIAL COMMENT

We Had a Good Conference

Dr. Charles A. Bame

I admit it and believe it. But that is not to say that it could not have been greater and that we could not have done more. Needed, talented people of our leadership did not come. They were needed because we need all the wise leadership we can muster at a time like this and we were minus their wisdom.

The optimism and readiness to sacrifice was a timely feature of the conference which will be reflected in many of our fields of endeavod. It is much better for a general enthusiasm to grip our people than that one or two churches should do most of the giving. If we are unable in our leadership to "keep democracy alive," then we shall have started on a tangent full of danger and trouble for all the churches. We are one of the most democratic churches and need beware lest we lose it in undemocratic procedures, unwarranted either by experience or past history.

We have many encouragements and some once depressed with our outlook are now quite inspired and enthused. Let us make it contagious this year. Let us agree to make this year the time of progress and optimism. Of course that is the work of the leaders, not only the preachers. Official Boards in our congregations should be convinced that they are the important persons in any congregation. Pastors come and go; but the boards remain and must either go forward in measured progress, or suffer loss if they allow inexperienced leaders to "take the reins" and run away with things. Our recent division proves that our local boards yielded too often to preachers who were renegade to our heritage. Now they must build new places of worship and suffer indelicate competition.

Cooperation is a settled fact. The winning of the complete sanction of cooperation with the mother church in this conference is a victory that will be further treated, if God wills, in a later missive. Not union. No conference can vote that. If we ever grow together we'll need no conference action. But there are so many places where we can conserve our gains as we work together in saving small groups, and creating new ones; where we can be friendly to each other and be made glad rather than censuring one another and be soured, that it is a delight to contemplate our progress stressing the great dominant note

f Christianity—love. "By this shall men know that e are my disciples."

Praise God for the Conference of nineteen hunred forty-three.

Carey, Ohio.

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A PRAYER FOR PEACE

By Helen L. Lange

Dear God, I pray on bended knees,
I know that I may speak with ease
Of things that come into my mind
And ask Thee, God, to help me find
A way to end this bitterness
And suff'ring, chaos and distress.
I know that men have gone before,
To fight in needless, selfish war;
And women, struggling nobly, tried
To carry on where brave men died;
And hungry children, shedding tears
Have borne war's scars for many years:
Destruction—where bombs once were spilled,
Has broken hearts of men who build
The monuments of history.
But why, dear God, why must it be
That all peace in the hearts of men
Must be destroyed, then built again?
"Ah, yes," He spoke, "I know these well.
I know of all the things you tell;
I walked with men who went before
To fight in needless, selfish war;
I heard the mothers' prayers, above,
To save the lives of those they love;
I watched o'er brave men as they died,
And pitied children when they cried.
I saw the walls of history
Fall down. This is not new to me.
For years I spoke of love and peace,
And asked that selfish hatred cease;
I, too, on bended knees have prayed
For godless men who sinned and strayed.
But you, dear one, who prays and cares,
Believe in me—I hear your prayers—
And pray for love in hearts of men,
The world will then have peace again."

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LONELINESS

Loneliness of spirit—who has not passed through such seasons? Who has not shivered under its cloud, and come dripping and chilled out of the wild waters of despair? Even Christ was deserted and bore the agony of the Garden unassisted by friends. Loneliness is often the result of our own moods and circumstances. The mind makes its own solitude and repels human reproach. Who admits the world to the secrecy of his thoughts? Who permits the crowd to rush against and force the fastenings of his soul's reticence and hears its whispered doubts and fears, its secret terrors and its self-accusations? No one. Half our lives the world knows nothing of, and would not understand if they did know.

There are times when this isolation is made more complete because of surrounding circumstances. A great sorrow, the source of which we may not tell, a disappointment which we must conceal, a lapse which we must hide, or an appetite which we must combat, but whose presence and power we must not declare. Many understand the philosophy of this statement.

We have stood in the center of some black circle and felt the agony of the surrounding pressure, and we know how powerless the world is to help us at such moments. All the wires along which the currents of sympathy ordinarily flow are cut or made useless by the raging of the storm so that human affection can send no message of love, no word of guidance or cheer. At the two extremes, at the height and depth of human feeling, the soul stands alone. When lifted up on the crest of some great emotion, or when sunk in the depth of despair, its isolation is complete, it is too far above or below ordinary level of life to heed its voice.

It seems to be God's will at the supreme moments of our lives we should be alone with Him. The great decisions of our lives are made when alone, and life's bitterest griefs are borne with our heads in the pillow. More than once we are exiled from the world. More than once we have less than an island for our home, and loneliness more oppressive than the absence of human faces and the limitless reach of waters weighs us down.

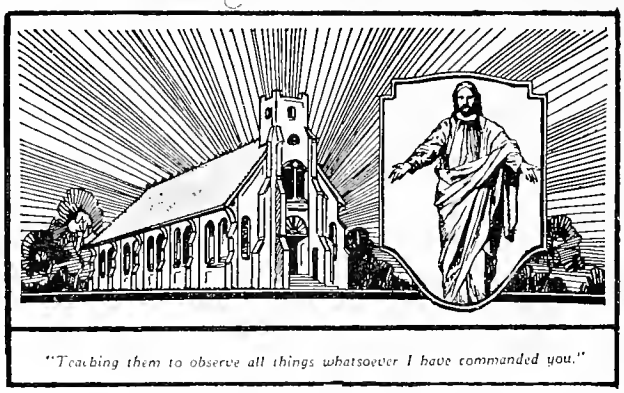
But we are never in reality alone, never deserted. On our right hand and on our left the Invisible walks. Christ is always with us. We can say with a gladness no voice can ever express, "The Lord is my shepherd; I shall not want." The soul of the Christian breaks into song even unto death, and like a swan, whose closing note is the sweetest, exclaims, "Thy rod and thy staff, they comfort me!" O, the joy of Thy nearness! O, the glory of His presence, in the light of which darkness melts away.—Peninsula Methodist.

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LET ME REMEMBER

When little things would irk me, and I grow
Impatient with my loved ones, let me know
How, in a moment, joy can take its flight,
And happiness be quenched in endless night.
Keep this thought with me all the livelong day,
That I might guard harsh words that I would say
When I would fret and grumble, angry hot,
At trifles that tomorrow are forgot.
Let me remember, Lord, how it would be
If these, my dear ones, were not here with me.

The National Sunday School Association
of The Brethren Church



"Teaching them to observe all things whatsoever I have commanded you."

DR. W. I. DUKER
President

REV. E. L. MILLER
Vice President

DEAN M. A. STUCKEY
Treasurer

REV. N. V. LEATHERMAN
General Secretary

DR. L. E. LINDOWER, Educational Director

GREETINGS—CAMPERS

This is just to assure all you campers that your Camp Director has not forgotten you or the fine fellowship enjoyed in all the Camps last summer. You are very much in our minds in thinking of future plans for our Camps. How would you like to have some Camp rallies and reunions in several places during the winter? We might plan them so that you wouldn't have so far to come. If you like this idea, write in about it and make your suggestions. Speak to your pastor and ask for his suggestions.

Camp grades have been sent out for all except one Camp. We are ready here at the office to send them out as soon as we receive the list from the Camp. Shipshewana "Joash" fund is now almost two hundred dollars. We have to have some improvements by next summer when we arrive at Shipshewana Lake. We will be glad to receive more "Joash" money from anywhere, in case it is burning a hole in someone's pocket.

Let's have some letters from Campers on how we might keep the camp spirit alive throughout the winter.

At your service,
L. E. Lindower, Educational Director.

A Challenge For Christian Service

Miss Vera E. Laughlin

Sunday School opportunities are not being used and appreciated by Christian people. Let us ask the question, "What has this organization to do with your life and mine? What contribution has the Sunday School to make to the church?" Just as soon as we personalize and localize the Sunday School we immediately are challenged by several cardinal principles which, it is hoped, every Sunday School will maintain, namely, Confession of Christ; Service for Christ; Loyalty to the Church, and Fellowship with Christ's People.

We can no longer say that Sunday School is just another meeting. In John 14, verse 12, Christ says to those who believe on His name, " . . . and greater works than these shall he do because I go unto my Father." Have we lost the vision? Have we lost the will to work? We seem to be expecting pessimistic things such as unbalanced budgets, poor attendance, etc. We seem to have lost our zeal. Let us lift our hearts and say with a great leader, "The Lord is in the future and I am in the Lord."

We are entering a new year in Sunday School work with Rally Day this fall. "Greater works than these shall we do." Many ministers and laymen owe their start in definite Christian service to the Sunday School. You, who have started the Christian life, do as David did—keep on going and growing.

When Napoleon was asked, "When are you going to quit climbing?" replied, "When I stop I will die." And you know his story. As a Christian and a worker for Christ will you ask yourself this test-question, suggested by Gypsy Smith, "Do you love the Lord better than I did when I accepted Him?"

To be more definite I want to show you four practical ways to promote the Sunday School program in your church.

First, a Purpose. Keep in mind your object to each, to hold interest and inspire the youth for Christian living and service. A leader was addressing a convention when he was suddenly interrupted by the insistent voice of a child saying, "Pardon me, sir! I've lost my daddy. Will you help me find him?" Very forcibly does this impress upon us our chief purpose in Sunday School or Christian work. Our children and youth are seeking their Heavenly Father and we want to win them for Christ and the church.

Perhaps you have heard the story of a colored woman who took her friend for a ride on the merry-go-round. She took all six rides for a quarter. It so happened that she got off where she had gotten on. "My, I surely enjoyed myself." "Maybe you did," replied her friend, "but you haven't been anywhere." Every Christian worker needs a purpose.

Second, Preparation. I think of two pictures from American history. The first is that of a poor boy reclining by the fire-place, figuring on an old shovel with a charcoal pencil, or perhaps reading. Preparing himself for the time of service. And finally the picture of the man in the White House, serving his country. Today many people are preparing for the various professions, but few prepare for service in the church. Leaders and teachers, prepare your message! Choose your hymns. Then appear before your group of children, youth and adults.

Third, Power. Keep your personal devotions intact if you would promote your Sunday School program. Don't minimize the religious aims and obligations of your Sunday School and Church organizations. Have your groups acknowledge their allegiance to Christ in the Prayer service and to serve Him in committees and with their finances. There is more heroism in young Christians than most people believe. When these young folks see the reasonableness of the obligations and their love for Christ is appealed to, many, many more will be added to your Sunday School and Church. If you have just a few, don't be discouraged. They have come for training and not for entertainment. We cannot lead others unless we daily pray to Him and read the Bible. If you say you are too busy, you are far busier than God meant you to be.

We are reminded of the little fellow, walking hand in hand with his dad. He stumbled as he stepped from the curb. His dad just lifted the three year old and carried him safely across the street. "Gee, daddy, I hunged on didn't I?" There is power in God. No matter how dark the pathway God's hand will lift us up. What He did for the children of Israel He will do for you.

Fourth Perseverance. Did you ever say, "I get so out of patience with this or that individual or group?" A leader of young people rather boastingly said, "I lose my temper so quickly but it is all over in a minute." Yes, but just remember an explosion is over in a minute, too.

Perseverance will help promote your Sunday School program. Let us think of Paul in the Roman prison. He could have pouted and complained, "I'm the only one in prison. I'm too fine a Christian to be in this filthy dungeon. It's nothing but a rat trap. I think I'll give up." But you know his story. Have you said, "I will give up. What's the use?" Have you said, "I used to do this or that, but—" Are you too big to do the Lord's work, perhaps?

A marathon runner in the city of Philadelphia was questioned concerning his twenty-six mile race. "How do you do it? What is the hardest part of the race?" he was asked. "Well," he replied, "the beginning is quite easy because I am quite eager and am encoupraged too, by the cheers of the crowd that is present to see me make the start. The end of the race is easy, too, because of the cheers of the greeting from those who are at the goal to receive the winner. But I'll tell you that the hardest part of the race is when you are too far from the beginning to hear the cheers of encouragement and too far from the goal to either see it or hear the cheers for the winner." Yes, the middle of the race is the hardest, but through perseverance you will win.

Let us endure. Let us run the race as good soldiers, ever keeping our eyes upon the goal—Jesus our Savior.

Greencastle, Pa.



THE SUNDAY SCHOOL LESSON ILLUSTRATED

Contributed by Rev. E. J. Black

Lesson for October 10, 1943

Idolatry. What is it? Exodus 20:3-7

A man's idol is not necessarily an image of stone, brass, silver, or gold. It may be a child of clay, the fruit of his own loins or the wife of his bosom; it may be wealth, fame, position, success, or business—anything that absorbs unduly the affections and attention. Against all such the Almighty pronounces the great decree, "Thou shalt have no other gods before me," and with it pronounces his great judgment on all such as do not obey this commandment. Either we ourselves, or our idols must be destroyed. Christianity allows no idols. As Dagan fell before the ark of the covenant, so have all the gods of the Pantheon fallen before the cross. So shall they continue to fall, till the kingdoms of the world are reclaimed for Christ.

Idolatry

And still from Him we turn away,
And fill our heart with worthless things;

The fires of avarice melt the clay,
And forth the idol springs.
Ambition's flame and passion's heat,
By wondrous alchemy transmute
Earth's dross, to raise some gilded brute
To fill Jehovah's seat.

The Influence of Worship. Matthew 4:10

A robber at Meirut, who had been guilty of many murders, was arrested and cast, heavily ironed, into prison. There a missionary visited him, preached Christ to him, and after several hours of prayer and pleading, he accepted the Lord as Savior. As he was brought before the judge and confronted by many witnesses, he said, pointing to them, "No need of them. I am willing to confess all my crimes today." He then proceeded to declare that, having been brought up among thieves, he fully believed that by shedding the blood of each victim, he had not only pleased the dreadful goddess Kali, but procured her favor for himself. And he recounted murder after murder in which he had been engaged, some of them attended with cruelty, that some who had begun to feel pity for him shrunk back in horror, the judge himself lifting his hands and exclaiming, "How could you be guilty of enormities like these?" The only reply the poor man made to the judge was to place his hand in his coat and take forth a little book. Then, holding it up in his hand, he said, "Had I received this little book sooner, the book of Jesus, my Savior and my God, I should not have done it."

Spiritual Worship. Matthew 6:9; John 4:23, 24

Our worship is spiritual when the door of the heart is shut against all intruders, as our Savior commands in closest duties. It was not his meaning to command the shutting of the closet door and leaving the heart open for every thought to haunt us. Worldly thoughts are to be laid aside; all fleshly desires and affections placed upon the altar of sacrifice, is we would have our worship spiritual. This was meant by the Jewish custom of wiping or washing off the dust of their feet before their entrance into the temple, and of not bringing money in their girdles. To be spiritual in worship is to have our souls gathered and bound up wholly in themselves and offered to God.

Reverence for God in the Church

Reverence for God should not stop when we quit our prayers, but should be practiced everywhere, especially in His house. The Word is very specific in this matter when Habakkuk cries out, "The Lord is in his holy temple, let all the earth keep silence before him." Heb. 4:20. Many worship services are ruined and the effect of the message lost when some irreverent person persists in carrying on a conversation with another during the sacred time when the Spirit of God may be dealing with souls. Does this not prove that we consider God's house no more holy than our own dwelling? Rev. erence for God, his house, and his program is also shown by our punctuality at services. Our business demands it; our physician insists on it; to catch a train we must practice it. Are we not belittling the greatness of God when we fail to be in our place at the appointed hour?

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"I WILL LIFT . . . . ."

Special Program to be observed by the Dayton Church During the months of October and November

Friday Night ..... October 1
Miami Valley Young People's Rally at the West Alexandria Brethren Church with J. Ray Klingensmith as speaker

Sunday ..... October 3
Sunday School—Opening speaker, Mrs. Laura Simpson 9:30
Worship—Sermon, "I Will Lift" 10:40
Open House, with special program 7:30

Thursday ..... October 7
Open Bible Hour 7:30

Sunday ..... October 10
Sunday School—Opening speaker, L. C. Weimer 9:30
Worship—"Christian Living for My Own Sake"..... 10:30
Christian Endeavor (Each Sunday Evening) 7:00
Evening Program—The W. M. S. and the Evening Missionary Circle presents: Mrs. U. J. Shively, National W. M. S. President 8:00

Thursday ..... October 14
All Day Meeting of the Miami Valley W. M. S. Rally
Open Bible Hour 7:30
Evening Missionary Circle 8:00

Sunday ..... October 17
Sunday School—Opening "Amphion Quartet" 9:30
Worship—"Christian Living for the Sake of Others".. 10:40
"Evening of Music" 8:00

Sunday ..... October 24
Sunday School—Arthur Petit, Ashland College, speaker 9:30
Worship—"Christian Living for Christ's Sake"..... 10:40
Evening Program—The Laymen's Organization presents Lieut. Robert Newcomb in "The Seasons" 8:00

Thursday ..... October 28
Pathfinders Class—Rev. O. O. Arnold, Guest speaker

Sunday ..... October 31
Sunday School—Dean M. A. Stuckey, opening speaker 9:30
Worship—Sermon by Dean Stuckey 10:40
Evening Program—Rev. W. C. Berkshire speaks on "Worthy Goals for the Ohio Brethren Churches" 8:00

November ..... 7 to 14
Special services each evening at 8:00 o'clock.
Speaker for each service—Dr. J. Raymond Schutz of North Manchester, Indiana.

November 21
Fall Communion Observance—Sunday evening

Rev. Vernon Grisso is pastor of the Dayton Church.



Ashland Cllege News Letter

By Arthur Petit



While the enrollment figures announced last week have not changed materially, the arrival of several more students on the campus within the past week has brought the enrollment of the College and Seminary to well over 100 for the regular term. The first classes met in the evening division in Ashland last week and it is expected that the number will be somewhat near to that of last year.

This week classes opened in Mansfield and more can be said about that later.

The Seminary published its annual announcements in a pamphlet mailed last week. While some of these booklets

were mailed to every church, a number still are available. If you are missed in this mailing or if you have friends to whom you would like to have copies sent, a penny postal card addressed to the Publicity Bureau, Ashland College, Ashland, Ohio, will bring this pamphlet and will place your name on the mailing list. There is no cost.

The annual Y. M.-Y. W. hike was held according to schedule again this year. This is one of the oldest social functions to be held on the campus and as usual the hike was to the "fossil beds." It was almost a Y. W. hike this year. Miss Mary Cree Riddle of Louisville, Ohio, is president of the Y. W. C. A. this year and Fels Lam, who registered from McGaheysville, Virginia, heads the Y. M. C. A.

Registration for the Seminary was held this week. The outlook seems very bright considering the fact that so many boys who would ordinarily be in the Seminary or Pre-seminary courses are in the armed forces. The arrival of Dr. W. D. Furry on the campus completed the faculty for the coming year.

Plans are being completed for a week-end of entertainment on the campus early in November with parents, friends and alumni invited to spend a day or two with the students and faculty. This function, the successor to the annual homecoming, is in charge of the student council this year.

The first issue of The Ashland Collegian appeared on the campus last week, the first number of Volume 17. Plans are to publish this paper only 16 times this year instead of weekly. Miss Helen Downey of Hagerstown, Maryland, is Editor this year, while Miss Janet King, of Ashland, Ohio, is Business Manager. This is the first time that both offices have been held by girls.

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AMERICA, LAND OF HOPE

Thomas Curtis Clark

In years long gone our fathers came
From distant shores to found
A nation free from tyrant fears,
By caste and creed not bound.
Behind them lay a land of strife,
Of prejudice and pride.
Forth did they sail, with hearts athrill,
Upon the stormy tide.

They came as conscripts of a dream,
A high dream born of God.
His pilgrims they, with quenchless hope
They claimed our rugged sod.
Upon their knees they breathed a prayer
To Him who brought them past
The perils of a wintry sea
And gave them peace at last.

The realm they claimed long years ago
Is ours—their sons'—today.
Athwart the tyrants' boastful cries
We herald Freedom's way.
Still are we pilgrims of a hope
That must at last prevail;
For God has given us the dream,
And God can never fail.

—Exchange.



Wedding Announcements

What God hath joined

LAM-TODD. On the twelfth day of September, 1943, at four o'clock in the afternoon, it was the high privilege of the undersigned to be the celebrant of the ceremony of holy matrimony for two fine young people, licensed minister, Fels Saufley Lam and graduate nurse, Dorothy Elizabeth Todd. The rites took place in the McGaheysville Methodist Church. The Rev. T. J. Brown, pastor of the church assisted. Only the immediate families and a few friends were witnesses of the nuptial vows.

The happy couple will make their home in Ashland, Ohio, for the present. Brother Lam, a faithful member of the Mt. Olive Church, is a senior in Ashland College and a pre-seminary student. Mrs. Lam is a graduate of the Rockingham Memorial Hospital of Harrisonburg, Virginia.

It is our earnest prayer that God may use this couple to His glory in His service and may He bless their lives together.

John F. Locke, Pastor Mr. Olive Brethren Church.

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NOW MORE THAN EVER

Now more than ever, we need to gird up our loins for Christ's sake and for the cause of His Church. In the midst of all that surrounds us in the present day life, several things stand out to bring this challenge:

1. People are confused.
2. Forces of sin are more active.
3. Demands of time detract the efforts of individual Christians away from spiritual verities.
4. Difficulties are multiplied and intensified.
5. Opportunities not now apparent are evidently in the immediate future.
6. Christ is the primal need of individuals.
7. The program of Christ is the supreme business of the churches.—Church Chimes.

Not money but "the love of money" is "a root of all evil." The evils greed and aggression, of pride and arrogance, of jealousy and hate, of selfishness and strife, stem from such root of low-horn love. Christianity conquers the base and carnal by inducing a love which is higher and mightier. It destroys the germs of mammon's cultures by the toxins of spiritual grace. The love of Jesus crowds out the unsatisfied cravings that spawn from covetousness, and induces an atmosphere of quiet content.

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MACARTHUR AND HIS BIBLE

Before he was graduated from West Point, General Douglas MacArthur had read the Bible through six times. Thus this thorough-going American hero has set a splendid example in his reading of the Bible!

How comparatively few persons—even professing Christians—have read the Bible through from Genesis 1 to Revelation 22! We would be the very last to discourage the reading of any portion of the Holy Bible, for it is all given by divine inspiration and is "profitable."—The War Cry.

National Sunday School Association Missionary Information

Conducted by Chester E. Zimmerman
Missionary Education Director

USABLE PRAYERS

"O Father of light, and giver of all wisdom, bless every society formed for the spread and advancement of Thy truth, at home and abroad. Look with favor on all missionaries. O prepare the way in the wilderness. Let Thy word have free course everywhere. May it never return unto Thee void, but prosper abundantly, and accomplish all that for which Thou doest send it. Give Thy servants health and strength, vigor of mind and devotedness of heart; and may they all be chosen vessels to bear Thy name before the Gentiles. May the deadening influence of climate, heathen customs, and loss of means of grace be more than counteracted by a special supply of Thy Holy Spirit. Grant that thousands and tens of thousands may rise up to call Thee blessed. May the nations whom Thou hast made, worship before Thee, and glorify Thy name, through Thy dear Son. Amen." (Hannah More, 1745-1833).

O God, Father of our Lord Jesus Christ, for whom the whole family in heaven and earth is named, we thank Thee that Thou has been pleased to show Thyself, and to reveal Thy will in Thy Son. May the glorious gospel of Christ be preached in the whole world, and everywhere among the nations may Thy church be established. We praise Thee for the prosperity of Thy church. Open every door that is now closed to the preaching of the gospel and give to Thy servants the faith and zeal to enter in. May the study and understanding of the Scriptures be greatly advanced, that the minds of Thy people may be filled with Thy truth, and their lives may be more worthy of Thy name. Take away, O Lord, the many faults that mar Thy church; and especially, we pray Thee, take away those that Thou seest in us. And grant that we may be kept from falling, till we come into the presence of Thy glory, through Jesus Christ, our Lord. Amen.

For meditation: "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations." Matthew 24:14.

"He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law." Isaiah 42:4.

BULLETIN BOARD SUGGESTIONS

Suggested by Rev E. J. Beekley

1. When the outlook is bad, try the uplook.
2. It may not be my way,
   It may not be thy way,
   But yet in His own way
   The Lord will provide.
3. God deserves more than skimmed milk from the cream of your earnings.
4. Count the day lost which no good deeds recall.
5. Physical beauty is good, but spiritual beauty is infinitely better.
6. If we all stand daily for the Truth and Right,
   Peace of mind is ours when we retire at night.
7. A chip in the fire is worth ten on the shoulder.
8. The bigger a man's head gets the easier it is to fill his shoes.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert
Suggested Prayer Meeting Topics

LESSON 39

Subject: Joseph of Arimathea

1. All four of the Gospels tell what Joseph of Arimathea did for Christ. It is very seldom that an account is mentioned by all four of the Gospel writers. John's gospel is made up of many things which are largely left out of the others. But all four tell the sublime story of Joseph of Arimathea.

2. All Christ's disciples had forsaken Him. One had denied Him; another had sold Him for a paltry sum of money; they all had forsaken Him and had fled from the place of His sorrow and shame. He was left in gloom and darkness when Joseph of Arimathea came out and confessed Him. Matthew 26:14-16; St. John 18:25-27; Mark 14:50.

3. Joseph of Arimathea was a good and just man. He, with the noble Nicodemus, were two members of the council who would not consent to the death of Jesus. They were overruled by the large numbers who were against Him. They had the courage to stand up for Him, but Joseph did not at that time come out and confess that he was one of His disciples. Luke 23:50-54.

4. Joseph had stood up for Christ before the Sanhedrin; and now he became even bolder. There was nothing Christ could do for him now. There was one thing he could do for Christ. It seems that none of the disciples understood that Christ should rise again. Joseph, therefore, had no hope of the resurrection. Still he stepped out now and became bold for his Lord. Mark 14:43.

5. This was one of the sublimest things any man ever did. There was no earthly reward for him. Yet in the face of traitorous Judas, of cursing Peter, of accusing church leaders, in the face of hissing Jerusalem, Joseph of Arimathea rises to a grandeur seldom attained by mere human beings. No wonder St. Mark calls him honorable. Mark 15:42-47.

6. What Joseph did for Christ, out of pure love for Him was one of the noblest things any man ever did. When the cause of Christ seemed to be lost, when all was gloomy and forbidding, when the hope of the new Church seemed to hang lifeless from the cross, Joseph took his stand for the One who was despised and rejected of men. His cause is still unpopular. The ungodly still sneer at His name; but if you want to feel glory in your soul, rise up and boldly take a stand for Him. Romans 10:9-11.

7. How glad Joseph must have been to see his friend Nicodemus coming toward him with a hundred pounds of myrrh and aloes! Although Jesus was a poor man on earth, he was to have a kingly anointing and burial. God had touched the hearts of these two noble men. They were wealthy, and they used their money to buy precious ointment for the Son of God. They took the broken, bleeding body of our Lord, washed the blood and filth away, (There were those who had spit in His face) wrapped the body in fine white linen and laid it in Joseph's clean, new sepulcher. Blessed act! We of all generations owe these noble men an infinite debt of gratitude. St. John 19:38-42.

8. The poor women who were last at the cross, and earliest at the grave, could not have done what Joseph did. The blind man could not have done it. It took a man of power

and influence to demand and get anything of Pilate. Some men can do what others cannot. God will hold us each responsible for our own influence. Romans 12:6.

9. Whatever it costs us, let us take a bold, firm stand for our Lord. We can afford to suffer with him "for a moment" if we are going to reign with Him throughout eternity. 2 Corinthians 4:16-18.

10. There will be no crown without a cross. Everything worth while costs something. Luke 9:23.

The Children's Story

By
Mrs. Loretta Carrithers
Superintendent



Dear Children:

"The snare is laid for him in the ground, and a trap for him in the way." Job 18:10.

Did you ever watch a spider spin a web? Backward and forward and round and round it goes until the web is completed. Then Mr. Spider hides in one corner to wait for his victim. By and by a fly goes headlong into it and becomes entangled. Quickly Mr. Spider runs from his hiding place and wraps thread after thread around the unfortunate fly so that he cannot get away. What a fine meal he will make after awhile.

Now that is just what Satan is trying to do with you and me. He spreads his web of temptation to catch us. We must be very careful or we will fall into his clutches.

There is a plant called the Venus Fly Trap. The leaves of this plant are beautifully colored and would seem to make a fine resting place for some tired little bug. But the minute an insect alights, the leaf curls up quickly and holds him fast. There are temptations which may seem harmless enough, but if we yield to them we get into trouble.

There is the Pitcher Plant, whose flowers are shaped like pitchers which hold a watery fluid. Insects are attracted to this plant and try to get at the fluid. They creep into the little pitchers, but when once in they can't get out again because there are little hairs growing downwards which act as a fence, so they die there and are eaten by the plant.

That is just like the trap Satan sets for us. He tries to get us to tell an untruth. Then to cover up one lie we have to tell another, and another, till pretty soon we get in so deep we can scarcely get out again.

How many of you boys ever made a box trap for rabbits? When I was a girl we called them "figure four" traps. When Peter Rabbit nibbled the corn, the box fell over him. His appetite got him into trouble. A good many of us are just like him. We allow our appetites to run away with us, and Satan, knowing our weakness, baits his trap with things which he thinks will make us yield. It is wicked to eat, and drink, and use things, which will hurt our bodies and minds. Let us avoid these traps.

In India the natives try to catch elephants. They dig a large, deep, pit right in the path where the elephants usually walk to the water holes. They cover the pit with poles, branches, and grass, and then spread the dirt and dust over it carefully so that it looks like solid ground. Along comes several elephants. The first one doesn't see any danger and he steps on the thin covering and down he goes. He cannot get out, and he is either captured, or killed and eaten.

We should take a lesson from the elephant. There are a good many paths to walk and many places to go. They may look all right at first glance, but they may lead us astray. We should be very careful, and find out where they will lead to before we start out.

David knew that Satan set many traps. He found out that if he prayed God would help him to avoid them; and if he did happen to fall into one God would get him out. Let us pray the prayer that David prayed, "Pull me out of the net that they have laid privily for me," and then we can also say with him, "Mine eyes are ever towards the Lord, for He shall pluck my feet out of their net."

With love, in Christ's Name,
Aunt Loretta.

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A PRAYER

For all in the armed forces

By Lydia H. Hackman

For all the sons who now are far from home
To serve our land
We pray, our Father, guard and guide them ever
With Thy strong hand.
On land, on distant seas, or in the air,
Wher'er they are, O keep them in Thy care.

For these, our men, now gone from our midst
To travel far,
Leaving behind their cherished, youthful dreams
To fight in war,
We pray that in each grim and lonely hour
They may be strengthened by Thy help and power.

E'en now, in this our dark and troubled night
The morning star
Shines with a promise that the light of dawn
Cannot be far:
We trust in Thee; for Thou art ruler still;
Our destinies are governed by Thy will.

Father of all mankind, Thy thoughts are thoughts
Of love and peace;
Help us to learn Thy ways of brotherhood
That wars may cease.
Thy power alone, as we return to Thee,
Can heal this wounded world, and make it free.

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ESSENTIALS OF A CONTENTED LIFE

Health enough to make your work a pleasure.
Wealth enough to support your needs.
Strength to battle with difficulties and overcome them.
Grace enough to confess your sins and forsake them.
Patience enough to toil until some good is accomplished.
Charity enough to see some good in your neighbor.
Love enough to move you to be useful and helpful to others.
Faith enough to make real the things of God.
Hope enough to remove all anxious fears concerning the future.

—Goethe.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 17, 1943

"BEING CHRISTIAN IN OUR FRIENDSHIPS"

Scripture: John 15:9-14

For The Leader

In addition to having Christ as the best friend of all, we have the privilege of Christian friends among our fellowmen. We believe that the Christian faith in practice comes as close to being the basis for an ideal friendship as any power on earth. That is, young people can be better friends by being Christians than they can if they are not. Christ gives us the supreme test of a real friendship, that of giving our life for our friends. It may not be necessary for us to do this but it may be necessary for us to go the second mile with our friends. Christian grace makes this possible.

We should try to cultivate friends with other young people and adults. We should exert our Christian influence over them by being kind, gracious, helpful and understanding. In short, we should be the type of friend to others that our Christ is to us. It can be done. Tonight we are going to learn some ways in which we can be Christian in our friendships.

QUESTIONS ON THE TOPIC

1. Just what do we mean by the word "friendship?" What does Christian friendship mean?

2. Can friendships be made, or must they be cultivated? What is the difference?

3. How can we best develop Christian friendships which will be of value to us?

4. Of what real value are Christian friendships with other young people and adults?

5. Suggest some traits we must possess if we are to be really Christian in our friendships, such as love, loyalty, etc. You name some more.

DISCUSSION

1. WHAT IS A CHRISTIAN FRIENDSHIP? There must be a difference between Christian friendships and those that are not or there would be no point in our program this evening. People outside of the Church have their friends the same as we do within the church. To begin with, people outside of the Church associate with people like themselves. Their conduct, conversation, deeds, etc., are in keeping with their convictions, or lack of them. People within the Church should cultivate friends within the Church for our life and walk is to be different than the walk of outsiders.

Christian friendships are of a higher nature than those which are not. We should be more considerate of our friends, being unselfish in all things. A true Christian friendship is one in which Christ is honored, loved and served, where conversation and deed is in keeping with Christian teachings. We should all seek such friends. If our friends delight in off-color stories, using profanity, have no convictions on wrong conduct, then it is time for us to wake up to the danger we are in. If Christ is our chief friend, then our other friends will be in keeping with Him.

2. FRIENDSHIPS GUIDED BY CHRIST. Sometimes we are led by attraction to a person who is not a Christian. Perhaps we become fast friends. Can such a friendship endure? Not without one or the other changing. It may continue to exist as a relationship, but not as a true friendship. Why? Because two unlike natures cannot walk side by side. If we have friends who are not Christians we should strive to lead them to Christ by example and word and deed. Often times if we have such a friendship and we pray about it, Christ will guide it into a real and full Christian union.

In choosing our friends, either in a general way, or in the companionship of a young man or young woman we should carefully pray for wisdom and judgment. We cannot be too careful about this. Too many Christian girls have married unchristian young men in the hope that they will become Christians, to pass this matter over lightly. This is a serious problem with young people today. It is often true with Christian young men becoming attracted to unchristian girls. A wise and good policy is to choose your friends from those who go to the services of God's house. If our friends will not attend church with us then we had better seek the guidance of Christ in continuing with them as friends.

3. THE BEST PLACE TO FIND FRIENDS. In the days when Sunday evening Church was the community meeting place and the boys waited outside after services in the hopes of having the privilege of walking one of the fairer ones to their home, there was a close contact between friendships and the Church. We have traveled a long way from that now, but not to our country's blessing. If we limit our friends to those of the Church we may find ourselves rather limited at times. Here is a case where quality makes up for lack of quantity. One Christian friend is more valuable than a dozen of the popular unchristian friends. In choosing our friends we will do well to cultivate the companionship of those who are in the Church.

4. BEING A REAL CHRISTIAN FRIEND. As a Christian, we should be a friend to everyone. Young people will be helped by our conduct. We should be helpful, considerate, kind, loving, and sympathetic. We should be true to our convictions, pure in our speech, thought and deed. Others will be moved by our life, and encouraged to become greater in life. We cannot ignore those who are in need. No matter how filthy or loathsome a person was, Christ lost no time in being a helpful friend to that person. So should we be. There are a multitude of helpful things we can do. We can even suggest and do some projects as Christian Endeavorers this winter to be friends to those who are unfortunate. We should maintain our own standard of Christianity, yet helping those who are unchristian, or helpless.

5. GETTING THE MOST OUT OF OUR CHRISTIAN FRIENDSHIPS. One thing about a Christian friendship is that it lasts forever. When unchristian friends say good bye at death it is forever. If when we Christians bid each other farewell we should die, then we shall meet at a later moment in eternity. But even while on earth we can get much out of Christian fellowship. Such a friendship offers fellowship, exchange of experiences, helpfulness and blessings. Over the years these relationships can become ever more blessed. Christian homes are possible with Christian young people when they get a little older. The next generation will be a finer generation if Christian young people today are the parents of tomorrow, taking into their homes the things of Christ and teaching them to their boys and their girls. These things are commanded of the Lord. These things we must do. Let us choose Christian friends; let us be a Christian at all times; let us build Christian friendship which will last a life-time and through God's endless eternity. By the help of Christ we can.

PENNSYLVANIA DISTRICT NEWS

Column conducted by

By Rev. C. Y. Gilmer, Reporter

The Raystown Brethren Church

Rev. J. L. Bowman recently visited the Raystown Brethren. e preached to them one Lord's Day, and also conducted the ommunion Service. Brother Bowman reports that here is band of earnest, faithful and loyal Brethren. They have a od building which is well equipped for the service of the urch. But they lack a minister. With a little sacrifice here r the cause of Christ a good work could be done. These ethren are willing to do their full share, no doubt, and the istrict would be interested in helping.

The Quiet Dell Anniversary

September 26 was the Fifteenth Anniversary, and a Home oming Celebration of the Quiet Dell Brethren Church, reen County, Pa. The guest speaker for the occasion was ev. W. S. Crick, who had served as their pastor for the riod, 1921-1924, when the late Rev. Henry Wise, active in e founding of the First Brethren Church, Pittsburgh, lived ere. Rev. Crick remained for the special services, Monday rough Thursday, September 27-30.

Pleasant Formal Reception

Rev. W. S. Crick and family enjoyed the reception which ne First Church, Pittsburgh, gave them on Friday evening, eptember 10. A fine attendance of the members and friends the church was present. G. M. Garland, chairman of the eception Committee, served as Master of Ceremonies. The nday School goal for attendance on Rally Day, October 3, as 175. Miss Margaret Gross is the congregation's repre-ntative in the student body of Ashland College. The W. M. at a recent meeting voted again to send as a Christmas ft, a yearly subscription of The Readers' Digest to Dr. harles F. Yoder, our senior missionary in Argentina, and a ears' subscription of it in braille to Mrs. Yoder, who is ind. This is a thoughtful and gracious gesture.

A Candlelight Prayer Service

A Candlelight Prayer Service for those in service was of-red at the Vinco Church, Sunday morning, September 19. uring the hymn prelude of the morning worship service the astor lighted a tall candle, which represents the Church. wo deacons came up the aisle and lighted the candles which ood for the men in service. An extra candle represented ose who had sent a request for prayer. The congregation ood and sang "I Would Be True." A unison prayer was en offered, followed by a special petition by the pastor in ehalf of the Church's brokenhearted fathers and mothers, er disturbed home life, her neglected children, her bewil-ered youth, her men in service, and all the peoples of a ar-torn world. The intent of this service is not to honor any uman being or to glorify the institution of war. The service an take the place of the morning prelude, call to worship nd invocation; and the worship service continues without a reak. The service can be repeated whenever desired.

The Moxham Brethren Church

On the morning of September 12 the W. M. S. of the Mox-am Church conducted their annual public service. The Dis-rict President, Mrs. C. Y. Gilmer, was the speaker for the ervice. Mrs. Gilmer reports a most excellent spirit prevail-ing in this congregation. On September the 19th, the Society of Christian Endeavor put on an impressive program entitled "Praying Hands." And on September 26 a Gospel Team from the Vinco Church conducted the morning service. Rev. George H. Jones, the new pastor, will fill the pulpit on the first Sunday in October.



THE CHURCH and ITS WORK

TRAVEL FLASHES

Flora, Indiana

From Roanoke, Indiana, to Ashland, Ohio, for National Conference and back a bit further to this Dunker Town (if there is one) is some driving. But we have been pretty stingy since here with our coupons; and now we are about to travel again. This time to another Dunker Town (pardon, city) if there is another, North Manchester, Indiana.

I have written concerning my observations and ideas of the Conference. It was good measured by many standards. It could have been better but not too much better. After a few days' vacation we landed here to begin the first meeting of our several already booked for the fall and winter. We congratulated this church for accepting the earlier date than they had planned; but we believe that they are not without gains, with an accelerated start along their continued progress toward greater activity and more concerted action. We had a wonderfully good time and all that need be said about our reception and entertainment is that it was better than was necessary. We lived richly and happily with the Rufus Floras and the O. C. Crumes.

Here is one of the richest sections of the state which local people have called the Garden Spot of Indiana. That is a bit less than another county of (Pennsylvania) which calls itself the Garden Spot of the World! Maybe it is, but Flora will challenge it.

It may be that it is too much of a Garden. We had the best attendance record of any meeting for a year. Always representatives from the other churches of the town, save one; many visits and "assists" from the pastors of other churches; a united service of the churches each Sunday evening, once, sending many to the gallery—it was an inspiration. The results were such as cannot be measured or enumerated. If anyone is desirous to challenge the belief I have that no church can emerge from two weeks of evangelistic messages without advances in consecration, denial and a measurable growth in grace, let them do it and I'll answer in the "Coin of the Realm." It would be easy to answer. Our churches need the benefits of association, fellowship, consecration and devotion that can come only when they are challenged to faithfulness to a mission and led to pray, work and strive for the lost among their neighbors, to become Christian. When our churches lose that spirit and surrender to the defeatist spirit of "it can't be done," we are on the road away from the "firm foundation" of the Apostles and Prophets.

"Bill" Solomon, a pre-seminary student was released from his obligations at the College to serve as song leader and he did such a good joh of it, so ingratiating himself into the hearts of the membership and receiving the commendation of his evangelist that he left with a fine reward for his services and the regrets of many that he cannot give himself at once to such service. He has a fine tenor voice and is so humble in his attitudes and bearing that he gave dignity to the services and elicited the faithfulness of most of the available singers of the congregation. Mrs. Vernabelle Miller was a faithful and most efficient pianist. We had good music and good singing.

Bert Hodge, one of the most recent recruits to our ministry, High School teacher, radio speaker, Vice Moderator of the Indiana Conference, is the pastor, loved and appreciated of his people and laboring diligently to make his church the first of the city in the near future. The saneness of his methods and his devotion to these people will tell the big story in due time. They have their problems with some kinds of Dunkers here of whom I had not known and all the remainder of the groups, none too far from each other in ties of blood, neighbors and friends, beliefs and associations; with the Brethren's Home a part of their concern (and do not think it is not), with a new church, builded by those who were so recently a part of themselves just a stone's throw away and with consequent bitterness which that involved and has not been outgrown—there are problems a plenty. But sacrifice, consecration and devotion will win for them desired goals.

The meeting closed all too quickly in two weeks. We all realize that. But what is to be done with America still boasting and unhumbled? As usual, I invited myself back before another twenty-eight years roll into eternity, as happened since my last time here.

Charles A. Bame, Carey, Ohio.

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ELKHART, INDIANA

Just a note of the activities of the First Brethren Church of Elkhart, Indiana, for the month of October, which time is the beginning of the church year. The dates of these activities follow:

October 3 .....Rally Day and Cash Day

October 13 .....Quarterly Business Meeting

October 17 .....Home Coming and Mortgage Burning

October 17-31..Revival services with our former pastor, J. Ray Klingensmith as evangelist.

Edna Nicholas.

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TIOSA INDIANA, BRETHREN PROVE HELPFUL

The following newspaper clipping tells the story of the helpfulness of a congregation and marks a bright spot in the lives of some of its members. Mrs. Otto Kath sends the clipping and tells of the fine time the members had in this piece of good work. The clipping, written by Mrs. Welker, recipient of the good work of the Tiosa members, and taken from the Mentone, Indiana, paper, follows.

"We had been planning to re-side our house for some time, and to our surprise our home church people of Tiosa sent us word to get ready. They were coming to do the work. The ladies came with well filled baskets on August 18th.

"At the noon hour we all gathered around the table, having thanks by Mr. Oscar Scott, after which we all did justice to a delicious dinner. In the afternoon the men took their hammers and sure did work. We women took up our Missionary meeting. A song was followed by a prayer by Mrs. Ada Welker. Topic reading, discussions and business affairs followed. Mrs. Otto Kath led in prayer and several volunteer prayers were uttered. The election of officers was followed by a special song by Miss Riddle and Miss Palmer. A donation was given to the society by Mrs. Maggie Clymer; also a quilt top by Mrs. Ada Welker and her daughter Zelda. The meeting closed with the Theme Prayer and the day will never be forgotten.

"Tongue cannot tell, neither can words express our thanks. It made us glad. We pray God's richest blessings upon them all."



The Business Manager's Corner

By George S. Baer

Last week we said "hello," and said we are your servants to direct this business for you and to make improvements as you make possible. Now we want to say another thing, which you already know, but which perhaps needs to be often restated. It is this: The Publishing House is your institution, a part of your church organization, set for the promotion of the Gospel, and as such it is the child of your love and care. We want you to think of your Publishing House not just as a business institution, but as an agency for the publishing abroad of the "Good News," and when you give to it, you are giving to a vital part of the Kingdom program of our Master as truly as if you were giving to send a preacher of the Gospel throughout the length and breadth of the land. We expect to conduct your Publishing House on a good business basis, as we would our very own, but we want to look upon it as different from any other business of its kind on earth, and that because it is a part of the church's program for the advancement of the Kingdom of Christ, it is deserving of your love and prayers and support in every way.

Renew Subscriptions

Renew your subscriptions to **The Brethren Evangelist** promptly and get as many new subscriptions as possible, for in this way you help to extend the message and influence of your church paper. Also all the Adult and Youth's quarterlies that you can use. You will find none better in quality anywhere, and none that you might get elsewhere is as good as ours for Brethren people. Any other Sunday school supplies you may need can be ordered through your own Publishing House, and you will get them just as promptly and just as cheaply as if you ordered them direct, and your own plant will profit by the commission. Books and other church supplies can be ordered through your House also. Send your wants to us and we will serve you as promptly as it can possibly be done under the present disturbed conditions.

And remember our first request: Pray for your Publishing House, for us as your servants, and for the blessing of God to be upon all efforts to advance his interests through this institution.

The BRETHREN EVANGELIST



FACTS ABOUT THE BIBLE

The King James or Authorized Version of the Bible was first printed in 1611 by Robert Barker. The Cambridge University Press—the earliest of existing presses to produce a Bible—issued the King James or Authorized Version first in 1629.

The first Bible printed in this country was in 1663.

The first Bible in English printed in this country was in 1782.

The first Pocket Reference Bible was printed by Bagster in 1812.

The first Bible in flexible binding was bound by Bagster in 1816.

The overlapping or divinity circuit style of binding was originated by Bagster in 1865.

The Scriptures in whole or in part are published in about 770 languages and dialects.

The seven most remarkable chapters of the Bible are Genesis I; Exodus XX; Matthew V; Luke XV; Romans VIII; Corinthians XIII; Hebrews XI.—Heidelberg Teacher.

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INTERESTING ITEMS

ELKHART, INDIANA

A last minute word from our Elkhart, Indiana, Church brings us the following good news. Brother Flora had announced this service in a previous item. The report follows:

"Attendance for Rally Day, October 3rd, was 403. The Cash Day offering went over the top at $4,305.08. This makes the burning of the note on October 17th a certainty. The offerings are made possible by tithes, gifts and free-will offerings. It works—we have tested it. When we trust in God He blesses abundantly.

"Our boys are not only willing to fight over the preservation of their heritage, but are giving generously of their dollars, a double sacrifice, for the support of the cause they love. Let us never forget them."

The above report was sent in by Mrs. Edna Nicholas, the reporter for the Elkhart congregation.

Congratulations, Elkhart.

REPORT ON SEMINARY ENROLLMENT

The Brotherhood will be interested in the present enrollment in the Seminary. While the armed forces have taken a number of prospective men in this field, the outlook is indeed encouraging. In comparing the enrollment of Seminary and Pre-Seminary students with the enrollment of the last semester of 1942-1943 it is found that the enrollment for that last semester in Seminary and Pre-seminary students was 18. The enrollment of the first semester of the new 1943-1944 school year numbers, as this issue goes to press, 20, an increase of two. Out of the 18 enrolled last year, 9 were lost by graduation, to the armed forces and to other endeavors.

The above figure of 20 does not include those who are regularly enrolled in the regular College Bible Courses. It is the bonafide enrollment in the Seminary and Pre-seminary courses. The faculty feels greatly encouraged at the present outlook.

M. A. Stuckey, Dean of the Seminary.

A WORD OF APPRECIATION AND THANKS

I wish to express my thanks for the gift from the General Conference, in the special offering that was taken for me, as a token of appreciation for the dining room service during the late General Conference.

Laverda Fuller, Dorm Dietetian.

Death of Mrs. C. F. Yoder

We are very sorry to announce the death of Mrs. Pearl Lutz Yoder, wife of Dr. C. F. Yoder, in South America on September 9, 1943.

The news of her death just reached us. Sister Yoder was 67 years of age and her burial took place on the anniversary of the date of Brother and Sister Yoder's landing in South America 34 years ago.

A full account of her death will appear in next week's issue of *The Evangelist*, which is the Missionary number.



THIS BUSINESS OF EDITING

I came across the following down in the corner of magazine the other day and thought I would pass on to you. It pretty well sums up the "strait bevixt two" in which the editor finds himself many mes. Here it is:

"Filling out this little space is no picnic.

If I print jokes, people say I'm silly;

If I don't, they say I'm too serious.

If I clip things from other papers, I'm too lazy write them myself;

If I don't I'm too fond of my own stuff.

If I don't print all contributions, I don't appreciate nius;

If I do print them, my column is filled with junk.

If I make a change in other person's write-up, I'm o critical;

If I don't I'm asleep.

Now, like as not, you will say I swiped this from other paper;

I DID."

This business of editing is a serious business. It a most difficult task to place in the hands of the aders just what *each person* would like to appear ch week. It has some of the difficulties encoun-red by the housewife in endeavoring to please the stes of the entire family. To vary the diet and still ep it balanced and nutritious, with the least com-aint, is her task. That crude illustration rather ms up the dilemma in which an editor finds him-lf.

So—the editor must emulate the housewife, so to eak, and do the best he can with the materials on nd, and that he can get with the limitations of ne and space and depending, not on the "butcher, e baker and candlestick maker" (and ration ints) as does the housewife, but upon the sympa-y and understanding of the readers and the con-entiousness of the contributors.

Moral—if any—Send in your articles, reports, ms of interest and the like and help make YOUR per what YOU would like it to be.

DEADLINES

In the language of the "press" a deadline is the oment beyond which the material for the paper and consequent preparation cannot go.

In ordinary life we are becoming used to the idea of deadlines. We make income tax returns according to "deadlines." We buy our automobile licenses and driver's licenses by "deadlines." Our railroad and bus tickets are stamped, "Not good after so many day after date." We frequently hear over the radio the words of the announcer to this effect: "Your letter or post card must be postmarked before midnight," and then follows the day and date. We follow these dictates and think nothing of it.

But there is a "deadline" in Christian experience which is so often neglected and almost forgotten. It reads like this, "My spirit will not always strive with man." This is one deadline which we should heed more than any other. And yet it is the most neglected one in the world today.

Just why should the material things seem of more importance than those of the spiritual? It is hard to understand.

WAR'S AFTERMATH

Already we are beginning to thing in terms of "after the war is over." We may be a little premature in this wistful thinking, but nevertheless we ought to be thinking. A recent article in *The Christian Index* said in part, "Today much thought is being given to the consideration of post-war plans. Conferences are being held, articles are being written, and resolutions are being passed with special reference to our course of action after the armed conflict has ceased. It is recognized that even while our paramount concern is with the waging and winning of the war, we must even now be making careful preparations for the aftermath of the struggle, to insure that the military victory of which we are confident shall not be perverted into tragic defeat by serious blunders in the post-war era. The most decisive triumph of our armed forces will not automatically solve all the problems that confront us. In some respects winning the peace will be even more difficult than winning the war. It will require all the wisdom and resourcefulness at our command."

We agree that the most difficult phase of the war is ahead. And we, as a people, should be much in prayer that that which is accomplished be of God and not of man.

F. C. V.



THE NEW NATIONAL PROGRAM

NATIONAL GOAL I

DENOMINATIONAL MEMBERSHIP YEARLY GOALS:

1. 15% increase in total membership
2. 100% of churches making 100% Statistical Report
3. Every member an active member.

What Can I Do To Aid It?

No. I

(J. G. Dodds, Chairman of Goals Committee)

On the General Conference floor of 1942 there was manifest an insistent demand to fill the need for a Denomination-wide Program of Goals. By a unanimous vote a Goals Committee was appointed, consisting of the writer, Floyd S. Benshoff, and G. L. Maus. The report of this Committee was adopted by the Conference held in Ashland, Ohio, in August, 1943.

Every member of the Brethren Church should ask himself, "What can I do to aid the New National Program? In the way of a suggestion, the Goals Committee made two specific recommendations:

First, "We recommend that every pastor seek to deepen the Spiritual life of the church membership, to the end that every member become an active member." This recommendation directly involves the responsibility of the laity. The work of the pastor is that of an inspiring leadership. It is the duty of every member to pray for his pastor, and other leaders, and to be unceasingly busy in Christian activity within and for the Church.

Second, "We recommend that the various District Conferences shall designate one Conference Session each year for consideration and emphasis of this General Goals Program." This recommendation places responsibility upon the various District conferences to assist in working out the machinery of operation and of keeping the Program in the consciousness of all congregations of the District.

The Goals Program proper consists of seven main items. (See page 2 of the September 4th issue of *The Evangelist.*) At this time let me call your attention to the first main item: "*DENOMINATIONAL MEMBERSHIP YEARLY GOALS.*" Under this item you will find three points emphasized.

Point 1: "15% *increase in total membership.*" How may I help increase the membership of my church? By being a personal worker—seeking to lead souls into the way of salvation and adding them to the Church.

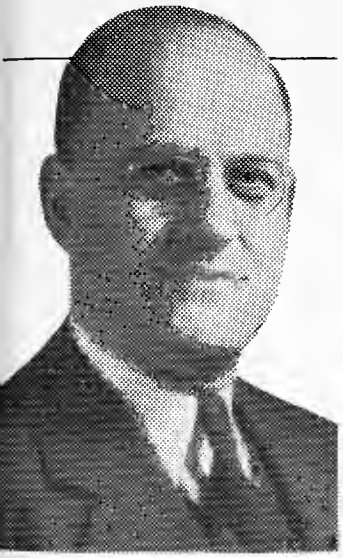
Point 2: "100% *of churches making* 100% *Statistical Report.*" This requires the keeping of accurate records in all the organizations of the local church. Then those who have the records in charge are ready at the appointed time to give a true and correct report to the church statistician. Keeping of accurate records has a tendency to challenge sincere Christians to greater effort.

Point 3: "*Every member an active member.*" The more people who are active, the more there are who will want to become active. How can I help here? By being present at every service, every communion service, and doing something other than singing to help make the service better; by attending the church business meetings; by speaking a good word for the church every day and bringing others to the services; by doing personal work and leading converts into the Church, by serving as an officer or committee member and properly fulfilling the function of such office, and, of course, praying without ceasing.

The difficulties that may arise in the task of accomplishing the various points listed under the seven main items of this Goals Program will disappear in proportion to the fulfilment of point three under Item One. It behooves us, therefore, to be busy about the Master's business. We should be happy to receive reports from the churches as to the methods used and the machinery set up to accomplish the goals of the program.

Smithville, Ohio.

"No nation can hope to survive without honor, integrity and godliness. Our ultimate desire is to give life, liberty and happiness to every person of every nation. The only way we can expect God to give us victory is to be worthy of the victory when it comes."—Dr. J. D. Grey.



Faith In A Crisis

Rev. H. H. Rowsey

There is much quaking and shaking on the part of many church people in these days, because of the crisis period through which we are passing. This is not surprising, when practically the entire world is at war, with all of the attendant misery, worry, hate, and fear. In addition, absolutely reliable sources tell us that one-third of all the Christians of the world reside in countries whose governments are in active opposition to the Christian faith. In other words, one-third of all the Christians of the world must oppose the wishes of their governments if they would live true to the teachings of Christ.

But history should be sufficient to bring encouragement to all who may be concerned about the future of our faith. All of us realize that Christianity had its beginnings in a "Crisis" period. Rome, as a mighty military power, ruled the world when the first disciples were called to proclaim the Christian faith to the world. Many of the religious leaders of the day were active in their opposition. They opposed Christ during His ministry among men and conspired to put Him to death.

After His crucifixion on the cruel cross of Calvary the opposition did not cease. Nor was banishment, imprisonment, slander and even wholesale killing of Christians sufficient. It is said that Nero went so far as to set fire to the city of Rome and blamed it upon the Christians. For a time it was even regarded as treason against the state for anyone to embrace Christianity. Surely that was a crisis period for the Christian faith.

And our faith has faced such periods from that day to this and has always come forth triumphantly. And we should ever expect it to do so, for Christ said: "I will found my Church and the gates of hell shall not prevail against it."

In crisis periods the Christian faith will always prevail and triumph but individuals may waver and falter in their faith. It is a distressing thing to lose faith in God. As another has said: "When faith in God goes, man the thinker loses his greatest thought. When faith in God goes, man the worker loses his greatest motive. When faith in God goes, man the sinner loses his strongest help. When faith in God goes, man the sufferer loses his securest refuge. When faith in God goes, man the lover loses his fairest vision. When faith in God goes, man the mortal loses his only hope."

But with faith in God we can fight, endure and conquer in His strength. With faith in God we can say, "I can do all things through Christ who gives me strength." Faith reassures with the words: "If God be for us, who can be against us?" Faith enables us to say: "I am persuaded that neither life, nor death, principalities nor powers, nor things present nor things to come, shall be able to separate me from the love of God." With faith in God, regardless of the crisis, we can say: "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him." With faith in God we find that He is not only "an ever present help in time of trouble," but He many times overrules evil for good. That was true, time and time again, in Old Testament days, in the history of the Church, in the history of our own country, and in many of our own personal experiences. We hope and pray it will be true in the present crisis.

In times of crisis we realize the need of having our faith in God increased. But increased faith does not come merely by wishing for it. We need to study and firmly believe the Scriptures for "faith cometh by hearing and hearing by the Word of God." We need to pray with those of old, "Lord, increase our faith." We need to make a conscious, constant effort to have our faith increased. For, as another has written, "Faith cannot be bought or quickly obtained when in trouble, like medicine. Faith must be acquired slowly, before it is needed, like education. Faith increases through patient devotion, right living and service to others." As we seek to have our faith increased we would do well to remember that our God is a God of Love. He is more anxious to give us good gifts and spiritual gifts than we are to give good gifts to our little ones and our loved ones.

Goshen, Indiana.

I Believe In Christian Education

By James L. Kraft, Chicago, Illinois

Chairman of the Board, Kraft Cheese Company
(An active layman)

I believe in religious education. I believe in all phases of religious education. I am not thinking though at this moment of the popular or general conception of the term. No one could be said to be well-educated unless he has a broad knowledge of the Bible and its relationship to human behavior.

But right now I am thinking of a sort of post-graduate course in Christian education—specialized study to help young men and women fit themselves successfully and practically into the world they will have to face.

When I was a young man someone wrote a popular book, much commented upon at the time. Its title and theme were: "What Would Jesus Do?" Even as a young man, I wonder that the characters in this story seemed to have so much difficulty deciding which course of action Jesus would take under the many varied conditions described. In any given choice of decisions, there could be only one which Jesus could make—the right, as opposed to all varying degrees of wrong. The question of what is wrong and what is right is not a debatable or questionable subject. Anyone with a knowledge of the Bible and with Christian convictions must know, without question, right from wrong. It is like the old adage about the shirt: if it's doubtful, it's dirty.

Recently another book which deals with human behaviour as it is conditioned by Christian thought and teaching has been written by Grenville Keliser, with an introduction by Roger Babson. Its title is "Taking God Into Partnership." It is well-conceived, readable and well-written. It tells the story of a corportation which grew and became outstandingly successful because the directors took God into the everyday affairs of their business—in short, into direct partnership. No new truths are presented—no magic formula presented — only the simple-age-old truth that the Golden Rule is a working rule, a rule for everyday in the week and every human relationship.

It is my firm belief that the great majority of business men have a conviction that the Golden Rule would work if put to the test. Many more are actually putting it to the test than we realize. Many more would do so if their education had had its proper foundation in Christian education. Only through sound religious education can young people come to learn that the Christian faith is a practical working formula from successful living, not a mere course of study to be elected like a course in Shakespeare.

The post-graduate courses in Christian education of which I am now thinking are more practical than any of the specialized courses chosen to fit young men and women to enter any profession or trade, since it would fit them fundamentally for the basic business of living, whatever profession they choose to enter. That education should help young people to distinguish unerringly between right and wrong. Perception of the exact and unbridgeable difference between these two is the key to all successful human relations, to business success and to a full life for the individual.

Only sound Christian education can teach young people that to know and do the right will and must result in success; that to hedge or compromise with the right is wrong; and that doing wrong can only result in disappointment and failure.—*Arkansas Baptist.*

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We Can Know

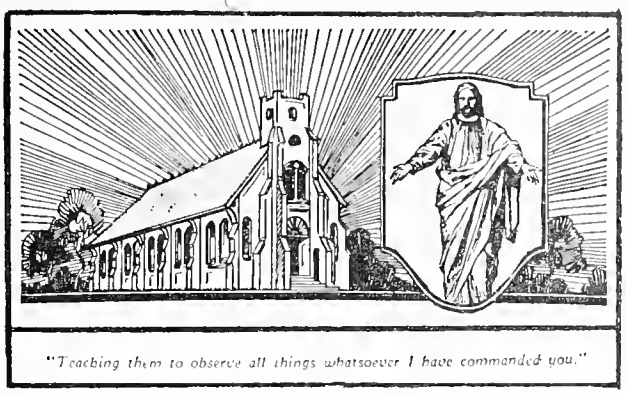
Job said, "I know that my redeemer liveth." And in Jeremiah 24:7 the Lord says, "I will give them an heart to know me, that I am the Lord." Thank God for the blessed assurance that He gives His people that they are accepted of Him. The blind man spoken of in John 9:25 said, "One thing I know, that, whereas I was blind now I see." It takes the Holy Spirit to open the eyes of those who are spiritually blind as surely as it took Jesus to open this man's eyes. But just as truly do they know when they have passed from darkness into light, from bondage to freedom, from sin unto righteousness. Job's was not an exceptional case, but every soul who is truly converted knows that his Redeemer lives, for the Lord gives him a heart to know Him.

John says, "We know that we know him." A double "know." We can know that we are saved from our sins and we can know that we are cleansed from all unrighteousness—sanctified wholly. "He that believeth on the Son of God hath the witness in himself." 1 John 5:10. Another Scripture says, "If any man will do his will he *shall know* of the doctrine."

John also says, "When he putteth forth his own sheep, he goeth before them, and his sheep follow him; for they know his voice, and a stranger will they not follow." It takes a close following along with the Shepherd and a trained ear to always recognize his voice and not be led away by strangers. We have heard it said that only sick sheep follow the voice of strangers. In these perilous times when there are so many strange voices in the world it is very important that the spiritual man be kept in health that he may know the voice of the Shepherd and bishop of his soul.

Good, sound spiritual health is necessary to safe spiritual guidance.—Exchange.

The National Sunday School Association
of The Brethren Church



"Teaching them to observe all things whatsoever I have commanded you."

DR. W. I. DUKER
President

REV. E. L. MILLER
Vice President

DEAN M. A. STUCKEY
Treasurer

REV. N. V. LEATHERMAN
General Secretary

DR. L. E. LINDOWER, Educational Director

ARE YOU WILLING?

By Miss Vera E. Laughlin

In a recent article my attention was called to the fact that our Father, the Commander of the heavenly armies, does not seek drafted men and women in His service. He seeks volunteers. A volunteer is one who serves of his own free will. Deborah and Barak rejoiced in enlisted warriors in their hymn of praise when they referred to God's avenging victory. "When the people willingly offered themselves." Judges 5:2.

Willingness can be seen in the case of a small girl carrying a heavy baby. A stranger asked, "Isn't he pretty heavy for you?" She, resenting his implied sympathy, said, "Why, he's my brother!" Love for her brother made the burden light.

Is your willingness weather-proof? Of course, we must say, "Lord, I will follow thee." If we are in love with the Lord a heavy downpour of rain will not keep us from meeting Him at the prayer meeting or the Sunday services.

Sometimes we see pretended willingness. "Lord, I am willing to be made willing." Of course we note even in this statement some progress from the former attitude. "I delight to do thy will, O my God." Here is beautiful, perfect and powerful willingness.

King David and his subjects are splendid examples of devotion and sacrifice. David is nearing the close of his life but wishes to provide materials for the building of the temple, which is to be erected by Solomon. The Israelites were given an opportunity to help the preparation. Hilarious giving was theirs; "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord." 1 Chron. 29:9.

The wall builders at Jerusalem are another example: "All the wall was joined together unto the half thereof: for the people had a mind to work." Neh. 4:6. They had first a willing mind (2 Cor. 8:12) and then were seen the working hands.

In the case of the Macedonians who knew great tribulation and "deep poverty" we see an example of willingness to give their money to the work of God. "Yea, and beyond their power they were willing of themselves." 2 Cor. 8:3.

Givers to the cause of Christ are sometimes classified into one of three lists:

1. Those who are like flint rock; some energy must be used to get any contribution.

2. Those who are like the saturated sponge; just a slight pressure and it parts with its moisture.

3. Those who are like the full honeycomb, whose offering flows out sweetly of itself.

We can make the same lists for those who serve.

We must be willing to serve because only then is our service acceptable to God. Remember God does not conscript us. He does not drive us into His service by force. His warriors' motive power is not the lash of duty, but the "cords of love."

Did you ever experience the feeling of compulsion? Perhaps you are active in the church to which you belong. Conscience insists, "you must." Then the day comes when you learn to know Christ as your Saviour. Now you are impelled to serve Him. You now literally sing, "I may serve Him."

Perhaps you can better understand the transformation by the homely illustration of a bicycle rider. This rider propels himself by foot power. Eventu-

ally he attaches a little gasoline motor. Gone is the wearisome toiling. He can now laugh at the hills and distance no longer holds any fear. A power outside of the rider provides the energy.

When we are duty driven Christian workers we are unhappy, unsuccessful and fearful. We need to meet the Lord and receive the power of the love of God shed in our souls by the Holy Spirit. Then we can say, "The love of Christ constraineth us." 2 Cor. 5:14. Let us pray that we are no longer "compelled by a program, but impelled by a Personality."

The Macedonian peoples furnish us the secret of the how of willingness: they "first gave their own selves to the Lord." 2 Cor. 8:5. Surrender and then conquest! Peter was not willing to witness for Christ before an unimportant maid servant. Later he stood before the most powerful people of Jerusalem and boldly, joyfully witnessed for Christ. What made the difference between Peter the Coward and Peter the conqueror? Peter had received "Power" at Pentecost and was therefore, a willing witness in Jerusalem. Acts 1:8.

Greencastle, Pa.



THE SUNDAY SCHOOL LESSON ILLUSTRATED

Contributed by Rev. E. J. Black

LESSON FOR OCTOBER 17, 1943

Some Things to Remember

That—you cannot stay out late Saturday night, and sleep through Sunday School and Church services and keep the Lord's Day holy.

That—God requires one-tenth of your income, but insists on one-seventh of your time, for holy purposes.

That—God's command is to keep the Sabbath holy; not to keep it for a day of feasting, sleeping, visiting and other pleasures.

Some Effects of Sabbath Breaking

In New Hampshire there were two neighborhoods—the one of six families, the other of five families. The six families disregarded the Lord's Day. In time, five of these families were broken up by separation of husbands and wives; the other by the father becoming a thief. Eight or nine of the parents became drunkards, one committed suicide, and all came to penury. Of some forty or fifty descendants about twenty are known to be drunkards, gamblers and disolute. Four or five have been in State prison. One died in a gun duel with the police. Some are in welfare homes. Only one became a Christian, and he, after having lived an outrageously sinful life.

The other five families that regarded the Lord's Day prospered. Eight or ten children were earnest, constant members of the church. Some of them became officers of the church; one a minister of the gospel; one a missionary to China. No poverty among them. The homestead is now in the hands of the third generation. Those who have died, have died in the Lord. This is God's proof of his blessing on those who obey the fourth commandment.

How to Observe the Sabbath

"Sabbath" means "rest," and the meaning of the word gives a hint as to the true way to observe the day. God rested after creation, and ordained the sabbath as a rest for man. It is the day when the body may be refreshed and strengthened after six days of labor, and the soul drawn closer to God through prayer and fellowship. But "rest" does not mean idleness. No man enjoys idleness for any length of time. When one goes on a vacation, one does not lie around doing nothing at all, all the time. Hard work at tennis, swimming, fishing and other things fills the day of the average vacationist. So should the day of "rest" be filled with religious activity.

How to Use the Sabbath

Stations on the line of your journey are not your journey's end, but each one brings you nearer. A haven is not a home; but is a place of quiet rest, where the rough waves are stayed. A garden is a piece of common ground, and yet it has ceased to be common ground; it is an effort to regain paradise. A bud is not a flower, but it is the promise of a flower. Such are the Lord's Days; the world's week tempts you to sell your soul to the flesh and the devil. The Lord's Day calls you to remembrance, and begs you rather to sacrifice earth to heaven and time to eternity, than heaven to earth, and eternity to time. The six days not only chain you as captives of the earth, but do their best to keep the prison doors shut, that you forget the way out. The Lord's Day sets before you an open door. Sampson has the gates away. The Lord's Day summons you to the threshold of your house of bondage to look forth into immortality—YOUR IMMORTALITY. The true Lord's Day is the eternal life, but a type of it is given to you on earth, that you may be refreshed in the body with the anticipation of the great freedom wherewith the Lord will make you free.—Pulsford.

National Sunday School Association Missionary Information

Conducted by Chester E. Zimmerman
Missionary Education Director

TALES FROM MOSLEM LANDS, edited by William W. Reid is a book of true stories of the power of the gospel of Jesus Christ in this age. There are eight stories that will bring you closer to an understanding of the difficulties both missionary and inquirers have to face. The reality of life across the world is brought in story form to lead you to an appreciation of the faith and courage of those who are implicitly following Christ's great commission. Over a score of pictures add to the readability of these tales. Chapter titles include, The Pearl Diver's Escape, Mahmood Decides, John Abdul Aziz—Beloved Disciple, The Crystal Conscience, and A Day With Farag Abdalla. These stories will have an appeal for Intermediates as well as adults. They are all short enough to be used in class meetings, Brotherhoods, etc. Paper bound, 72 pages, 50c, Friendship Press, New York City.

A SARI FOR SITA by Nina Millen is an intriguingly written story for older Primaries and Juniors. Sita lives in north-

ern India. She is a real little girl. This story tells what happened to her one day. A picture on every page helps us to see how different the life in India is from ours. The pictures include scenes of school, the home grinding mill, cooking, games, homes, various carts, reapers, pottery making, and a street bazaar. There is a list of the Indian words used and an easy pronunciation is given for the reader. Paper bound, 36 pages, 25c, Friendship Press, Inc., 150 Fifth Avenue, New York City.

An old primitive Methodist preacher tells how in his boyhood he used to see many people going to draw water from the village well, and he feared that the supply might fail. To find out if the water were getting less and less, one morning he descended the well steps and placed a mark on the brickwork, just above the water line. In the evening he went down again, happy to find just as much water in the well, though people had been drawing all day long. A perennial spring beneath the well continually replenished the supply. So Jesus Christ, the wellspring of salvation, supplies every believer's need, and gives sufficient grace, power, and wisdom for all of work for him.

New Kensington, Pa.

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"THE LUKEWARM CHURCH"

Jessie Mae Piatt

The Holy spirit entered
Into a church one day,
To find himself a dwelling place
In someone there to pray.

He stopped and wondered,
Looking here and there
To find at least, some soul
Who prayed, not said his prayer.

And then, He softly listened
As He heard a jabbering sound
Instead of some one praying
This is what He found.

"Oh Mrs. so and so" He heard,
"Have you heard the latest news,
Or, doesn't she wear the funniest clothes
Or, she doesn't pay her dues."

Then, the Holy Spirit, grieved,
To another corner turned,
To hear "why man those awful Japs,
I'd like to see them burned."

He still listened hopefully,
Trying, the best He could,
To find himself a dwelling place
Among the brotherhood.

Again He turned to the open door
As he was about to leave
To go back to the Heavenly Father
His heart again to grieve.

Oh! folks can this be your church
So lukewarm or so cold
That the Spirit finds no dwelling place
In you, who are His fold?

New Lebanon, Ohio.

With the Laymen

ATTENTION ALL PENNSYLVANIA LAYMEN

At our Pennsylvania District Conference held at Vinco, July, 1943, we, as laymen of the Pennsylvania District, voted to help Brother I. D. Bowman in his work at Philadelphia. We decided to each give One Dollar for the year for this work. And as President of the Pennsylvania District Laymen, I am now asking that at this time we send our money to Brother Charles G. Lenhart, Conemaugh, R. D., Pennsylvania, who is treasurer of the district.

This is a very small amount for each of us to give, and for you who care to give more the Lord will abundantly bless you and your gift.

Brother Bowman and his co-workers are doing a great work and they need your help. We, as laymen, have a great opportunity to work for the Master. Let us give as God has prospered, for "he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."—2 Cor. 9:6. "Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity: for God loveth a cheerful giver."—2 Cor. 9:7.

We hear so much today about making the world safe for Democracy. Let us as Laymen of the Brethren Churches throughout the Pennsylvania District, give our dollars to help make the world safe for Jesus Christ and we can be assured that it will be safe for democracy.

And to all of you laymen in every church, my plea is for you to organize, for in unity there is strength. Every church needs the whole hearted support of every member. Every organization and institution of the Brethren Denomination needs your cooperation. The pastors of the various churches need your help and your prayers.

We hear on every hand the question, "What will our churches be like after the war?" Our answer is, "Just what you make them now." Laymen, can we offer to give so little? When our Master Gave His all. The Brethren Church depends on you Laymen and what it is tomorrow depends on what you do today.

May God richly bless you all.

I am your servant,
Rev. Ralph M. Singer,
Pres. Pennsylvania District Layman's Ass'n.,
211 Smithfield Street, Mt. Pleasant, Pa.

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NAPPANEE, INDIANA, BRETHREN CHURCH ENTERTAINS NORTHERN INDIANA LAYMEN

The Northern Indiana Brotherhood of Laymen met in the Nappanee First Brethren Church on Monday evening one hundred and forty-four strong. This was a splendid attendance considering transportation difficulties and round the clock working shifts. Rev. J. O. Winger, formerly of Akron, Ohio, was the guest speaker. He is the new minister at the Church of the Brethren and the First Brethren Church considered it a privilege to have him as a guest at the beginning of his ministry here. Rev. Winger gave a message which was appreciated by the splendid group of men present and many were the favorable comments. He said, among other things, "We need great seekers for truth; we need great believers in the Truth; we need great livers of the truth . . . I am a be-

liever in leadership through fellowship . . . We have learned to fly like birds; we have learned to swim through the seas like fish; we must learn how to live together like men . . . We must seek a true understanding of humanity . . . Our differences are not so great as our likenesses . . . We need men who can think things through in these critical days." Rev. Winger's address was constructively challenging and splendidly fitting for a group of men.

A bountiful fellowship supper was prepared by the women of the church and the men were served from about 6:30 until 8:00 o'clock as they arrived from South Bend, Addmore, Milford, New Paris, Elkhart, Goshen, and Warsaw. There were some also present from the local Church of the Brethren. The music was beautiful including marimba and organ selections. Mrs. Cora Stuckman was at the organ; Arlene Stouder and Sam Richmond at the marimba. Sam Sharp of Nappanee is president of the Northern Indiana group, while John Becknell is president of our local men's group and had charge of the local program which was enjoyed heartily by all. There is something thrilling about an assembly of a splendid group of real men such as were here on Monday night.—

—Nappanee Advance-News.

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Dr. Charles L. Anspach Honored



DR. C. L. ANSPACH

Vital Speeches of the Day, a magazine published in New York City recently paid a high compliment to Charles L. Anspach, president of the Central Michigan College of education, when it published one of his speeches on "High Noon Life Has Its Meaningful Hours," delivered at the Senior Swingout, Central Michigan College, Mount Pleasant, on June 2, 1943.

Mr. Anspach is listed with such men as vice-president Henry A. Wallace; Archibald MacLeish, librarian Congressional Library; John W. Bricker, governor of Ohio; William Green, President American Federation of Labor; Herbert H. Lehman, director of Foreign Relief and Rehabilitation Operations; Wheeler McMillen, editor-in-chief of Farm Journal and Farmers Wife; Alben W. Barkley, Senator from Kentucky; E. K. Hardy, Realtor, Brig. Gen. Albert L. Cox, Commanding Gen. Dist., of Col. Natl. Guard; Joseph E. Davis, Former U. S. Ambassador to the U. S. S. R., and their speeches are contained in the August issue of the Magazine.

The Vital Speeches magazine advertises that it publishes the best thoughts of the best minds on current national questions.

CHANGE OF MEETING PLACE FOR MID-WEST CONFERENCE

Due to unforeseen circumstances the meeting place of the Mid-West District Conference has been changed from Morrill, Kansas, to Carleton, Nebraska. Mid-West churches please note.

The conference will be held from October 14th to 17th.

Cecil H. Johnson.

NOTICE TO ALL PASTORS AND CHURCH SECRETARIES

In view of keeping the names and addresses of all pastors and church secretaries or clerks up-to-date, it is the desire of the General Conference Secretary to have such changes as have been made or that are known that will be made, in the secretary's hands at once.

Please drop a postal card to the undersigned with the following information on it. This is important.

Pastor's name .....

Pastor's address .....

Church Secretary's name .....

Church Secretary's address .....

DO IT NOW!

Send information to:

L. E. Lindower,
520 Samaritan Ave.
Ashland, Ohio.

There are no times in life when opportunity, the chances to be and to do, gathers so richly about the soul as when we suffer. Then everything depends upon whether we look to the lower or the higher source of help. If we look to God, the hour of suffering is the turning hour of Life.—Phillips Brooks.

THINGS

Things, things, things—
Oh, the tyranny of things!
Pots and pans and buttonhooks,
Bobbins and thread and oft-read books.

Things, things, things—
Hose to mend and clocks to wind,
Doors to lock and keys to find—
Oh, the tyranny of things!
Customs and manners and silverware,
Dresser drawers and a hurried air.

Things, things, things—
Oh, the tyranny of things!
Wooden blocks and a missing locket
Clutter my day like a small boy's pocket.

"Martha, Martha,"—and the voice
Is low, kindly, and gentle,
Not of the world, it seems, but apart—
"Be Mary a while—here in your heart!"

"Would you like to know the sweetness
Of the secret of the Lord?
Go and hide beneath His shadow:
This shall then be your reward.
And whene'er you leave the silence
Of that happy meeting place,
You must mind and bear the image
Of your Master in your face."

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MY CHURCH

My Church! my Church, my dear old Church!
My fathers' and my own!
On prophets and apostles built,
And Christ the cornerstone,
All else beside, by storm or tide,
May yet be overthrown;
But not my Church, my dear old Church,
My fathers' and my own.

My Church, my Church! my dear old Church!
I love her ancient name;
And God forbid a child of hers
Should ever cause her shame!
Her mother-care I'll ever share;
Her child I am alone,
Till he who gave me to her arms
Shall call me to his own.

Assault who may, kiss and betray,
Dishonor and disown,
My Church shall yet be dear to me,
My fathers' and my own!

? —Anonymous.

Indiana Fall Ministerium

(The following program of the Indiana Ministerium came too late for publication in last week's issue, but is passed on to you that you may know that this program was planned and executed. The meeting covered an evening and the following day and the program below was carried out. The meeting was for both ministers and wives as usual, and the public was invited to the various sessions.—Editor)

THE PROGRAM

Monday Afternoon

3:00 ....Promoting Good Fellowship Among the Ministers
Round Table Discussion .....H. H. Rowsey, Goshen

Monday Evening

7:30 Devotions and Scriptural Exposition
Harry Gilbert, Brighton
8:00 Sermon .....A. E. Whitted, Ardmore

Tuesday

General Theme: A Restudy of The Church as Revealed in God's Word

Morning

9:00 Devotions and Scriptural Exposition
Smith Rose, Roann
9:30 The Church in Type and Prophecy
Delbert Flora, Elkhart
10:30 The Church's Call in Needy Fields
C. C. Grisso, Loree-College Corner

Afternoon

1:30 Devotions in Music
Cora Stuckman (Organ) Arline Stouder (Marimba)
2:00 Exposition of First Corinthians—A Disordered Church .....G. W. Rench, New Paris
3:00 A Church Up to Par (Antioch) R. F. Porte, Warsaw

Evening

7:30 Devotional Period .....Praise and Testimony
8:00 Sermon .....Claud Studebaker, South Bend.

Officers of Ministerium

President .....G. W. Rench
Vice President .....J. Milton Bowman
Secretary-Treasurer .....C. D. Whitmer

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The war shipping administration has ordered that New Testaments with waterproof coverings be placed on rafts and lifeboats. The hope and comfort derived from reading the promises in the Bible while drifting helplessly on rafts in the wide Pacific has gained world-wide attention through the testimony of lost men saved. When facing great danger men discard their indifference and unbelief. Faith triumphs over difficulties, and the grace of God as revealed in His Word becomes a living reality.



Distinctive Brethren Doctrines and Practices

By Rev. Dyoll Belote

(Goal 3 of the Woman's Missionary Society calls for the study of Brethren Doctrine, these studies being presented in The Brethren Evangelist. This is the first of this series, written by Brother Dyoll Belote, who kindly consented to do this service for the women.

They will appear in one issue each month till completed. Preserve this paper for your study. —Mrs. U. J. Shively, National W. M. S. President.)

(Note—I think that it is pretty generally understood that the Brethren church accepts all the great fundamental doctrines which are accepted by all evangelical denominations. Included among these are repentance, redemption, regeneration, confession, baptism, the holy communion. However with reference to the latter two, and a few others which but one or two other churches emphasize with us, the Brethren church reserves the right to differ and to give added emphasis. It is concerning these that this series will be prepared.—Dyoll Belote.)

BAPTISM

I. The Necessity for Baptism

Christ commanded it. Matt. 28:19.

Christ was Himself baptized. Matt. 3:13-17

(Not because of sin, but "to fulfil all righteousness.") He was our example.

Peter and Cornelius. Acts 10:44-48.

Philip and the eunuch. Acts 8:36-38.

History confirms the practice.

Neither is the rite to be spiritualized—

Jesus WAS baptized. And God gave audible confirmation of His pleasure in the Son's obedience. Matt. 3:13-17.

II. The Meaning of the Ordinance

Baptism brings with it regeneration and pardon. The guilt of previous sin, original and actual is effaced, the principle of sin, the inordinate desires are weakened, yet not wholly subdued, for we are still bidden to trust and God does not take away our human propensities, but gives us new reason for subduing the old man, and bestows a new power to overcome.

It is a washing. It is a burial, says the Apostle, and a resurrection to walk in newness of life. Rom. 6:4.

III. Baptism—Origin of the word

The word "baptism" comes from the original Greek word "Baptidzo," which in the Greek means to immerse, to dip under. The word "bapto" or "baptidzo" is used only in connection with New Testament baptism.

The Greek word for sprinkling is "Rhino," and is never used in the New Testament in connection with the mention or discussion of the ordinance of baptism.

The Greek word for pouring is "Cheo," and is never used in the New Testament in any mention of the ordinance of baptism.

The Greek church, in whose language the New Testament is written, baptizes by triune action, and indeed the larger portion of the Christian denominations who use sprinkling or pouring for baptism, use the triune form.

The word "Baptidzo" is what is known in grammar as a frequentative, and implies and requires repeated action to carry out the commandment of the Lord.

At the reception in the groom's home, in Canton, Ohio, a number of years ago, following the marriage of a Greek groom and Hungarian bride, I took occasion to question a group of a half dozen young Greeks—buddies of the groom—as to the present-day meaning of the word "Baptidzo." "If I should ask you to 'Baptidzo' this kerchief of mine in water, what would you do?" I asked of one of the young men. "I would dip it into the water," he answered. "How deep would you put it into the water?" I asked. "I would put it down so that it would be completely covered with the water," he replied. So the Greeks of today still understand baptism to mean immersion—the complete submersion of the body in water.

IV. Immersion-Triune

Brethren have often thrown down the challenge to those who seek to discredit the necessity for the triune action in baptism, to analyze the Great Commission and see if they can justify anything short of triune immersion. The old-fashioned system of diagraming will show the complete consistency of the Brethren claim for triune immersion.

A little note from a publication of another denomination will be interesting also. In Moore's Life of Wesley, original edition, (copy of which can be seen in the Library of Congress in Washington, D. C.) page 425, we find this statement: "When Mr. Wesley baptized adults professing faith in Christ, he chose to do it by Triune Immersion, if the person would submit to it, judging it to be the Apostolic method of baptism." We wonder why the Methodist church does not follow Mr. Wesley here, as they claim to do in other matters.

V. Forward Action

"If we have been planted in the likeness of His death." The likeness of His death was as follows, to wit: "He bowed his head and gave up the ghost." Bowing the head means a forward inclination of that member, and connotes acquiescence to the application of the ordinance.

VII. Resume

And so we have the Great Commission, bidding those who

go forth to preach Christ's Gospel, to "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And the Brethren church, seeking to follow the teaching of the Word, practices Triune Immersion, forward action; being assured by the etymology of the word baptism, by the grammatical construction of the Great Commission, and by the testimony of scholars of many denominations, of the unquestionable honesty of the interpretation to which they cling.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON 40

Subject: John, the Baptist,—the Man Sent From God.

1."There was a **man** sent from God." Words more simple, and at the same time more eloquent, were never spoken. "There was a **man**, sent from God." St. John 1:6-8.

2. John, the Baptist, was one of the greatest preachers the world has ever known. He drew people out of the cities and towns into the country places to hear him preach. He had no official board basking him. He received no newspaper publicity. Yet folks left the cities and went out to hear him. Matthew 3:5.

3. The Jews became interested. "Are you the Christ?" they asked. John answered, "No." Then, "Are you Elijah?" Again the answer, "No." "Are you Jeremiah?" John answered, "No." "Then who are you?" they wanted to know. John answered. "I am the Voice." I am nobody. I am only a Voice. **The** Voice of One who is to come. St. John 1:19-24.

4. The Voice dressed queerly, and his diet was very unusual. What of it? He was a Voice, was he not? For that purpose he came into the world. Oh! if we could only keep to our purpose regardless of how others dress, or eat, or act! Mathew 3:4.

5. Here was a messenger who had received his commission from the Eternal God. His message was a simple one: "Repent for the Kingdom of heaven is at hand!" The King is coming? Matthew 3:1-3.

6. People began to flock to him from the cities, from the fishing villages, from the mountains and from the plains. No doubt some very dignified people were busy pouring cold water on the whole thing. It was emotional. There are those who do not believe in excitement—in the Lord's work. The same crowd can yell their heads off at a ball game. What a stir there must have been in Palestine. The whole country reeled and rocked with intense excitement. Don't be afraid of a little excitement in religious matters. It won't hurt. The devil's crowd furnishes plenty of excitement. Matthew 3:5, 6.

7. Even Herod, the Roman Governor, went to hear him. But for a wicked wife Herod might have accepted John's message. Mark 6:20.

8. Imagine the excitement when Jesus came to be baptized of John. John protested at first, and then consented to do as he was asked to do. Matthew 3:13-17.

9. John was a man sent from God. Therefore he could not soft-pedal his message even for the Governor. He told Herod, "It is not lawful for thee to have thy brother's wife." Herod might have heeded the warning and saved his soul; but his wife, Herodias, had a different idea. Mark 6:17-20.

10. Yes, John the Baptist lost his head, but he saved his soul. And Jesus paid him a tribute unparalleled in all the Bible. Matthew 11:11; Mark 6:21-29.

Ashland Cllege News Letter

By Arthur Petit

Ashland College was widely scattered throughout the Brotherhood last Sunday when a number of the members of the faculty visited in the churches. Heading the list, President Mason spoke at the Gretna Brethren Church at the morning services. The occasion was the annual Homecoming. James Ault, a middler in the Seminary, is pastor.

After a few days vacation, Dr. and Mrs. Mason will continue on to the Mid-West District Conference. They will be accompanied by Dr. L. E. Lindower and Rev. and Mrs. Fred C. Vanator. The conference will be held in Carleton, Nebraska, October 14 to 17.

Dean Stuckey spoke at the dedication of a new organ in the Freeburg Church of the Brethren. Freeburg is in Stark County, Ohio.

N. V. Leatherman, Financial Field Secretary of the College and Seminary, spoke in the South Bend, Indiana, Church at the occasion of their Homecoming. Mr. Leatherman spent a few days on the campus last week and again this week preparing for his work which will eventually take him into all of the churches of the denomination.

The writer, with J. Ray Klingensmith, Secretary of the Missionary Board, spent the week end in the Miami Valley—Friday evening at the annual Young People's Rally in the West Alexandria Church and Saturday evening at the meeting of the Laymen of the Valley at New Lebanon. On Sunday, West Alexandria heard Mr. Klingensmith, while the writer was in New Lebanon at the Laymen's services. Both appeared at the Pleasant Hill Homecoming on Sunday afternoon and evening.

Registration for the Seminary was held last week and it is encouraging to note that despite the war and other obstacles. Seminary and Pre-seminary registrations are about ten percent higher than last spring.

Class officers are being elected on the campus now. It is always interesting to note the selections of the students to be their leaders for the next year. Tommy Shannon of Hamlin, Kansas, was selected as a member of the Freshman Steering Committee to guide the first year students for the first semester, since they do not elect officers until the beginning of the second semester. Tommy is a pre-seminary student.

Ellen Stoffer of Homeworth, Ohio, was elected President of the Sophomore Class. Robert Stoner of Waynesboro, Pennsylvania, was selected as Treasurer. Jeanette Schwab of Louisville, Ohio, is the Secretary of the class.

An interesting speaker in the Chapel Services last Friday was Dr. James Shinn, a Korean medical doctor who has practiced in the Hawaian Islands for a number of years previous to Pearl Harbor. He spoke in the interests of Korean independence.

Of interest last week was the arrival on the campus of Fels Lam and his new wife, the former Dorothy Todd of Virginia. Mrs. Lam is enrolled in the college and will be the college nurse for the next year. Mr. and Mrs. Lam have dedicated their lives to full time mission service.

The marriage of William Solomon, formerly of Uniontown, Pennsylvania, to Miss Edith Heter of Ashland, was an event of last Sunday. "Bill" is a junior in the pre-seminary course in the college.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 24, 1943

"NOT FALLING BUT CLIMBING IN LOVE"

Scripture: Genesis 29:15-20

For The Leader

There is a play on words in our topic for this evening. It refers to the age old process of a young man and a young woman falling in love, which in itself is a natural and a God-given privilege. But it must be handled aright, and thus the topic of the evening. It suggests that instead of falling in love that we climb into love, asserting that we should develop those qualities which go to make up what is known as true love.

There are too many cases today of young people who thought they knew what friendship and love was all about, and who mistook attraction for love. We as young poeple, just approaching the age when boy friends and girl friends will interest us will do well to consider some of the values of a true friendship. Our scriptures are invaluable helps for us in these matters.

QUESTIONS ON THE TOPIC

1. Explain the difference between attraction and true friendship.

2. What are some qualities which young people should develop in order to have real friendships with those they know best?

3. Name some happy romances and happy homes of the Bible which resulted when two young people "climbed into love," married and built that home.

4. Can true, lasting love be created in a few days? Why?

5. How can we best choose those who are best fitted to be close friends of ours, possibly developing into being a companion for life?

DISCUSSION

1. THE PRIVILEGE OF FRIENDSHIP. When God made Adam and placed him in the beautiful garden of Eden, He saw that it was not good for man to be alone. So God caused a great sleep to fall upon Adam and then took a rib from the nearest his heart. Out of Adam's rib God made Eve. When Adam awoke he saw this beautiful creation, and so he called her woman. God directed them to be helpmeets to each other, sharing all the joys of life, and (later) to share all the hardships of life.

God performed the marriage ceremony in the garden of Eden which made Adam and Eve husband and wife. Here we see a very beautiful friendship which also was true love and caused the building of the first God-given home. All of us today have this privilege. Perhaps we are little young in years yet for serious thought on this question. Yet we do have a right to friends and friendships, provided these are chosen carefully. We can enlist the confidence of our parents, our pastor, or our Sunday School teacher. We must ask the direction of God in this matter that we might be guided aright.

2. CLOSE FRIENDS MUST BE CHOSEN CAREFULLY. One of the worst tragedies which can ever happen to us as Christian young people is to make the wrong choice of our "dating" friends. Sometimes in the excitement of a coming school party we will not be too careful in choosing our friend for the evening. But we must choose wisely. The true Christian young person today, if he has not already, will soon see that acceptable companions are not so plentiful.

Of course, we must choose Church-interested, Christian friends. Many a woman or man has been tied for life to an unchristian mate simply because in the choosing stage of life they were not careful on this rule. Again, they must be clean minded young friends. Christian young people have no business keeping friendships with young men or women who repeat oaths, shady stories, or indulge in drinking, etc. A clean child of God has no business being in that set of young people. If we are willing to await the hand of God, suitable fine and Christian friends will sooner or later come our way. Such a friend, under God, is worth waiting for. That friend will enrich our life, making it purer and happier. Such friends are worth waiting for.

3. WE MUST KEEP LEVEL HEADED. Jacob was level headed enough to know that Rachel was a woman well worth waiting for. He found it necessary to work for seven years, plus another seven years that she might be his. The marriage took place shortly after the end of the first seven years, but even at that, it was to him but a short while. In choosing our close friends, in seeking to cultivate enduring friendships we must keep level headed. We should be certain that our close friends are the type which we want to know. Too often we have found those who, keeping company with those they would not desire to ever marry, have become deeply attached to them so that marriage was the only answer.

And so many times we mistake "first attraction" for true love. A boy meets a girl and soon they think their friendship is true love, when it is not. We must bear in mind that time is the best test of a real friendship. We must not act too hastily in assuming that a friend of ours is God's answer to the question of "Whom shall I marry?" If our friend happens to be that one, then through prayer we shall be led to know the truth. Trust in God and act wisely.

4. WE MUST GROW AND CLIMB INTO LOVE. There is a common expression among young people of our age today and that is "falling in love." It sounds just like two young people meeting each other literally go "overboard" together. We see them sitting around in a world all by themselves, and perhaps sometimes we think it is silly. We can have our own answers for this. But for the boy and the girl it becomes a serious matter. Sometimes these cases end overnight; others will persist for a year or a few years. If nothing serious takes place these matters take care of themselves.

To the conscientious young Christian, desiring to prepare for a real and true Christian life and home, these friendship problems are serious. For them there is no fly-by-night "falling in love." To such we recommend that they endeavor to "climb into love." That is, seek those friends who are of the type they desire, cultivate personality traits which will help others to see likable thinks in us, and pray for the direction of God. A true friendship does not just happen. As a beautiful flower will not grow over night but must be product of much cultivating, rain and sunshine, so our friendships must be developed in the same way.

5. ABIDING LOVE AN ACHIEVEMENT. The enduring love between a young man and a young woman is the kind of love on which our homes of tomorrow are to be built. We are the young people which shall be the builders. The powers of our mind and body can be used in sinful selfish ways with certain results. Or, our body resources can be sent through channels of true living, Christian service, developing into the fulness of character and purity making for a well-mated and happy home in a few years. Purity, honesty, prayer and fidelity are things which contribute to a successful true love of a young man for a young woman. Jacob had this, we can too in the years which lie directly ahead of us as young people today.

The Children's Story

Mrs. Loretta Carrithers, Supt.

Dear Children:

"A man's pride shall bring him low."—Proverbs 29:23.

Once upon a time a little frog came jumping up to his father in a very excited manner. "Oh, father, dear, I've seen such a terrible beast. He is as large as a mountain, has a long tail, and has horns on his head. I am frightened. Please tell me what it is."

The old bullfrog gave a croaking laugh as he said, "That's nothing but the farmer's ox. He's not so big. He may be a trifle taller than I am, but not any wider." He took a long breath and puffed himself up to twice his normal size. "Was he as big as that?" he asked. "Oh, much bigger," said the little one. He huffed and puffed until he looked like a football. "Was he as large as that?" "Oh, ever so much larger." The old frog strained as hard as he could, and pop, he burst just like putting a pin into a rubber balloon. Wasn't he proud and conceited? It is true that "Pride cometh before a fall."

If you see a person walking along with his head high and his nose turned up scornfully just stand and watch him, because pretty soon he will stumble over a stick or a stone and fall flat in the dust as he deserves. Be careful that you don't imitate him.

When Doctor Kane, the Arctic explorer, came back from his first trip to the frozen North he brought with him an Eskimo boy. He took him to all the cities he visited, and dressed him up in the cutest little spike tailed coat, long trousers, patent leather pumps, and a high silk hat, and gave him a walking-stick. He was a great favorite with all the people. They petted him and really spoiled him by letting him have his way. When Doctor Kane went on his second trip to the polar regions he took the boy back to his home. He was very glad to see his parents and friends and dogs once more, but he did not seem to be satisfied any longer. He wanted to wear the clothes from the United States. You can't do that in the far North. You must wear heavy furs. His parents told him that he should not wear them outside of the snow house, but he was so proud of them that he was always wishing that he could wear them everywhere so that he could show off to the other children. He thought that he knew better than his parents did.

One day when everybody had gone away from home, he put on his spike tail coat and stove pipe hat, and with his walking stick in his hand, crept from the snow house and stepped out upon the street. All the girls and boys ran out to see him. He felt the cold wind cutting him like a knife, but he strutted around like a peacock, showing off to the children, swinging his stick and holding his head high with pride. Soon he began to feel numb, and his feet refused to move, so he leaned against a pole.

When his parents came home they noticed that he was gone. His mother saw his fur hood, coat and boots lying on the floor and guessed what he had done. The father rushed out and found him leaning against a pole frozen to death.

We do not like proud persons. Neither does God. Pride is a sin which keeps us away from Him. In fact God can not use us when we are full of pride. He wants people to be humble. "A humble and a contrite heart, O God, thou wilt not despise."

With love, in Christ's Name,

Aunt Loretta.

The Church and Its Work

BRYAN, OHIO

The Bryan, Ohio, Brethren Church will observe their Holy Communion on Sunday Evening, October 17th, and invite all those of like faith to observe this holy ordinance with us.

On October 10th we will observe our Rally Day and Homecoming. Dr. Charles L. Anspach, President of State Teachers' College of Mt. Pleasant, Michigan, will be the speaker at both the morning and the afternoon services. All who can come are invited to be present with us. The goal for the Sunday School attendance has been placed at 300.

C. A. Stewart, Pastor.

§□§□§

CAMBRIA, INDIANA, CHURCH GIVES FAREWELL TO THE DEETERS

The Cambria Brethren Church gave us a great farewell last Friday night, September 17th. The occasion was held in the new Annex Building. Seventy-nine ate supper in the spacious room which was beautifully decorated.

One never sees a happier group than these folks over their splendid progress in having more room and for their church and community work. Many commendable words were heard from visitors who enjoyed the occasion with the Brethren.

The Grad Orchestra furnished the music of old time and gospel songs. An offering was taken and given to the retiring minister and his wife, to help them on to their new work in Udell, Iowa.

May the Lord bless them in their work.

W. R. Deeter.

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LINWOOD, MARYLAND

The Linwood Brethren Church will observe their annual Homecoming on Sunday, October 10th.

In the morning the pastor will bring the message. In the afternoon Rev. Paul F. Warner of Uniontown, Pennsylvania, a returned missionary from Japan, will be the speaker. At the evening hour Mr. T. R. McKeldin, Mayor of Baltimore, will speak. There will be special music at each of these services.

We will observe our Fall Communion on Sunday evening, October 31st. All of like faith are invited to come.

Elmer M. Keck, pastor.

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NAPPANEE, INDIANA

Nappanee Ministers Entertained

The ministers of Nappanee held a unique basket-dinner meeting Tuesday evening of this week at the home of Rev. and Mrs. J. Milton Bowman. It was a farewell and reception meeting—a farewell for two of the ministers and their families who have accepted calls to other fields, and a reception for two others who have accepted calls to serve local churches. The farewell was tendered the Rev. Edward M. Miller, who has served the St. John's Lutheran Church for the past four years and expects to leave this month to become pastor of another church in Pittsburgh, Pa., and the Rev. G. V. Regenos, who has served the local U. B. Church for three years,

and is leaving this week to minister their church at Bourbon, Ind. The reception was tendered to the Rev. J. F. Bright, who comes to serve the local U. B. Church and the Rev. J. O. Winger, who came to serve the Church of the Brethren, recently vacated by the Rev. M. J. Weaver.

All those present spoke very highly of the excellent services rendered by the outgoing ministers wishing them God's blessing for the future. The Rev. Mr. Miller while here labored diligently to improve the standards of the Christian Educational System in our Public Schools, and the Rev. Mr. Regenos served faithfully as Treasurer of the Association. The incoming Ministers were also cordially received. The four ministers and their wives responded to the greetings with deeply appreciative words.

In addition to the Ministers above-mentioned and their wives, the following were in attendance: Rev. and Mrs. L. E. Foudy and their daughter, Miss Thelma Foudy, Rev. A. R. Sanks and Miss Gertrude Sanks; Rev. and Mrs. I. G. Roederer; Miss Janice Regenos; Mildred, Susie and Eddie Miller; Rosena, Marguerite and Wanda Gearhart and Virginia Bowman, and Rev. and Mrs. G. E. Jones.

At the close, Mr. Jones, on behalf of the association expressed to the Rev. and Mrs. Bowman profoundest appreciation for the kind hospitality of their home.



The Business Manager's Corner

By George S. Baer

The Brethren Publishing Company is your servant. Tell us what we can do for you, and we will do it promptly, if it can be done. All we ask is that you try us out.

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that you need for any department can be ordered through us, whatever the nature of those supplies, and the cost will be no greater to you than if you ordered direct, and we will get a commission. It doesn't matter what House you get your Sunday School papers or Teachers' helps, or Children's supplies from, order them from us. The orders won't lay on our desk; they will be sent on immediately.

Your Books and Bibles Also

can be purchased through us. Now is the time to order your copy of *"Peloubet's Select Notes" or "Higley's Commentary,"* or *"Tarbell's Teacher's Guide."* They will be ready for shipment about the first of November.

We have a supply of "Rites and Ordinances" by Alexander Mack and "Christian Education and the Alcohol Problem" by John F. Locke. These booklets sell at 40 cents each.

Every Sunday School worker ought to have a copy of *"The Sunday School Handbook"* by James De Forest March. The price is 35 cents. Dean M. A. Stuckey recommends it highly. He also thinks a *"Student's Map of Palestine"* ought to be in every Sunday School class room. The price is $1.00. We will have other books to recommend from time to time.

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PROGRAM OF THE PENNSYLVANIA DISTRICT W. M. S. RALLY

To be held in the Third Brethren Church of Johnstown

October 14th

Due to the fact that it will not be possible for the program of this Rally to appear in the Woman's Outlook in time for its observance, we are publishing the program in **The Evangelist.**

THE PROGRAM

Morning

10:30	Welcome	Mrs. John Golby, Johnstown
10:35	Devotions	Conemaugh W. M. S.
10:50	Reading	Mrs. A. Custer, Pittsburgh
11:00	Address	Rev. W. C. Benshoff
11:30	Forum on Goals	Led by Mrs. C. Y. Gilmer, Vinco

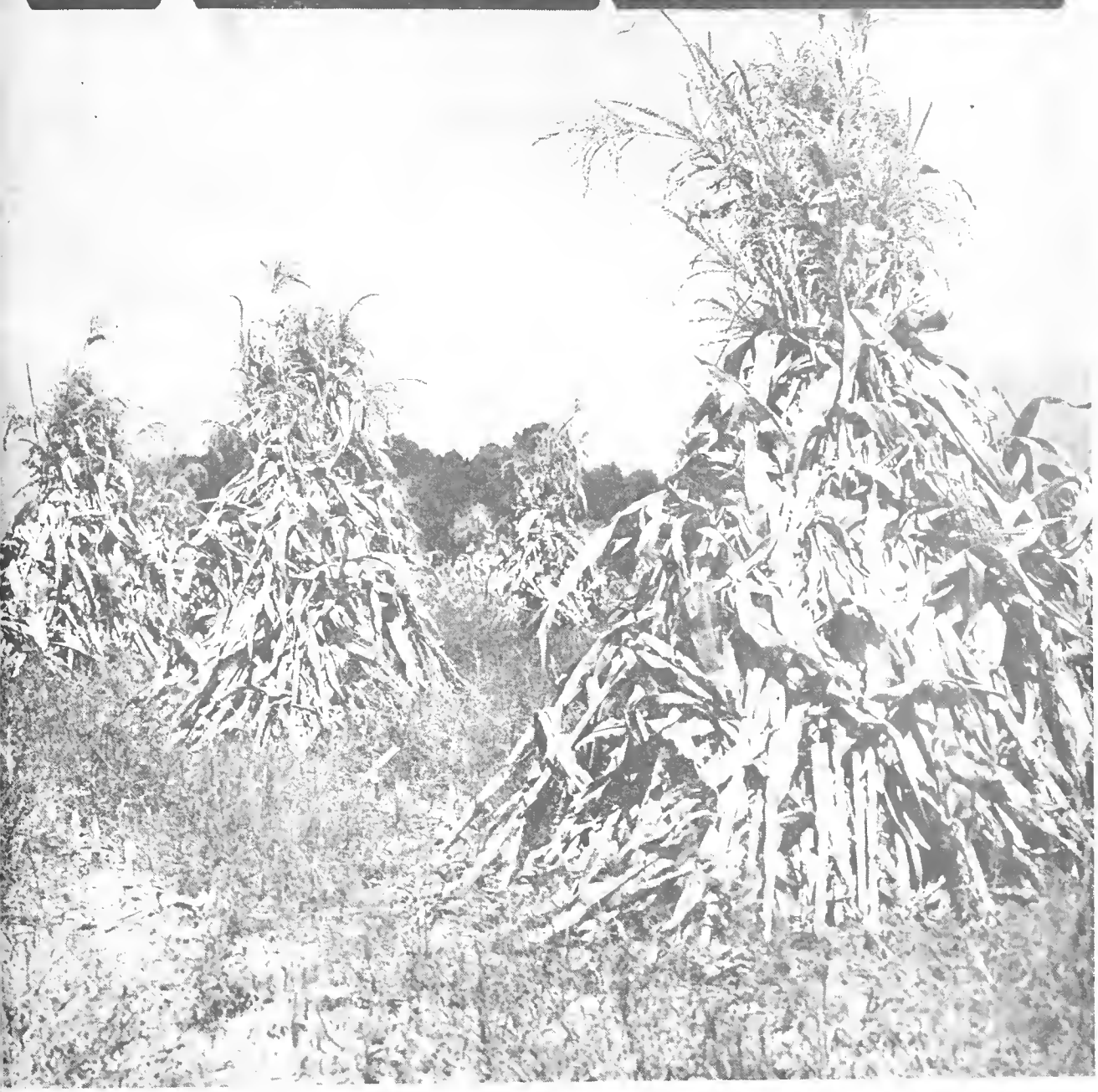
Noon

Luncheon served by Johnstown Third W. M. S.

Afternoon

1:30	Devotions	New Kensington W. M. S.
1:40	Solo	Mrs. John Wissinger, Vinco
1:50	Address	Mrs. Harry Berkshire, Masontown
1:15	Playlet, "What Not To Do"	Johnstown Second W.M.S.
2:30	Business	Mrs. C. Y. Gilmer
3.00	Benediction	

THE BRETHREN EVANGELIST



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An Interesting Letter

From one of our Brethren boys of Ashland, Harry Dotson, who is serving with the Red Cross somewhere in the Middle East.

"It is difficult to believe that there are people in the world living and using methods that were in existence in Biblical times. Having seen them many times I still stare in open-mouthed wonder every time I see them again. Their plowing with a wooden plow drawn by oxen or buffalo, their threshing by means of a wooden sled or a log drawn over the grain as it is spread over the ground and their methods of irrigation are constant sources of interest. Transportation by donkey, camel, donkey cart or by heavily laden barges on the canals is also a source of wonderment.

Water is of vital importance, of course, and the water supply they have in most cases, the canals, is used for everything. It is a very common sight to see men bathing in the canal, women washing clothes or dishes, animals being scrubbed and women dipping out water to be used in the houses all within a space of a hundred yards. And that is not to mention the fact that the water of the canal is also used for irrigation and the bodies of dead animals floating away in it are not uncommon. Clothes are washed by putting them on a rock and beating them with a stick.

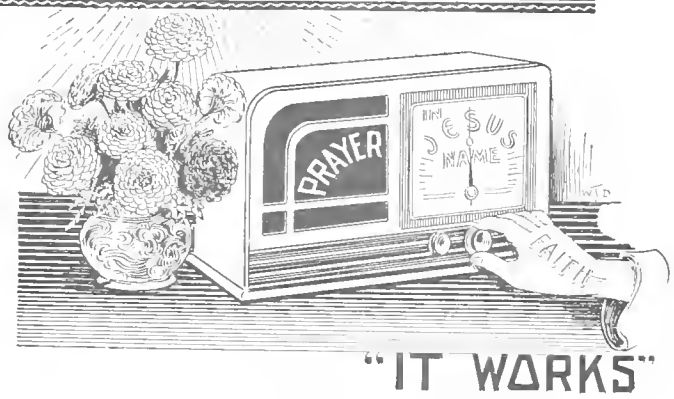
The native dress of the millions of poor people is commonly a very dirty gallabieh or long robe. Seeing one of them the other night carrying a lantern reminded me of a farmer back in the states who had been routed out of bed to get gas for some poor motorist, and had come out in his night shirt. They lie down and go to sleep just any place, so they are very dirty most of the time, and a very high percentage of them have bad eyes. That, too, is not hard to understand when you see a few of the babies carried around the streets their eyes almost covered with flies which are almost never brushed off. The flies over here are somewhat tougher than they are in the States. You not only have to swat them, but have to step on them afterward as the swat usually only stuns them. Mosquitoes, sand flies, fleas and bedbugs also make life interesting at times. No one over here considers it a disgrace to run into bedbugs in his bed, but it sure is tough trying to sleep with them.

Labor is quite cheap over here. Before the war native laborers were lucky to be able to round up 10 piastres (a piastre is about four cents) a day. They do a little better now since the military has taken many of them, but they still have to steal everything they can lay their hands on. I doubt very much if they consider the stealing they do illegal in their sense of the thing. And they will steal anything they can get away with from valve guts to trucks. Much of the heavy work which we would do by machinery is done by hand, and many of these men are able to handle almost unbelievable loads. I saw two of them the other day unload a five hundred pound piece of equipment from a truck. When they build roads the stone is carried on their shoulders to the place it is desired and dropped in the road to be broken up on the spot. Smaller stone they carry in baskets and it is quite picturesque to see the long lines of natives going to and from the barges to the stone piles."

A GOOD SLOGAN

Every member caring
means
Every member sharing

Does It Work?



DOES GOD STILL ANSWER PRAYER?

What about the Recruits?

Only a few months ago we issued our first all to our people to join us in burdened prayers or recruits for the future ministry of our mission fields and home pastorates. How strangely God does it? Never does He answer our prayers ust exactly as we had thought we wanted them. He always has a better way. Our limited vision not only of the present but of the future would also limit Him if He did just what we asked. So He enlarges he answer to where it almost dwarfs the petition.

HAVE FAITH IN GOD

Mark 11:22

Doubt sees the obstacles—
Faith sees the way!
Doubt sees the darkest night—
Faith sees the day!
Doubt dreads to take a step—
Faith soars on high,
Doubt questions, "Who believes?"
Faith answers—"I!"

—Selected.

We asked for our Brethren to pray. Soon entire ongregations were joining the few dozens of indiduals who had taken the burden. Then a couple f District Conferences took the burden up. Then me the call to "Be one in 1,000" Numerous reies came. But that was only the field of our action. God's action took over. Now we have a program as well as over twenty students in our seminary with brighter prospects for more than we have had in a long while. A number of young people in our denomination are considering this. For instance, at West Alexandria the other evening there were several who indicated a burden on this matter of giving their lives to the Lord for full time work.

Then consider in addition to this answer, the new fields of opportunity opened up to us. Not only has the answer to our prayers expanded, but now the fields have expanded. This means that we must return to the same Lord for the answer to the enlarged proposition. No doubt He is more pleased that we accomplish a larger work instead of being satisfied with a smaller. So to every one who has prayed with us we now urge that you will continue to thank Him and to pray for His continued guidance and blessings.

"Ye have not because ye ask not."
"In this ye did not believe the Lord your God."

J. R. K.

SERVICE

wonder if we'll help Him, you and I;
r shall we look across His work with careless eye?
ıall we not offer some dear service in His name?
et burning in some heathen heart God's flame?
r better yet, our truest, best lives give
hat He who died on Calvary may live
some sad heart—perhaps not o'er the sea;
hat heart may wait next door to you and me.

—Author Unknown.

"I am seeking for one who will wait and watch
For MY beckoning hand, MY eye;
Who will work in MY manner the work I give,
And the work I give not, pass by.
And, oh, the joy that is brought to Me
When one such as this I can find—
A man who will let Me do all MY will—who is set
To study his MASTER'S mind."

—Unknown.

The Brethren Will Not Forget



Mrs. Pearl Yoder, wife of Dr. Charles Yoder, who recently passed away in South America.

Our sympathy and prayers attend the entire Yoder family in South America who have brought us the painful news that Sister Yoder was buried on September 10, 34 years to the day from the time they arrived in South America. Word was sent immediately from the office expressing the sympathies of our entire Board and Denomination. It is our regret that many of us cannot be nearer in this time of sorrow to assist and lend more comfort to Dr. Yoder and his daughters and son and other members of their family.

The Brethren Church cannot forget this mother who left her native land and reared her family in a land of strangers. With the Eternal God who has promised that not so much as a cup of cold water can be given away in His name without its due reward, now rests the rewards for her life of service for Himself.

To those of us who live in the homeland this becomes a new Call to service. The death of Sister Yoder reminds us that those who have given their lives to such a ministry in answer to the Call of our Lord have only one life to give. That having been served the work is quietly left, and it becomes our duty to carry on what has been so nobly begun. Had these missionaries a hundred lives to give they would give them all again to that same work. But they have but one. To those of us at home comes the challenge to keep the ranks of service filled, and to let no great work fail because we failed.

To the memory of this great mother and missionary we are inserting a few lines which have been used in memory of other great servants of the Master.

"The long day's work is done, the West is red,
The plow stands still, the gathered sheep are fed.
And I, the Master's servant turn and come
From furrowed field and pastoral uplands home.

Home, 'neath the vesper star to still repose,
Home, on the sounds of day the door to close,
Home, to the quiet home of peace and prayer,
Home,—but a servant still, to meet my Master there!"

Dr. Yoder Writes of the Death of His Wife

It is our painful duty this time to report t death of the second of our missionary workers Argentina, the first being that of Brother Leona Webb who began work in 1912 and died in 1916.

The second is that of my own dear wife who h shared my missionary life since going to Montr in 1907, a little over thirty-six years ago. She pass away suddenly because of heart failure during coughing spell of an ordinary cold. She was bur today, September 10, on the thirty-fourth anniv sary of our landing in Argentina. Splendid fune discourses were given by our neighbor, Santia Llense, and our pastor in Cordoba, Juan Iztueta very large number of friends came to the house express their sympathy and watch with us or accompany us to the cemetery. Protestants in C doba have a cemetery of their own where she w laid to rest beneath a covering of beautiful flow made of the many wreaths brought by friends. number came from other towns to be present, a others sent comforting telegrams.

Mrs. Yoder was the daughter of Mrs. Elizab Lutz of Falls City, Nebraska, and the granddau ter of Rev. Samuel Stump, one of the first preach in the church. She was 67 years of age. When began our work in Argentina our two girls, Elea and Grace, were a little less than four and two ye of age respectively, but they with my wife of accompanied me in giving out tracts and teach the people in the streets and in their homes, and certain districts. Mrs. Yoder aided in colport work.

Twenty years ago she completely lost her si through the deposit of albumen on the ends of optic nerves, but after a year of a milk diet regai about one twentieth of normal sight which was enough to even recognize people by sight, but learned to read the Braille and has passed m pleasant hours reading the Scriptures and Chris magazines in Braille. For several years the W. M of Pittsburgh has been sending her *The Read Digest* in Braille and she has greatly appreciated gift. In recent years her hearing has gradually fa

ntil she could not hear a word of preaching of ordiary conversation, but otherwise her health has been ood. A few hours before her death, September 9th, he took part in our weekly workers' prayer meetng, and no one suspected that her call was so near. he retired early, but near midnight awoke and beran to cough. A melloid relieved her, but presently he asked me to put my hand on her heart as someing seemed to be wrong. I did so and left her with race in order to phone to Eleanor and call a doctor. n this brief interval she lost consciousness and assed away without pain or struggle. The doctor rrived in a few moments, but nothing could be one. He said it was a case of synocope cardiaco.

It would require a long article to speak of all the ctivities in which my faithful companion has hared, but the most enduring monument to her orth are the children who are continuing our mision work, and they have attained influential posiions. Lives spent in missionary work are "buried" nly to rise again and bear eternal fruit. The joy of eaven will be enhanced by meeting there the conerts won in the needy harvest fields of the world.

Charles F. Yoder.

Reprint from a local Argentina newspaper . . .

Death of Pearl Lutz Yoder

A sad repercussion has happened in the vast circle of her relations; the death of Senora Pearl Lutz Yoder, happened last night in this city where she had resided for some years.

Senora Yoder was originally of the United States, born in Falls City 67 years ago and came to our country 34 years ago. She possessed a wide general culture, especially in teaching and was received as a teacher in her own country. In the first years of her residence in Argentina she dedicated herself to teaching English, gaining for herself a firm reputation.

Senora Yoder was the wife of Dr. Charles F. Yoder, to whom has come as also to his children, motivated by the sad death, innumerable testimonies of sympathy.

Burial will be made tomorrow, Saturday, in the Protestant cemetery at which time will be renewed expressions of grief caused by her death.

Following Your Master's Call

Charles A. Wagner

Would you follow if you heard today
Your loving Master's call?
Like James and John on Galilee
Leaving business, boat and all.

Do you love your Master's business?
Does it seem worth while to you?
Don't you hear your Master saying,
"In my field there's work to do?"

"But, Master, I have things to do
That keep me busy all the day
Would you have me leave my work
And friends, to follow in your way?"

"Yes, friend, I need your service.
I need you in my field
To gather in my golden sheaves;
You'll be happy when you yield."

"Yes, Master, I will follow.
I've heard your urging call.
In my heart you've touched a tender cord;
You may have my life, my all!"

—Gospel Messenger.

THIS IS NO TIME TO REDUCE OUR MINISTRY TO OTHERS

Some of our pastors and churches who have proven great blessings to themselves and to Christ's greatest Command, Missions, have already told us that now that they have emerged upon a great program in their own churches neither they nor their congregations will be satisfied with less of an effort than was made last year.

In These Times We Just Can Not———

By J. Ray Klingensmith

There are twelve hundred million illiterate people in the world today. Of course it is not our fault that they are illiterate and most of them unchristianized. Neither did we precipitate the great war and world confusion that has become the reason offered by millions of Christians for not becoming concerned about evangelizing them. In fact, to far too many, the present war has become a face-saver. Everyone is conscious of it and practically every home is changed by it and so it becomes the all absorbing business of the world.

Strange it is how the people who comprise Christianity in its avowed purposes of reaching the lost have falsely assumed that now is not the time for our concern. Simply because the Christian testimony cannot be conducted along exactly the same lines it has been for so long we pretend that we will have to wait until times change to permit our old methods to be employed. And in our waiting we betray the genius of Christianity which has always operated most effectively during the time of national or international crises.

We impose patriotism, denominationalism, and imperialism as objections to winning humanity back to the God and Faith that knows no boundary lines or racial supremacy

Just at the time when more millions are starving than the world ever witnessed before we raise the old cry that "now is not the time, there is a war." When there are more homeless and deserted people than perhaps we will ever again be able to reach, we use their very condition as a barrier to reaching them. At a moment when Good Will agencies have bloomed in full and the world pleads for a better understanding among races and nations, we hear the people of supposed Christian background shouting that now is not the time to waste our money on missionary enterprises on the basis that it will cost too much that will not guarantee permanency. And in an hour when even millions are dying to prosecute a war the Christian church pretends that it would be a hazardous gamble to lose the lives of a few missionaries and a few thousand dollars to engage in the business that God paid the dearest price possible to inaugurate, under the same circumstances.

Entire nations are without Christianity. On one hand we exclaim that the task is so stupendous that it cannot be undertaken. To divert the expansion to our own country we pretend is a waste of money since there are so many churches and denominations here already. The question naturally arises whether we are merely American Christians, Brethren Christians, English Christians, South American Christians, or Christians at all. Jesus Christ and the saving message of the Gospel reaches every man in his own tongue and manner of life and saves him for the one God and Father of us all. The all important mission of Christianity in the world is to save men for God and Eternity, not for any one nation or culture.

Shall we pretend that now is not the time to recruit the largest preaching force we have ever sent forth because there are problems about us? Such short - sighted Christian statesmanship would have depleted Christianity in the first century had it been used.

Shall we withdraw our right to a worthwhile program of reaching lost continents and thus sharing in the very work that Christ left us because there is another war on now? If wars would have blocked Christianity it would not have survived the first fifty years of its present history.

Shall we pretend that because at present we have no workers in Africa, China, India, Russia or many other nations that God has forgotten all for whom Christ died in those vast pools of living and dying men? God forgive us for sucking out of Christianity only what seems to save us to leave all the rest of its great burdens unnoticed! So these are not the

HE CHOSE THE CROSS

Emma Riggs Barnard

"What is the use?"
While war and bloodshed still are rife;
So many nations in the strife;
Why risk the missionary's life?
But—Jesus chose the cross.

"What is the use?"
Great hospitals and schools are closed,
Our Christian principles opposed,
Black hate and treachery exposed.
But—Jesus chose the cross.

"What is the use?"
The church at home has lost its zest
For missions. Rather is our quest
For soothing thought, for peace and rest.
But—Jesus chose the cross.

Shame! "What's the use?"
Millions there are who need my Lord.
There still are those who heed Thy Word.
I'll follow where you lead, my Lord.
Lead on—Christ of the cross.

—Missionary Outlook.

times! Let us consider those who brought God's message to the world in other days and their use of the bad times as a preventive to service.

Noah faced rather poor times

Such could have been a reason to Noah, for surely the times were not such as would please a man of God, laboring on a project of building an Ark in obedience to the command of God when it seemed that everybody around him was scoffing at the idea of both God and the Ark. Gen. 6:5. "*And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.* (6) *And it repented the Lord that he had made man on the earth, and it grieved him at his heart.* (7) *And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.*" What a time for Noah to have said, "Well, nothing can be done about it. Even God sees that it is no use to witness before such a society." But he didn't! The record says, "*And Noah did according unto all that the Lord commanded him.*" 7:5. Never forget the price he paid to fulfill the will of God in such a day. But never forget the price he would have paid and the price we would have paid had he failed.

Abraham could have used a "better" day

No one would have been more entitled to use the excuse that the times were not right for him to be a missionary than Abraham. There were no home boards organized to supply funds, and there wasn't a single recruit in sight to follow him. Neither were there any "come over and help us" signals multiplied by millions as there are today. For scarcely had he begun his great project of witnessing and building up a new people for the Lord till he discovers sharply (Genesis 12:6) "*And the Canaanite was then in the land.*" What a land! And what a Canaanite! They whose cup of iniquity had filled to the brim and was now overflowing were there first and intended to stay there. Furthermore, the top notch brand of society was rather too fast for God and an unstaggering faith such as Abraham represented. Furthermore, he had no sooner arrived until it is announced (12:10) "*And there was a famine in the land.*" Surely, adding the famine to the Canaanite would have overbalanced the scales used by the modern Demases and talent buriers of today. Poor old Abraham could have gone home with a wonderful excuse. But he didn't. Little wonder that in God's honor roll of the saints in Hebrews 11 Abraham comes in for the longest column. The times were right for Abraham if God said so. And God said so.

Joseph couldn't have had worse times

Well could Joseph have complained that with unsympathetic brothers at home and with a Bedouin caravan toting him off to a strange country that it was just no use to try to accomplish his childhood dreams. With every temptation known to turn him back and with a hostile society throwing him in prison with a group of traitors he might well have been excused because of the times and circumstances. They had blacked his name at home and down at old Potphar's house too. So what's the use? What an opportunity to quit bothering about God, and above all stop talking about Him. But he didn't. He dreamed on and talked on. And there in the prison cell he built a great soul in himself by not flinching a single iota from his beliefs in the promises of God. It looked like the times were mighty bad for witnessing. What could one poor Hebrew boy, an outcast from home, fired from his job and put in jail, do? But Joseph didn't cover himself with the poor times or the dirty society, and then hide from life's greatest challenges. Who hasn't read the story of his great rise to power, and his saving an entire civilization from famine, and of his rescuing his own brethren and implanting them in the land of Goshen. Joseph changed the times and the circumstances! Or God did for Joseph.

Such times for Elijah!

This isn't the time to stand against the nation, Elijah could well have said. The president's wife, Jezebel, is teaching the modern girls how to break every custom of the former society and is even supporting a creed which is directly opposed to the faith of the nation. Baal and his priests are supported on the national pay roll and the works of God are neglected and outlawed. Times are made more difficult for the humble believers and even they and their leaders are forced to renounce their convictions and hide away. Surely Elijah could have been more harmonious with the times and society of his day and forgotten his contention that if God be God let's serve Him. But Elijah didn't hide behind the times. He stepped out in front of them. He dared to disagree with the times. They, in turn, are nearly forgotten, and Elijah and his faith and his God and his testimony are living in more hearts today than they were in that day, even. Baal and his priests and Jezebel and Ahab live only as opposites and contrasts to the good life and work of Elijah. But Elijah by the brook, or in the starving widow's cottage, or meeting Obadiah, or testing his God anew on Mount Carmel, or throwing his mantle on a new recruit, still lives. He will always live. What a pity had he waited for better times!

this year's work.

David might have waited for peaceful days

David's day was the poorest time in the world to be writing Psalms. With all of the worries of a mad king and his F. B. I. or Gestapo out after him while he fled to the wilderness of Engedi, and with an unappreciative and forgetful host of friends who quickly forgot how he slew Goliath and saved his nation, it seemed the poorest time in the world to attempt to accomplish anything. How easy for David to have waited for a better day. Then he would have to face the rebellion of his own government with his son leading the insurrection and some of his most trusted servants forsaking him. Furthermore, there were the wars. And then there were the great goverment building projects. Who could have blamed him if he had found a refuge in the times and quit? But he didn't. Instead he produced the best things out of his times!

Ruth, Esther, and the Prophets

And so we could follow, Ruth, Esther, Nehemiah, Ezra, Jeremiah, Isaiah and everybody else that God was ever pleased to use and learn that the times never altered God Almighty's program so far as they were concerned. Prison bread and water and cistern bugs didn't change Jeremiah's mind. The wicked people of Samaria and the surrounding apostasy didn't keep him from breaking forth in the wilderness and solitary places to proclaim the coming of the Lord in His Virgin birth and Smitten Shepherd missions.

New Testament Heroes acted instantly

Neither did Simon Peter wait for better times when his first couple of jail sentences had been served and his ears quit ringing from threats. And neither did Paul and Barnabas wait for better times when "they which were scattered abroad upon the persecution which arose about Stephen travelled as far as Phenice, and Cyprus, and to Antioch." Neither did the fact that they were opposed openly by false brethren and Roman Governments and jealous pagans cause them to bide the time for a better day. Nor shipwrecks nor perils by land, nor perils by robbers, nor perils by their own countrymen, nor perils by heathen, nor perils in the city, nor perils in the wilderness, nor perils in the sea, nor weariness and painfulness, nor hunger nor thirst, nor cold nor nakedness (2 Corinthians 11:24—) would serve as sedatives for their conscience when God had given them openings to work for Him.

Jesus worked in the worst times

Neither did Jesus Christ wait for better times. He knew well it would be a long wait. In fact He alone could give better times to that day or to any other day. So despite the opposition and the national problems and the poverty and the politics and the international situation and racial problems of those awful times He went right ahead. And despite the fact that they sold Him out for thirty pieces of silver which is about twenty-five dollars and placed no more value on Him than they would have placed on an ox in the Old Testament days, He went right on. And now, because He lives we live!

Who is the fool today that is waiting for better times. Thus he joins the rabble of every age who saw the procession go by while they were waiting for the side shows. God is not waiting now to save. He is saving now. Death is not waiting now. Millions are dying. Pain is not waiting now. The world is on fire and Christianity has the best program for quenching it known.

The need made the times for the Church heroes

The Savonarolas and the Martin Luthers and the Wycliffs and the Husses and the Whitfields and the Spurgeons and the Moodys and the Hudson Taylors and the Adoniram Judsons and the Grenfels and the rest of the King's vast armies of whom the world is not worthy will someday welcome into their great society along with their Lord who led them, the great of this day also, who refused to hide behind the times and pretend to be waiting for a better day. Now is the day in which you were placed here and the only day in which you can serve Him who put you here. There are no better times for you to do

LEADERS IN THE THANKSGIVING OFFERING LAST YEAR

Dayton	$1,012.84	Waterloo	371.00
Milledgeville	650.00	Johnstown 3d	356.07
Johnstown 1st	646.92	Oakville	340.92
Hagerstown	566.65	Berlin	325.62
South Bend	563.04	New Lebanon	325.23
Washington	560.87	Nappanee	325.00
Elkhart	520.00	Vinco	317.81
Smithville	518.20	Louisville	317.65

Perhaps Your Church Will Be Included This Time

A Continuation of

The Preacher's Problems

Whence Do They Come?

John F. Locke

The Minister's Wife

Now let us turn to that ever charming problem, the minister's wife. She may not be able to make you if you lack the fundamental qualities of a real minister, but she can break you even if you have them. With fine disregard for my personal safety, I want to say a few things that need saying. If you are married, I hope you can agree; if you are in the single state, I trust you will agree. I have just witnessed the disintegration of a home and the character of a minister. His wife will take the children and go to her mother. He is just the most recent, I think, of others. There is the elderly couple whose fortunes now depend on peddling from house to house. His wife felt the ministry paid too poorly. There is the man whose wife never went to church or took an interest in his work, who raised their daughter to be interested in a stage career. But there are plenty more that have come under my observation whose wives did not leave them or force them to forsake the ministry or manifest their outright dislike for the church. These sisters just managed to make life unpleasant enough to keep their husbands in a continual state of anxiety.

You should not marry a girl who is lacking in tact and taste and good common sense. In addition to these possessions, which are not universally to be had among the daughters of the land, you will want a companion who shares your interest in the Kingdom and has a fair idea of what is expected of you and of her. You will not have your task made lighter by a silly, shallow, gossipy woman. She will have to be able to keep her information to herself, and on many occasions be as non-committal as the late Calvin Coolidge. She must be discreet. Then and only then can it be said of the pastor, while the women are holding a meeting, that "The heart of her husband doth safely trust in her."

She must be able to live on the salary you receive. Not only must she be able, but she must be willing to, and willing to like it. This means she will have to be by nature and training an efficient home economist. Her home and her clothing must be in proper taste to meet the critical eye of the ladies of the parish . . . and pass the median standard.

You will save considerable trouble and worry if you make it the rule that your talented wife shall not hold office in any organization of the church. You are the responsible employee of the church.

Your wife can do a great deal for you. Her female intuition will point out to you many a pitfall if she is possessed of the right qualities of mind and heart. She can tell you how you look, and act, and sound in your public ministry. She can correct some of those mannerisms which make the people want to scream. She can call you down for using grammatical monstrosities.

For your spirit, she should be a place of refuge and understanding, your best friend. Pity the man who is bound in holy wedlock to the scolding, fanatical wife; but pity him more if he is a preacher, for his study will probably be in his own home. He cannot go to the shop in the morning or to the back pasture to mend the fences. Like the bombed civilians of London he has to learn to take it.

Pity the brother who has a lazy wife. But pity him more if he is a preacher, for he is around within range for summoning and he will probably be selected for domestic service in spite of conscientious objection or general inaptitude. The preacher who has to do the wash and perform certain other rather feminine labors not only is losing valuable time from study which belongs to the church, he loses the respect of many of his fellows and himself. So have an understanding on some of these little matters before the fateful words have passed your lips.

In a north of England churchyard there is an inscription on a tombstone which is worth reading. Here it is:

"Here lie the bodies of Thomas Bond and Mary, his wife.
She was Temperate, Chaste, and Charitable,
But she was Proud, Peevish, and Passionate;
She was an affectionate Wife and Tender Mother,
But her husband and child, whom she loved,
Seldom saw her Countenance without a Frown,
While she received strangers with an endearing smile.
Her behaviour was discreet toward Strangers,
But imprudent in her Family;
Abroad, her Conduct was influenced by good Breeding,
But at home by ill Temper.

She was an admirable Economist,
And without Prodigality.
Dispensed Plenty to every person in her Family,
But would sacrifice their Eyes to a Farthing candle.
She sometimes made her Husband happy with her good QUALITIES,
But more frequently miserable with her many failings.
Insomuch that in thirty years of cohabitation
He often lamented that, maugre all her virtues,
He had not, on the whole, enjoyed two years of matrimonial comfort.
At length
Finding that she had lost the affection of her husband,
As well as the regard of her neighbors . . .
She died of vexation, July 20, 1768, aged 48 years.
Her worn-out husband survived her, four months and two days and departed this life, Nov. 22, 1768.
William Bond, brother to the deceased, Erected this Stone as a weekly
Monitor to the wives of this Parish
That they may avoid the infamy of having
Their memories handed down to Posterity
With a patch work Character."

There are unselfish, understanding, cultured, intelligent, Christian girls. Many of them are good looking, which is very unimportant compared to some of these other qualities. If she has the qualities of kindness and tact and sincere affection for you, she will be to you a thing of beauty and a joy forever. But if she is as sensationally beautiful as a Hollywood composite photograph of perfect female charm and has not these practical virtues for everyday blessedness, she will be like a millstone around your neck and you will be drowning in the midst of a sea of self-prepared woe most of your days. It is just as easy to marry the right kind of wife as any other, so proceed with that determination and may peace go with you!

Community

The community will bring you problems from its life. Sometimes these problems will be yours for solution. Sometimes you will be expected to take the leadership, at other times you will simply be questioned as to where you will stand. In either case you cannot fail to count. People will turn from you in disgust if you try to straddle. We live in a world that forces us to take sides. The Christian conscience is the enlightened conscience. The world says that all is but a choice between two shades of gray. We say we are looking for the nearest white. Some years ago the local theatre owner of my home town began the practice of admitting ministers and their families free to all of his shows. From time to time the various preachers took advantage of this benevolent practice. Then one day while nobody was looking a bill slipped through and the State found that the old Sunday laws had been relaxed or repealed. No protest was voiced. Now on a Sunday night from one end of my county to the other, hordes of people cram the movie houses while the preachers meet with the sextons and a few others for evening worship. They lost the right to leadership long ago when they accepted the free movies so wholeheartedly. Any town could bar Sunday movies, but with the churches out who can lead such a movement?

You should be interested in the social and industrial problems of your community, but it is not your place nor business to "go native." In other words, to lead, you had better take a position where leadership can be accomplished. I have noticed that when a man wants to be heard he usually gets up on a chair or soap box or rostrum. If you get down and yell with the crowd, you will just be one of the mob with a voice no more articulate than a noise. If there is an industrial struggle, a vice problem, a temperance crusade, approach these things from above. Bring to bear upon them the authority and teaching of God's Book rather than the wisdom of the street corner and the grocery store. One of the very real problems of every community is the public school. I regret that I cannot devote at least a half hour to it. Suffice it to say that the public schools are becoming more and more moral and educational mistakes. The more people we get into school the more the criminal lists should decline; but such is not the case. The latest venture of the public schools in my state seem favorable to producing a high school graduate for tomorrow who does not know who Shakespeare was, nor does he care. The day of church colleges and private schools is about to dawn again, if we remain a free people. Now don't make the Parent-Teachers' Association hate you the first week you are in town by saying things like these I am saying to you here, but if you can do anything to bolster our sagging educational system and anchor it to sound moral and educational bases, do it. One thing which is always in order is the teaching of Bible in the public schools. It will help your work immensely if you can aid in this very fine program.

There will be the problem of other denominations. Cooperate with them in whatever they do that is right. But let no man despise thy youth by artfully trying to coax you away from this faith of the Brethren into a pasture which looks greener. Why be a Brethren? Others would perhaps pay you more and expect less of you. What do we have? The answer to that is *plenty*. We have a history as a denomination which is clean. We have never championed slavery and split North and South over that. We have never viewed the liquor business with other than our

present stand. We have been peace people and we have sacrificed for our stand. We have been whole Bible people, never hacking and chopping at the Scriptures. Therefore, we still find our happiest fellowship with those who treat the Bible thus. We have lived out our beliefs so nearly as we can, believing that New Testament piety is forever more important than a theologically fool-proof statement of what we believe. More fundamental than Brethren you cannot be. We are utterly and sincerely democratic. We are small! I list that as an asset. The larger a business is, the more filled with stuffed shirts and interoffice rigamarole it becomes. Churches, being made up of people and not angels and archangels, are the same way. The church started with 11 men. I am not afraid of being in a small church from the standpoint of statistical tabulations. I am afraid of getting into a small church from the standpoint of faith and practice. Some churches have gotten pretty small, about all they have left is Handel's "Messiah," an evening with the latest novels, including such filth as "The Grapes of Wrath." From all such, Good Lord, deliver us.

No, for a little more salary or a little more prestige I would not for a moment consider changing denominations. To me the Brethren look as large as God is large, as broad as the Bible is broad, with a field as big as human need of the Gospel is big. The Brethren are today the biggest small denomination in America. If we keep our heads through this war, we shall be much larger afterward. There will be nobody along with a larger freedom or a larger faith than you now have. For there is no limit on you. You can preach all the truth there is in God's Book. Where else can you do it? You know and I know that there isn't any other that free. In a world where so much freedom has been snuffed out by force and stupidity, I hope to stay as free in spirit as I am in our Beloved Church.

There is the problem of building churches. As a preacher, you should do all you can to prevent the monstrous edifices that one sees throughout the land. If you build a church then make sure that you erect a house of worship. Some churches look like silos, some like public schools, some resemble post offices, taverns, castles, and of course there is the grocery store building being used by the self-esteemed holy people and the huge warehouselike tabernacle occupied by the denominationalist denomination. A church should look like a church. It will probably cost much less too looking that way. Have a look at the simplicity of design of the churches of old New England before you help commit another architectural atrocity. A church is not intended to amaze people, but to lift their spirits to a realization of the presence of God. Let the people find peace in their churches, they will be sufficiently amazed by the barbarities of the times and the latest inventions.

Getting and Leaving a Church

Getting and leaving a church is also a problem. Dean Brown likened this to riding a bicycle. It is hard to get on and off a bicycle, but rather easy to keep going when you are once in motion. You can do yourself much harm by the way you begin your work and also by the way you leave it.

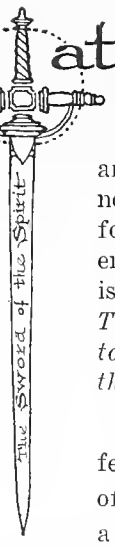
When you arrive you will have to listen to the account of the man who preceded you. It is well to assume that he was a great saint with your parishioners who feel that way about him, but if they are otherwise minded and start condemning him to you it is best to bring up another subject such as the probable program of Russia in the final throes of the war. For the people who lambast the previous brother will gladly do the same for you some day when you are gone.

Don't expect to reform and remake the church the day you arrive. It takes some of the experts as much as six months or a year. If you are a more ordinary person like myself, it will take you much longer still.

Begin by treating everybody right. End that way. St. Paul always addressed the church members at various points as saints. You will note this in his letters. Undoubtedly there were some pretty exasperating people among these groups . . . certainly at Corinth, but he called them saints. A saint is one upon whom God is at work. He isn't a finished product of perfection and grace. So be patient. There are no perfect churches. If there was one, they wouldn't let you or even a seminary professor preach in it.

When you leave do it with the same fine spirit that you began, with kindness and love for all and a malicious crack at no one. Men have done a fine work for years at a church and then spoiled most of it when they were ready to leave by acting nasty. In your farewell remarks talk about the kindness and fine things they have done. It is no time to rehearse your disappointments at their even cruel treatment, if you feel they were that way. Leave them that way and you can be assured that a week later you are already canonized as one of the truly great men of all time who ever served that parish. Such is human nature, theirs and yours, that it must receive the best of care. Lest we pull down that which we have built we had best back away from it smiling and waving and thanking everybody for the wonderful time! For your time will be wonderful when it is spent anywhere for your wonderful Savior.

The Word at Work



LOST CREEK, KENTUCKY

G. E. Drushal

This has been one of the busiest summers ever. But despite all this the work of the Lord moves along. The new school year has opened. And despite misgivings about attendance this year, and some other things, we are happy to report that things are now "full-up" and we have had to turn away quite a few young folks for lack of room. But *we are short two helpers, one a supervisor of the kitchen,* and a *teacher in the high school.* We have made different appeals for this help, but no response. Must we conclude that we have no young folks in our church who are willing to go out for the Lord, willing to trust Him for their going? Thirty-eight years ago two Brethren young folks started for Lost Creek on that basis, and many a time the "Waters" have been deep; but praise His name, they have not "overflown." Isa. 43:2. The God who has cared for these is still on the throne. Who will trust Him?

This past year the Brethren have done well in response to the need of the work in clothing and funds. We have tried to write every one, but possibly there have been times when we have failed to do so. *We need a secretary very much.* For these gifts, the clothing to go out to help the people in need and the funds to help keep things going, we are very thankful. Since we depend only on the Promises for our "bread and butter" every gift means so much. We never make special mention of any gift unless requested to do so. Accordingly we are most happy to report the gift of $65 from Camp Juniata. This gift came just when we needed the money to purchase a stove for the kitchen. Dear young folks, your gift is greatly appreciated, as it shows how the Lord answers prayer, illustrated by the "Triangle of Faith." Here we asked the Lord for this money (one angle); the Lord heard our prayers and spoke to you young folks (the second angle); then your response with the gift (the third angle); thus completing the triangle. And yours is the most blessed part, for the Lord has said, "It is more blessed to give than to receive."

The work now sustains eight places of worship on the Lord's Day. As soon as the Haddix building is ready there will be nine. This building, too, has been an answer to prayer. It simply seemed impossible when started. The building now has a good roof, good imitation brick siding on hand ready to put on, and two good oak floors now about down. It now seems that we will need to look to the Lord for seats for the church room, as there is not enough in the treasury to buy the same. There is not a cent of indebtedness on the building. *The outstanding need there now is two folks to work there.* We are praying for these, and *they should be Brethren folks.*

We have just received and baptized into the fellowship of the church six young folks. One of these is from a home where our God wrought a miracle some fifteen years ago. One Sunday afternoon we had the word that a woman was very low and could not live. We visited her. She was mighty sick, very low, and had to be turned in bed twenty-one times a night. We got permission for the school's Gospel Team to hold a service there the following Thursday. After the service was dismissed, one of the team came to me and said this sick woman wanted to see me. I went to her bedside. There she became a Christian. When I took her hand it was terribly hot with fever. The next Sunday evening we visited the home again. On entering we felt the shadows of death had left and found the sick woman smiling. She said, "I am going to get well now." We had special prayer for her when she accepted the Lord as Savior. All was changed. She said she could sleep all night without being turned at all. The following Sunday we visited the home again. Coming towards the home we saw the woman and her husband standing on the porch; indeed it was a miracle. Soon we baptized and received them into the church, both husband and wife, and now comes the son into the church. This all in Buckhorn community.

Does the Gospel stick with these young folks after they leave Riverside? Here is a quotation from a letter recently received from one of Riverside's graduates of some ten years ago, now in the service:

"How is Riverside going? Fine, I hope. Tell me all about it as I am always interested in Riverside and thankful to God for the training I received there. Tell all the students to dig into the Bible more deeply regardless of how much they study it. Tell them to study it just a little more, and then read it in all their spare time, because it is all that will give them comfort in such trying times as these. And it, along with prayer, will enable them to overcome their problems in times when everything else fails."

OAK HILL GAINS IN ITS FALL ENDEAVORS

The pastor of our Oak Hill Brethren Church, the Reverend L. A. Myers, writes that their attendance

in the worship services has increased during September, coming back to nearly normal. This is unusual for them, and they have hopes for a good work this fall and winter.

Their September Building Fund Offering was the largest monthly offering of the year, and no special effort was made. In the light of the fact that they are also arranging to meet the expense of furnace repairs before cold weather this offering was especially encouraging. The pastor writes that "the people are sharing their money with the good work of the Kingdom in a most encouraging way. We are hoping to make some definite strides before the first of the year in the financial direction of the indebtedness."

Six new members were received into the church in August, which added strength and contacts for the future.

At the present they are preparing for a revival meeting to be held soon under the leadership of Brother Klingensmith.

HIGHLAND RALLY DAY GATHERING

Reverend Dyoll Belote reports that the attendance at the Bible School held on September 26, when Rally Day was observed at the Highland Brethren Church, was a record crowd since he has been their pastor. Following the morning worship service a basket dinner was served on the church lawn. At 2:30 a program of musical numbers and an address by Rev. W. T. Weaver, pastor of the Christian Church of Marianna, was given.

Following the afternoon service the pastor and deacon, L. E. Moore, visited a neighboring family of the Church of the Brethren with whom the Highland Brethren Church has fellowshipped from time to time. $120 was given by the Highland Brethren Church members to this family who has known death, sickness and loss of their home due to a fire.

HUNTINGTON, INDIANA

Promotion Day was observed in the Church School the last Sunday of September, which closed the church year. The children's and young people's divisions received their certificates of promotion. On October 3d they observed Rally Day. Newly elected officers assumed their duties and prospective members and visitors were introduced and welcomed.

The pastor reports that Rally Day this year was quite successful. The attendance was about 25% above normal, and they have hopes that the usual after-Rally Day relapse will not occur. The offerings were also considerably increased. Special features added joy and inspiration to all the services of the day.

REVIVAL SERVICE AT NEW PARIS, INDIANA

The New Paris church where Dr. George Rench has been for twelve years the very able pastor had desired that we hold a meeting for them which should conclude with Homecoming Day. Brother Everett Miller of the New Paris church made complete arrangements. Brother Max Smoker led the singing. A wonderful spirit prevailed throughout and the attendance was very inspiring in spite of the fact that the meeting began on Tuesday. The New Paris church is one certainly not lacking in talent. And here in this little city is one of the most inviting churches one could imagine. Both piano and Orgatron were used each evening, and Brother Max produced some of the finest singing we have heard, and did that without the coaxing and pressure habits so often used by song leaders. The excellent work done by Brother Rench over a period of years is plainly visible. Such a contribution as he has made in that community is permanent. And his preaching is received with a great welcome by his people. They do not hesitate to say it.

While holding that meeting we were also delighted for the opportunity of visiting our nearby Brethren churches. Thus we spent the mornings with Reverend Milton Bowman of Nappanee; Dr. R. F. Porte, of Warsaw; Reverend Claud Studebaker, of South Bend. We also had visits with the Rowseys of Goshen and Floras of Elkhart. Fine delegations came from Nappanee, Goshen, Warsaw, and Dutchtown. Reverend Eppley who always manages to pay a visit to our Revival services, if they are within reach, was present with his people from Dutchtown. Mrs. D. A. C. Teeter, whom we suspect has visited more of our revival services than any other person, also visited New Paris during the meeting. Imagine our surprise when the Sunday School offering was taken on the last Sunday morning to learn that the New Paris Brethren had given $347.50 in that offering for the meeting, or as should be said for Missions. We were thrilled with the testimony of these good people. This is a spiritual congregation. We glory in their fine spirit. We are appreciative of their good cooperation in the meetings.

The Renches also accompanied us one day on a trip to Tea Garden. We learned of the fine work being carried on there by their young pastor who also preaches at the County Line church. We think this is a fine example of how lay ministers can carry on a good work. Brother William Monroe has been well received and we are delighted with the good reports already given by his members. We visited the Kecks and Ben Smiths. J. R. K.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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C. E. Topic for October 31, 1943

"HAPPY HOMES MUST BE PLANNED"

Scripture: Ephesians 5:22-28

For The Leader

The day will come when according to all natural progress we young people will be establishing homes of our own. We do well to ask ourselves about the things which will go to make these homes happy ones. If our own homes have been happy, then we can copy the plan of that home. If our own home life has not been happy, then we must seek to improve on it as we start out for ourselves.

Our Christianity is perhaps the most important factor in the building of a happy home. It is safe to say that there is no home life without Christ in the home. Yes, it may be called a home, but it is only a house with people existing in it. The real home is that which is centered on Christ as the Head. Home is the foundation of true American society. Let us help keep it alive by keeping home life sacred.

QUESTIONS ON THE TOPIC

1. Where was the first home-life begun?
2. What were the conditions of the first home? Was it happy?
3. Name some things which we need to make our home life real happy.
4. What are some barriers to happiness in our homes? How can we avoid them in the homes we shall some day build of our own?
5. Describe your idea of a well planned and happy home. Tell of a day spent in your ideal home. How does it compare with your actual home life?

DISCUSSION

1. COMPARING OUR HOME LIFE WITH OUR IDEAL OF HOME LIFE. Wherever we go we find young people who are so unhappy with the way things go at home. Mother and father do not always agree. They prevent us from doing the things we would like to do. There is always so much work to do. We don't seem to have the nice things we see in other homes. And how often we feel that if we had our way it would be so much different.

Well, our time is coming. If we are going to improve on our own home life it is high time that we started working out plans to start. For it is going to be quite a problem. Perhaps our parents are doing everything they can for us and more they would do if they could. Let us remember when we build our homes that the same hardships and trials will face us as are facing our parents in the homes today. We cannot have a perfect home on earth, but we can have a real happy home, in spite of troubles. How? By each member of the family doing all he or she can to make it happy. Cooperation, work, love and obedience will do much to make our homes happier, even the home we now have, and the home we plan to make some day.

2. MAKING A HAPPY HOME. There was a time when our parents did not have the home they now have. When they married they had to start out and build that home. How they planned and built shows in the kind of a home they have now. If they built on love, sacrifice, devotion and Christ, they no doubt have a very happy home now. If we want our future homes to be successful we must be certain of how we build.

Remember the man who built his house on sand. That was his home, but it didn't last long when the hard times came. It fell, it crashed into ruin. A great many homes today have crashed morally and spiritually because mother and father did not build right. Let us build as the wise man did—on a rock—that is, the Rock, Christ Jesus. Make Him the center of our plans. Choose friends who are Christian, with clean moral habits, and who love to come to Church. Out of these, God will aid us to choose the one who can help us to best build that home which is our right to some day enjoy and have.

3. PRINCIPLES OF A HAPPY HOME. The home was established by God in the Garden of Eden. He established the eternal principle of one man and one woman for a home. He gave love, equality and service as further principles of a happy home. These ideals are far above a house made of bricks, mortar and wood. They are far above the civil rites of marriage. They are higher than the furniture, rugs and dishes. They are ideals, high, lofty and sacred, yet within the reach of every young man and woman who desires them.

We should consider a home more than the physical properties. A home is a sacred possession, possible only when two young people, in Christ, desire to proceed as God leads them. God has told us how to build a home on love, and while it may be many years before we actually go out from our present home for one of our own, it is well for us to study these ideals and develop them in our minds. For today, America, fighting for her very life, needs the strength of the Christian home. For the Christian home is the cradle and the fortress of the Christian faith. For the Christian faith is the foundation of American democracy. Let us build happy Christian homes under Christ.

4. PLANNING AHEAD FOR A HAPPY HOME. As our topic implies tonight, a home is not made over night, but is like a beautfiul flower, it must grow. And today the seeds are already planted which shall grow into the homes we shall build. The seeds are the things of our parental home which we shall carry over into our own future homes. Thus we should carefully judge as to whether or not everything we have learned is according to the way Christ wants us to build our own home. If not, then we should dig up those seeds so that they will not grow. Replant them with the things Christ wants us to know. But how shall we know which seeds are good or bad? Well, we can take our Pastor into our trust and ask him the questions that bother us. He should be able to help us in planning our home.

Prayer is very valuable to assure us of a happy home. We can pray and trust that God will guide us. Then our home of joy and peace some day will show us how right we were to take God into our confidence. In planning for our future homes we should take into account the value of our own body. Who ever we marry should receive from us a pure body, clean and undefiled by immorality, overindulgence, or loose habits. Happy homes are based on purity of body, as well as mind. The suggestions and pleasures of our social life today may be strong tempters to us to enter forbidden paths, but to those who say "no" to the tempters shall come the happiness of a God-blessed, joyful home a few years from now. Let us wait for the true happiness which can come only if we do plan and pray and work for such a home. With Christ helping us and keeping us this can be possible.

PRAYER MEETING DEPARTMENT

Conducted by Mr. and Mrs. Floyd Sibert

Suggested Outlines

LESSON 41

Subject: Drusilla

1. Drusilla came from Edom. She was the daughter of the king, Herod Agrippa. She was born in the year 34 A. D. Drusilla and her people professed the Jewish religion. But as is too often the case, her religion was profession only. Isaiah 29:13, 14.

2. At the time Drusilla heard Paul speak she was only nineteen years old, but in spite of her extreme youth she had had two husbands already. She was a young woman of rare beauty, and that beauty was partly the cause of her downfall. Proverbs 31:30.

3. As a girl of fifteen or sixteen, she had married the king of Emesa. But instead of remaining faithful to him she had left him and had illegitimately married the powerful Roman governor, Felix. It is true that Felix abducted her, but she offered no resistance. James 4:7.

4. Her marriage was doubly sinful. First, she married a heathen who did not confess the faith of her fathers; Second, her first husband was living so she could not have been truly married to Felix. 2 Corinthians 6:14; Romans 7:3.

5. If Drusilla's first husband objected, there was nothing he could do about it, for the mighty governor of Rome did about as he pleased. Even so, the wickedness of men today is often condoned because they occupy a prominent place. It ought not to be so. Acts 10:34.

6. Drusilla had been married to the heathen governer about a year when Paul came to Caesarea as a prisoner. Drusilla had heard rumors of these Christians, and she was curious to see and hear Paul. Acts 24:24.

7. She heard him. Like John, the Baptist, Paul omitted nothing; he diminished nothing. He did not soft-pedal the truth because he was talking to a mighty ruler. He directed a passionate, straightforward message to Felix and his beautiful unlawful wife of righteousness, temperance and judgment to come. Paul spoke of righteousness; Drusilla's treatment of her first husband had been anything but righteous. He spoke of temperance; Drusilla's desire for luxury, power and position had induced her to commit this great sin. He spoke of judgment to come. God's judgment would certainly come. Acts 24:25.

8. Felix trembled, but Drusilla did not. Many times the heathen heart is much easier reached than the hardened heart. Felix trembled; but he made the mistake of putting his salvation off until "a convenient season." 2 Corinthians 6:2.

9. The judgment came in time. About twenty years later an awful eruption of Mt. Vesuvius occurred. Drusilla and her only child were buried beneath the lava. Ecclesiastes 11:9; Revelation 14:7.

10. Drusilla had dishonored the faith of her fathers, forsaken her husband, lived in sinful wedlock and rejected the preaching of Christ. Then came judgment. Let every young woman be warned by her life story. Romans 6:23; Ezekiel 18:20.

The Sunday School Lesson Illustrated

Rev. E. J. Black

Lesson for October 24, 1943

Parents a Blessing

I thank God for two things—yes, for a thousand; but for two among many—first, that I was born and bred in the country, of parents that gave me a sound constitution and a noble example. I never can pay back what I got from my parents. If I were able to raise a monument of gold higher than heaven, it would be no expression of the debt of gratitude which I owe to them for that which they unceasingly gave, by the heritage of their body and the heritags of their souls, to me. And next to that I am thankful that was I brought up in circumstances where I never became acquainted with wickedness.—BEECHER. (From his last public letter.)

D. L. Moody Says,

"Young man, young woman, how do you treat your parents? Tell me that, and I will tell you how you are going to get on in life. When I hear a young man speak contemptously to his grey-haired father or mother, I say he has sunk very low indeed. When I see a young man as polite as any gentleman can be when he is out in society, but snaps up his mother and speaks unkindly to his father, I would not give the snap of my fingers for his religion. If there is any man or woman on earth that ought to be treated kindly and tenderly, it is that loving mother or that loving father. If they cannot have your regard through life, what reward are they going to have for all their care and anxiety?"

"When I was in England, I read of a man who professed to be a Christian, who was brought before the magistrate for not supporting his mother and father. He had let them go to the workhouse. My friends, I'd rather be content with a crust of bread and a drink of water than let my mather or mother go to the workhouse. Don't profess to love the Lord and do any thing like that."

"I will never forget a very promising young man whom I had in the Sunday school in Chicago. His father was a confirmed drunkard, and his mother took in washing to educate her four children. This was her oldest son, and I thought he was going to redeem the whole family. But one day a thing happened that made him go down in my estimation.

The boy was in high school, and was a very bright scholar. One day he stood with his mother at the cottage door—it was a poor home, but she could not pay for their schooling, and feed and clother her children, and hire a very good house too, out of her earnings. While they were talking a young man from the high school came up the street, and this boy walked away from his mother. Next day the young man said, "Who was that I saw you talking to yesterday?"

"Oh, that was my washerwoman."

I said: "Poor fellow! he will never amount to anything."

That was a good many years ago. I have kept my eye on him. He has gone down, down, down, and now he is a miserable wreck. Of course he would go down. Ashamed of his mother that loved him and toiled for him! I cannot tell you the contempt I had for that one act."

Annoucing » » » »

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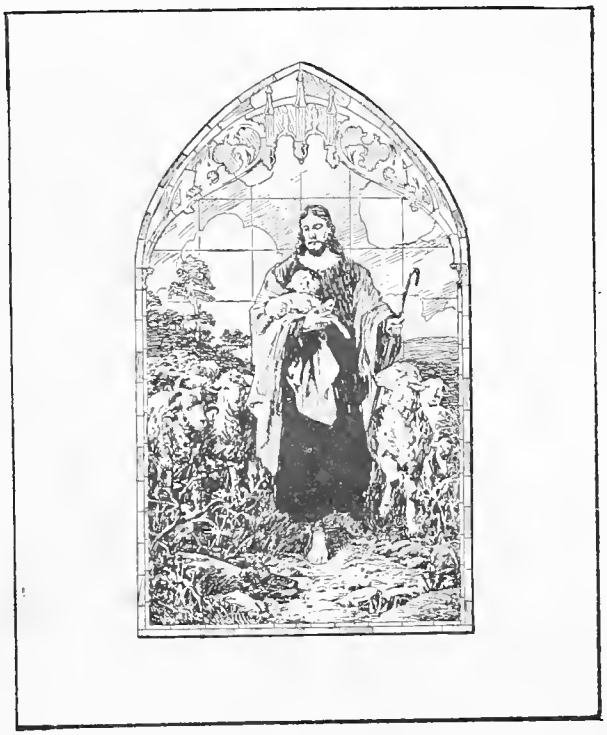


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INTERESTING ITEMS

WE ARE VERY SORRY THAT THIS ISSUE OF **THE EVANGELIST** is a little late. But these things come sometimes and we will just have to apologize and promise that future issues will be on time. We know this makes the magazine come late to many people, but the Editor visited the Mid-West Conference which was held at Carleton, Nebraska, and most of you know the difficulties of travel. Well we encountered them and thus the late arrival at the office to complete the issue.

We will have something to say about our trip in next week's issue. It was a good trip despite the inconvenience of travel both by bus and train. We did well while we were with Dr. and Mrs. Mason in their car, but when we came to going by other means the tale is not so delightful. However, more of that next week.

IN A LETTER FROM BROTHER C. A. STEWART, pastor of the Bryan, Ohio, Church we have a good word. Brother Stewart writes, "We had a great day yesterday (October 10th). While we did not reach the goal of 300 we feel good about our report of 257, because so many were out because of working in defense plants. Brother Charles L. Anspach gave two wonderful addresses. The weather was ideal also."

THE FOLLOWING CAME BY POST CARD ROUTE from Pleasant Hill, Ohio: "Evening services opened again Sunday in the Pleasant Hill Brethren Church, after a summer vacation. The church was filled even the very front seats." The card was signed P. H. O.

The idea that Sunday evening services cannot be held is being disproved in many Brethren Churches. We should not forsake "the assembling of ourselves together."

UNDER THE DATE OF OCTOBER 4th, the following came from Carleton, Nebraska:

"Sunday, September 26th was a Red Letter Day for the Carleton Church. The services were in charge of the Sunday School. At the close of a very impressive program in the morning, an invitation was given to accept Christ, at which time twelve came forward.

"Dinner was served in the basement.

"At 2:30 o'clock Mrs. Berkey, pastor of the Methodist of Davenport, brought the message, after which the ordinance of baptism was administered to six persons. Since that time three more have been baptized. The church expects to be able to make a very important announcement before long."

The above was signed by C. E. Johnson, the pastor.

We can bear witness that Brother Johnson is an up and going pastor. He has a fine group of people.

DOES ANY CHURCH NEED SOME SONG BOOKS? Probably this will appeal to some smaller congregation. Brother C. E. Johnson of Carleton, Nebraska, informed the editor, while we were in the Carleton church last week that he had two sets of hymn books which the Carleton church would be glad to give to some church if they were wanted. He writes me as of today that there are 48 copies of Hymns of Worship and 36 copies of Gloria Deo. All any church needs to do is to write Brother Johnson requesting them and paying the cost of transportation and they may be had. We imagine that first come, first served will be the order of the day.



WHAT SHOULD BE PREACHED IN WAR TIME

In a recent issue of *The Cleveland Plain Dealer*, under the caption of "Religion in Review," by Walter W. Rankin, the following three paragraphs drew our attention:

"Since the beginning of the war many clergymen have made it a practice to keep silent in the pulpit about either the war or its issues. They have reasoned that people hear enough about the war during the week, that the laity do not want to hear talk about the war on Sunday. We believe that there is a deep fallacy in this line of thinking.

"To evade mention of the war often produces the unfortunate impression that the church has nothing to say regarding the present desperate conflict, that it has lost its power of unequivocal speaking on human interest issues. Moreover, preachers should remember that people are interested in the war, that indeed it is in the forefront of their interest on Sunday as on the other six days of the week.

"In the Revolutionary War and the Civil War the people talked and heard about the war all through the week, yet were nonetheless anxious to hear what the preachers had to say about it on Sunday. The American pulpit in the Revolution was of the greatest influence, and the sermons preached in the Civil War set the norm and pattern of the national attitude in the great issues of slavery and union. Today the pulpit does not possess the influence it has traditionally exercised in American life."

All of which is true. But is it not about time that the pulpit does again assume some of the influence that it has possessed and has lost because of fear to speak out in a time of stress? Far too often the expression from the pulpit does not even measure up to the expression that comes from the pew. What the world needs now is an unafraid ministry; one that is not fearful to stand up and pronounce the fiats of the Almighty God with relation to our duties to God and man. If the present conflict ends with the ministry of the church declaring a wishy-washy gospel, then the world is indeed facing a more than critical time ahead.

I WILL NOT GIVE FOR MISSIONS

Not long ago we heard that expression from the lips of a supposed-to-be Christian, a church member, at least. When asked why, that individual said, "Well, how do I know how the Mission Boards use the money that I give?" This set me to thinking.

Why criticize the use of money that is given for the cause of Christ? What right have I to question that part of it? We are responsible only for the gift as we give it, not for the spending of it. God sees our gift and judges *US* according to our desires and not according to the ultimate expenditure. We do not know how the "mite" that the poor widow placed in the contribution box outside the temple was used. And yet the Lord is lavish in the praise of her gift.

The work is of God and not of man. Man in his frailty may make mistakes—but God, never. God plans. We work His plans. God's plans are perfect. Man's labor is imperfect.

Did you ever notice that the architect's plans show lines that are made to scale? Each line is straight and even. No part is off level. But the finished product, because of the faulty material that is sometimes used and the ofttime careless workmanship does not so show. The plans and completed building differ. They look alike, but measured they are different. But do we criticize this? No! We say, "What a beautiful building. It looks just like the architect's drawing. We do not criticize. We marvel at the likeness.

Let us look to the completed project and in the meantime watch it in the making.

UNSINKABLE SHIPS

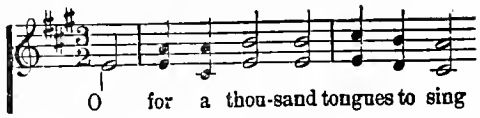
The world is waiting for someone to invent and perfect an unsinkable ship. As yet it has not been done. But in the realm of the spiritual there are a few that can be had for the taking. Each one of these ships has a prefix. That prefix is the word Christian.

For instance one of the ships which will never sink is Christian fellowship. No greater buoyant power can be found anywhere than this. Another is Christian friendship. It is the basis of all joy in Christ. He said, "Ye are my friends." A third unsinkable is comradeship. If this is Christian it bears the mark of the everlasting. One more ship that stays afloat is Christian citizenship. We are all proud that we are Americans. But we should be more proud that we are citizens of the heavenly City. As Americans, we die; but as citizens of the Kingdom of God, we live.

F. C. V.

"His earthly tenement was shattered by beer and wine and his spirit departed before it was called for."—*Inscription on Early Egyptian Tomb.*

QUALIFICATIONS OF A MINISTER OF MUSIC



By Elsie Betts Garner

Music is again beginning to assume a place of great importance in our church services. It should no longer be looked upon as just a part of the service which custom has been demanding, or as a type of entertainment. Music, if properly used, can have as much spiritual power over people as the sermon can. It has a peculiar personal influence on both those that produce it and those that hear.

But in spite of all the power that our church music possesses, it will remain hidden and unsuspected unless there is some person to direct it and bring out its true force. It is like a powerful pipe organ in a big cathedral; it is silent and useless until a master sits at the keyboard and takes control of it. So the minister of music has a very large and important place to fill. He is the one that must so stir the people that their music will become truly meaningful. We may worship our God through music, or pray to him through songs, or consecrate ourselves to his service through songs.

Truly, the minister of music has a big job, and a worthy one. It takes a real man to fill this responsible place. He must have character and personality or he cannot be a leader; he must have real musical ability and be trained for his work; he must have a deep love for this work and well-rooted convictions concerning the importance of it; and above all, he must be an earnest Christian with very definite goals and objectives in mind.

Personality is that magnetic power which some people possess that immediately attracts us to them; it makes us admire them and instantly like them. A minister of music is working with people all the time. During the week he may be working with individuals, small groups, or the choir. On Sunday he has the whole congregation to deal with as well as the choir. He cannot hope to succeed if he does not have the ability to make people like him. He must maintain a mental contact with people that will inspire a ready and happy response.

One of the things that go to make up personality is quiet self-confidence. A director or leader of anything has to feel that he is complete master of the situation. Feelings are contagious; if the leader doubts his own abilities, soon all the people will be doing the same; and then no good whatever can be done.

Along with leadership, abilities must be qualities of cheerfulness, tact, patience, and self-control. It is not easy to be cheerful when only about half of the choir members are there, or when things continually go wrong. Neither is it always easy to give some tactful answer to an irate member that has been deeply offended at something. But these qualities must be present. A music director has to keep his own feelings well under control. Just one angry retort can make him lose many friends and gain enemies, thereby spoiling much good that might have been accomplished. A sense of humor can often save a bad situation.

But back of personality is character. Personality is the thing about us that causes people to react either favorably or unfavorably toward us. Character is what we truly are. The musical minister must be a real man; not just a nice, inoffensive, good fellow, but a leader among men by native impulse and instinct. There must be sincerity, straightforwardness, unswerving justice, consideration for others, and true conscientiousness in an effective music director. He must be a man respected everywhere—outside the church as well as in it.

It is quite evident that the music minister must be interested in music. It is hard to put strength, energy, and enthusiasm into something that means nothing to us. And of course musical ability and training are necessary. The degree of these two will vary in different places. The small country church will not have the need for the highly trained musician that the city church has. But every church needs a musical director that has had some training. All music education used to be very expensive, but this is no longer true. Music is now being taught in the grade schools and high schools. Students are not just being taught to sing a few pretty songs either; they are learning to read notes and sing and play at sight; they write simple melodies; they are becoming acquainted with the great music of many composers; and many students are singing and playing under conductors of real talent. How necessary it is that our church music leaders be well trained if they keep the respect of intermediate and high school students! It is always necessary to keep right on studying. The hymnal cannot be known too well. Then, also, there are always new music books and articles being published that can be of great help to the music leader who really desires to learn and progress. If any song leader feels that he knows enough and no longer needs to study, it is because he really knows so little that he does not know how

ignorant he is. Beware of the self-satisfied song-leader.

In the city churches the musical requirements of a musical minister are many. Often he has to deal with real musicians. If he has not had a thorough technical training he cannot hope to be very successful. He will have to conduct the choirs; this in itself is an art. It is the purpose of the choir to inspire worship. A feeling of worship cannot be created by singing a poorly chosen anthem in a haphazard fashion. Only things that tend toward perfection can do any spiritual good. The conductor must have such a knowledge of music that he can select suitable music for any occasion. Then, he must be able to conduct the choir in such a way that when they sing it the congregation will feel the message of the song and be stirred at new depths. The church choir director is dealing with some of the world's greatest music. He must have adequate training before he can even begin to comprehend the composer's original idea.

The competent music director will also have a knowledge of voice culture. A few well-made suggestions now and then will often help the tone quality of the choir. Then, there are often solos to be sung. The director can be of great assistance if he has a knowledge of the human voice. Just as important is a knowledge of the piano or pipe organ. The accompaniments for the singing are very important, but the organist has many other things to do as well. There are preludes, responses, offertories, interludes, postludes, etc., to be played. All these need to be planned with the music director. Often he can suggest ways for making them more effective in creating the true spirit of worship.

Important as musical training is, it alone is not enough for a good director. He needs to have administrative and executive training. It is one thing to know music, but quite another to be responsible for the entire music program of the church. It is still another to be able to put ideas over to people in such a way that they will always comprehend the meaning. Sometimes a study of English is helpful. The study of poetry is a decided help in the interpretation of all music. And even more important is a concentrated study of the Bible. The days are past when a musician can know only one thing. Now the more he knows about other related things, the better leader he is. The minister of music must be able to co-operate with others as well as lead. He must always work with the pastor, for he is under the pastor's authority. Cooperation between these two can go far towards making a harmonious church program. A good leader always tries to please others.

The greatest qualification of all is that the minister of music must be a Christian. This is the key to many of the other requirements. "Only a spiritual man, who personally knows what devotion towards God is, can properly guide the musical expression of the worship of both choir and congregation." It would be useless to try to guide people to points of spiritual rapture through song if the leader could not first experience that feeling himself.

Back of it all are the ideals and objectives that the leader has. He is working for the Lord in just as positive a way as the minister is. He must fully realize this and have firm ideas as to the methods he desires to follow. Always he must be willing to let God guide him, for he is just another small instrument in the hands of the divine Controller of all. Yet, if his life is high, he may be a great influence.

These, then, are the qualifications of a minister of music. Not many people can measure up to them. But they are goals toward which all can work.—The Gospel Messenger.

WHY? INDEED!

If radio's slim fingers
  Can pluck a melody
From night, and toss it o'er
  A continent or sea;

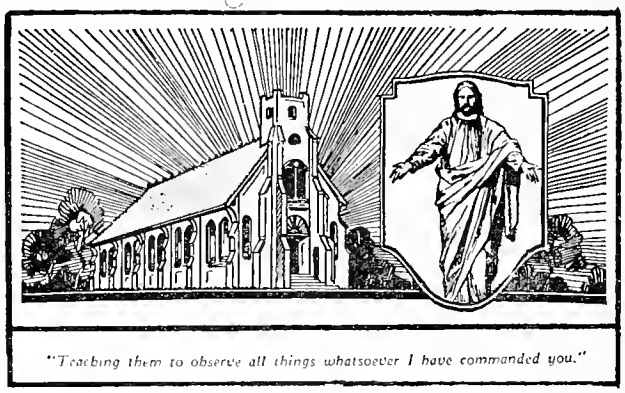
And, if notes atremble
  Of my frail violin
Are blown across a mountain
  Or a city's din;

If songs, like crimson roses,
  Are culled from thin blue air,
Then, why should mortals wonder
  That God can hear a prayer?

—Selected.

A question on an examination paper in Bible asked for three reasons why we must believe in God. A student replied that he did not know any reasons why we "must" believe in God but could give many why we "should" believe in Him. The student was wrong. We must believe in God. For the Rule of all the universe is not optional. The trouble with the world today is that men do not see that God demands their full and submissive belief. Nothing has ever abrogated the great commandment, "Thou shalt have no other gods before me" (Exodus 20:3). Similarly there are reasons why God must be glorified. When Paul wrote as one of his concluding sentences in Philippians, "Now unto God and our Father be glory for ever and ever," he was not expressing a mere pious wish. No, he was voicing the eternal prerogative of the Lord of glory. Let us prayerfully submit our lives to the test of asking whether they are being loved first of all for the glory of God and our Father.

The National Sunday School Association
of The Brethren Church



"Teaching them to observe all things whatsoever I have commanded you."

DR. W. I. DUKER
President

REV. E. L. MILLER
Vice President

DEAN M. A. STUCKEY
Treasurer

REV. N. V. LEATHERMAN
General Secretary

DR. L. E. LINDOWER, Educational Director

"Go ye" were the parting words of Jesus to His disciples. The last words of any loved one are considered very important. We Christians profess to love Him more than any other. Have we taken Him seriously in just these two words?

"Go ye" was preceded by the invitation, *"Come*—unto me and I will make you fishers of men." We Christians believe we ought to come to Him—have we been as concerned about *going?*

"Go ye" was introduced with the words, "All authority is given unto me in Heaven and in earth." We Christians are quick to claim that Christ has the final authority in the Church. Do we accept this command with authority?

"Go ye" does not mean stay at home where we can make more money, or have more comfort, or just follow mother and father. To the one who excused himself by saying "I must bury my father," Jesus said, "Let the dead bury their dead; follow me."

"Go ye" does not mean making the Lord's work just a side line that we happen to work at when we have some spare time. The casual observer would never guess that the disciples of Christ had been commanded to go anywhere. We are usually pretty proud of ourselves if we just hold down the regular pew in the old home church. *Where did we go?*

"Go ye" did not merely refer to the first eleven disciples. They were to make other disciples who would *go* and make others who would *go*, etc. This is a personal command—"go *YE*." Who are *you* that you should claim exemption from this call.

"Go ye" referred to all nations. This does not mean that I must have a special call of God to be a foreign missionary. Rather I should have a special dispensation from the Lord to have permission to stay at home. This is the profound conviction of your humble writer.

"Go ye" meant for the writer of this article that he should be willing to come to the place where he said to the Lord, "I am willing to go anywhere you send me." Thus it was that the Lord seemed to say, "You stay at home and help call and prepare others to go."

"Go ye" does not mean that there should be a few million half-hearted Christians at home and many heathen away from home who never heard the Gospel. Remember the words of Ezekiel, from the Lord, "If thou dost not warn the wicked man from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand." (33:8).

"Go ye" is accompanied by the promise, "I am with you alway." "Anywhere with Jesus" may be the theme of every Christian life. I would sooner go to the ends of the earth with Him than stay in the midst of luxury and riches without Him. The Lord Himself was a Foreign Missionary from Heaven to this sinful world. He never asks His disciples to do anything more than He has done.

"Go ye" is in force "unto the end of the age." The world is being prepared for disciples to go and preach, even during this war. Think of the many heathen lands where American young men have gone, making friends with the natives, and carrying their New Testaments and Bibles. Here is about the greatest opportunity that Foreign Missions has ever had. The Church must be wide-awake enough to send out another army carrying the Gospel of Peace, as soon as this war is over. Will you enlist in this army?

"Go ye" means *YOU*. What will you do about it?

L. E. Lindower,
Ashland Theological Seminary.

PENNSYLVANIA DISTRICT NEWS

Conducted by Rev. C. Y. Gilmer

After the Mortgage Burning

There has been a season of rejoicing and victory for at least four Brethren Churches in the Pennsylvania District because recently all debts were paid and mortgages were burned. This as it should be, and now that the mortgage is burned—what next? Is there nothing more to do, or will the clearance of the church debt make way for some other worthy project? Let us see. For the Berlin Brethren it is carpet for the church, and financial aid to the college. The Moxham Brethren assume a full-time pastorate. Morrellville plans to improve their church basement. Vinco purchases real estate adjacent to the church property for the sum of $2,-500.00. There are many great and worthy projects beyond the immediate and local needs. In our denomination the list includes financial help for our Church College, necessitated during the present war emergency; the cancellation of the debt on our new and splendid church printing plant; and a generous support to the work of the various boards and committees of General Conference.

"Nothing can ruin a church quite so quickly as being without any special burden which will strain the members to meet." The Masontown Brethren evidently believe this. First, they bought real estate adjacent to their church ground, and they planned to build a parsonage on this ground. They improved the interior of their auditorium, and then they added a balcony and Sunday school class rooms. Now they are making plans to improve the annex. These concrete objectives unify the membership as they afford an opportunity to work together. To relax is to complain and to become indifferent.

The Apostolic Mission, Philadelphia

Brother Milton M. Robinson was ordained at the 3:30 P. M. service on Sunday, September 19. Rev. J. E. Black of Sergeantsville, N. J., conducted the leading part of the service and was assisted by Rev. L. A. Clifford. Dr. I. D. Bowman, grandfather of Brother Robinson, delivered the charge. The mission room was filled with interested listeners. Brother Robinson delivered a fine message after the ordination. In spite of the tremendous war labor rush the Mission held a three weeks revival, which ended October 10th. The workers are just beginning to push the work. On September 19 the Sunday School broke its record attendance.

The Johnstown Third Church

The worship services for Sunday, September 26, was directed by two Men's Gospel Teams from Vinco. The forenoon team was composed of Brethren J. S. Mackall, song leader and soloist, Daniel Brown, devotions, and W. S. Mackall, message bearer. Brother Mackall's subject was "The Prodigal Son." In the evening another team of five men had charge of the service. They were Brethren Charles Ford, Lester Leidy and James Mackall in charge of the music, Herman Varner, devotions, and Clair Price, who spoke on "The Power of Prayer." Mrs. J. S. Mackall was the pianist. Our laymen are finding true joy in serving the Lord in this way. The Third Church observed Rally Day in the Sunday School on October 19th. Brother Walter C. Wertz, President of the Brethren Sunday School Board of the Pennsylvania District was the speaker for the hour following the Sunday School session.

The Vinco Church

Since our last report on membership gains, fifteen more have been added: six by letter, eight by baptism, and one by relation. Three awaited baptism prior to our revival which began October 4. Our membership has now reached the 200 mark. The land purchase recently made gives the church a lot in the rear 75 by 150 feet, and an additional street frontage of 14 rods with a depth of 90 feet. Three old buildings stand on the last mentioned piece. Two of them will be torn down and a third will be converted into Christian Fellowship House for church banquets and social gatherings.

Announcements

The W. M. S. Public Service of the Johnstown First Church will be held at the church at 7:30 on Thursday evening, November 4. Mrs. C. Y. Gilmer, District President, will speak.

The quarterly meeting of the Cambria County Brethren C. E. Rally will be held at the Johnstown, Second Church, on Tuesday evening, November 2, at 7:45. The speaker for the occasion will be a representative of the Missionary Board of the Brethren Church. This meeting is the time for the annual Thanksgiving Offering for missions and election of officers.

The Masontown Brethren Church

in annual business session, September 29, approved the remodeling of the Annex of the church plant. It is hoped that the actual work will begin next April first. The annex will be put in first class shape with brick facing which will match the main building. Sunday, October 24, has been designated as Rally Day and Building Fund Day. Rev. Freeman Ankrum, pastor of the Masontown Church, was the afternoon speaker of the All-Day Meeting observed by the Second Brethren Church, Uniontown, Sunday, October 3. Rev. and Mrs. Ankrum and Rev. and Mrs. Edgar Berkshire attended the Thursday night service at Quiet Dell of the week celebrating the Fiftieth Anniversary of that church. Masontown's fall communion will be observed at 7:30 P. M., October 31. The congregation has invited Rev. J. G. Dodds, pastor of the Smithville, Ohio, Brethren Church, to be their evangelist, January 24 to February 6, 1944.

NOTICE TO INDIANA DISTRICT

Rev. Smith Rose of Roann has been appointed to the office of Secretary on the Indiana District Mission Board to serve the remainder of the Conference year to fill the vacancy caused by Rev. George Jones' moving from the District.

A. E. Whitted,
Indiana Conference Secretary.

COMMUNION ANNOUNCEMENTS

The Loree, Indiana, Brethren Church will observe its semi-annual Love Feast on Lord's Day evening, October 24th, beginning at 7:00 o'clock. All those of our surrounding Brethren are invited to share in the blessings of this Love Feast with us.

C. C. Grisso, Pastor.

* * * *

The Center Chapel, Indiana, Brethren Church will observe Holy Communion on Sunday evening, October 31. Members of like faith are invited to be with us.

Harley Zumbaugh, Pastor.



The Prayers Of Jesus



By the Rev. Stuart Nye Hutchison, D.D.

There is a certain church in Rome where the visitor is shown a marble slab with two indentations in it. "These," the guide says, pointing to the depressions in the stone, "are the footprints of the blessed Saviour." The stones are of course spurious, the product of mediaeval credulity. But there are footprints of our Lord in which we may walk. They are found on every page of the gospels.

One of the most striking of these footprints of Jesus is that left by His prayer life. It is well worthy of our careful study. Prayer with Jesus came as naturally as breathing and eating and sleeping. He never thought it necessary to explain prayer, or offer an excuse for it, any more than for our instincts of hunger and love. To Him prayer was a self-evident fact that required no explanation.

It was seriously proposed some years ago to make a scientific test, as it was called, of prayer. The plan was to select a hospital and divide it into equal parts. One half of the patients were to pray for their recovery, and the other half was to let events take their own course without prayer. The result, the plan stated, would demonstrate whether prayer was of value or not. Now the utter superficiality and absurdity of such a scheme is at once apparent to anyone who is at all familiar with the teachings of Scripture and of human experience.

In the first place, God works through human agency in the healing of disease. The side of the hospital that had the ministration of the more skillful and conscientious surgeons and doctors, the more skillful nurses, the more modern sanitary conditions and the benefit of sunlight would show the greater percentage of recovery. The faithful application of God's laws of health to the treatment of disease is far more a part of prayer than any petition offered by lips that are merely seeking to try God, like the devil on the Mount of Temptation.

And there are other facts that enter into the situation here. Some of the patients may be suffering as the result of their own sins. God forgives sins and takes away the guilt when man comes to Him for forgiveness, but He does not abate the punishment. Praying will not take that away. Nathan said to David, "God hath taken away thy sin, nevertheless the child must die."

Again, the prayers of many for recovery are answered, not by the removal of the disease, but by granting to the patient a new spirit of grace and submission, which in the end is of far more value to the sufferer than the temporary relief for which he asks.

There are four paths to prayer that Jesus trod that we may follow as we seek to know His mind concerning it. The first is His prayer at His baptism. We are told that when He had prayed, the heavens were opened and He heard the voice of God. Sometimes we go home in the evening when we are very weary. We are tired of the discordant sounds of the world about us and the jangling voices within. At the Jordan that day Jesus was weary. He prayed, and there came to Him from afar the sound of His Father's voice soothing His troubled spirit.

The second path of prayer in which we follow Jesus is that which has to do with the choice of His disciples. We read that He spent the whole night in prayer to God. A whole night! This does not mean that He continued all those hours in speech. We are not heard for our much speaking. How often we ask God for counsel, and then hurry away before He has time to answer.

The third prayer of Jesus is that upon the Mount of Transfiguration. Only a little while before this He had told the multitudes that followed Him that the way He took would end, not as they had fondly dreamed on a throne, but on a Cross. Most of them, disappointed in Him, went away and left Him, and He saw them no more. There were twelve who remained with Him, but even they were unaffected.

In the Spiritual darkness of the hour, Jesus went off into the mountain to His Father. It is not hard to imagine what He prayed for there. He would have the Father make known to Him so clearly that there could no longer be doubt or uncertainty, and make it known to the disciples too, that if He was to come to a throne it must be by way of a Cross. As He prayed, the answer came. The fashion of His countenance was altered, and there appeared two men from heaven speaking with Him of His death He was to accomplish in Jerusalem. That was Jesus' way of meeting doubt and discouragement. With most of us when doubts begin to perplex us we go down

into the valley of our own speculations and our own conclusions or the uncertain counsel of others instead of going to the secret place where the sunlight of God can clear away the mists. Doubt is something that can never be reasoned away, but it may be prayed away. That was Jesus' way.

This brings us to the fourth prayer of our Lord, that in the Garden of Gethsemane the night of the betrayal. This experience of Jesus brings before us in very concrete form one of the problems of prayer. "A common conception of prayer is, that it is the means by which the wish of man determines the will of God." If this were prayer, then it would be man and not God who rules the universe. Prayer is not so much to bring God's will down to us as it is to bring us up to the will of God. In the Garden, Christ prayed, "Nevertheless not my will but thine be done."

This is the end and aim of all prayer. God will not answer any man's petitions until he is in harmony wih His revealed will.

—The Presbyterian.

LAYMEN LEADING

By Rev. C. Y. Gilmer

"Leading laymen" is a common expression. But according to the Biblical record and early church history it should be "laymen leading!" The Brethren denomination will never be a soul winning church as long as the laity leaves ministers a monopoly of evangelism. This is the only "trust" in the church that should be smashed to pieces, and it should be done as quickly as possible. "A soul winning church means lay evangelism."

It was not General Eisenhour and the commissioned officers that won the African campaign. Military leaders may get the glory, but the campaign is won by the private soldiers who lay down their lives. Likewise, in the campaign for the Captain of our salvation the soul winning church wins its battles not through the sole leadership of a general and commissioned officers, but through a Gospel musket in the well-trained hand of every soldier of the cross. When Christ issued the Great Commission He gave a charge to every believing child of God. But the rank and file are not in the warfare, while the generals are trying to do it all.

Laymen Leading in the Old Testament

The man through whom the Ten Commandments were delivered was a layman. He declined to be a priest. He left the priestly functions and the talking to his brother Aaron. Moses was simply a layman, and in no sense a priest.

Tracing the history of faith will take one back to a layman. It was through an ordinary layman that the world learned that God is one and spiritual. Three great religions in the world today trace their origin to Abraham, "the father of the faithful."

As in the case of law and of faith, ritual leads back to a layman. The writer of the Psalms of penitence, praise, grief and Messianic forecast was just a plain layman. This man was anointed king, but he was never anointed a priest. David was a layman.

When it comes to prophecy there is the same astonishing fact! The prophets came from very ordinary occupations. When religion dwindled to incense burning and sacerdotal robes a layman cried out, "For Jehovah's sake, come back to reality! God does not care about robes and new moons and feasts." The prophets were lay persons.

Nearly every Biblical character that people clothe with clerical frock was a layman. Daniel was a layman. Joseph was a layman.

Laymen Leading in the New Testament

What do you find on this subject in the New Testament? Jesus selected twelve apostles. There was not a single priest among them. Some were fishermen, one was a tax gatherer, all came out of ordinary occupations. They were all laymen.

The first Christian martyr was not an ecclesiastic. This martyred blood came from lay veins. Stephen had been chosen to "serve tables," but he did more than take care of tables. This layman preached the Gospel till his face shone like an angel. The Christian calling allows no deacon or deaconess the limitation of serving tables and benevolences. Every child of God will have to preach the Gospel of Jesus Christ if he follows the New Testament record.

Lay evangelism is the New Testament rule. The Seventy went exactly as did the Twelve. Nobody can find a verse of Scripture anywhere in the New Testament that draws any distinction in evangelism between ordained and unordained men. Such unfortunate distinction came gradually by the artificialities of the centuries.

Laymen Leading in Church History

The first sermon on record outside the New Testament was preached by Clement, a Christian layman. Laymen preached for a long while in the Christian Church. Then it was ruled that a layman was not permitted to preach when a bishop was present. Later it was added that a layman could not preach when any ordained priest was in the assembly. Under Grefory the Great lay preaching was prohibited.

Thus the monopoly was formed that strangled lay evangelism. The sequel of this sin was the "dark ages." Instead of all believers being consecrated to the great task of soul winning, evangelism was practically dropped.

With the efforts of a layman named Martin Luther a beginning of breaking the disastrous monopoly was started. And this movement should not stop until "every man and woman bearing the name of Christ is solemnly pledged to evangelism."

Laymen came over to America in the Mayflower "to found a church without a bishop and a country without a king."

It was lay evangelism that made the Methodist Church. There would not be any Methodist Church today if it had not been for the class leader. The class leader was a lay person placed in charge of a class of believers. Conversions were wrought by lay evangelism, and the churches grew by leaps and bounds.

Laymen Leading in the Brethren Church

Brethren of the laity, the New Testament draws no distinction between you and the ordained ministry in the winning of souls. Laymen and laywomen are going to be held just as responsible in the Judgment for their failure to preach Christ as any preacher. You think the burden is upon your preacher. God never intended for him to do all the fishing. There are fish that you can catch that no one else can. For these the burden is upon you. The burden is upon everyone of you.

If laymen were leading in The Brethren Church according to the New Testament plan there would be no dearth of ministers or missionaries. As long as the layman's heart is not primarily in the Lord's vineyard his children will become strivers for "the meat that perisheth." When a layman's heart is set on fire for souls it occurs to him to give his children to the cause of the Gospel ministry. Consciously or unconsciously, a layman dedicates his children to the cause that is the nearest and dearest to his heart.

Conemaugh, Pa., R. 1.

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The Pennsylvania Brethren Sunday School Convention

At the Mt. Pleasant Brethren Church

Saturday, October 30, 1943

Theme: "The Teaching Program In the Sunday School"

Forenoon Session, 10:00 O'clock

Director of Music, Mrs. C. F. Zimmerman
Devotions
Discussions:
(1) "The Teacher" .....Miss Mildred Furry
(2) "The Subject or What to Teach" ....Rev. Dyoll Belote
(After each topic a round table discussion will be conducted by the person who introduced the topic)

Afternoon Session, 1:00 O'clock

Song Service, Mrs. C. F. Zimmerman
Devotions
(3) "The Pupil" .....Mrs. C. Y. Gilmer
(4) "The Result or Test" .....Rev. W. S. Crick
(Round table as before)

Lunch will be served in Mt. Pleasant. Those planning to attend the Convention will please notify the pastor of the congregation, who, in turn, will notify the pastor at Mt. Pleasant, Rev. R. M. Singer, 211 Smithfield St., Mt. Pleasant, Pa., not later than Wednesday, Oct. 27.

Pray much for the success of the convention. Plan to attend. Bring your Sunday school problems to the convention and join in the discussion and fellowship.

Pennsylvania District Sunday School Board:
Walter C. Wertz, President
Miss Vera Laughlin, Vice President
Rev. N. V. Leatherman, Sec'y-Treasurer
Mrs. C. F. Zimmerman

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TEN YEARS IN A BAR ROOM

(By Walter O. Cromwell, Director, Department on Community Conditions for the Juvenile Protective Association of Chicago and President of the Illinois Temperance Council.)

Nearly 14,000,000,000 gallons of alcoholic beverages were consumed in the United States from April, 1933, to August 1941, at a cost of more than $23,000,000,000.00.

The United States public spent over $4,000,000,000.00 for alcoholic beverages in 1941.

There was an increase of 39% in the consumption of hard liquor in this country from January, 1942, to March, 1942, over the same period for 1941. Illinois had a 46% increase for this period.

The sale of beer has increased approximately 500,000 barrels a month since January, 1942.

Consumption of alcoholic beverages in Washington, D. C., is higher per capita than in any other city in the United States—almost 22 gallons per person in 1941.

In 1941 the country spent $25,000,000,000.00 on liquor, gambling and crime—$9,000,000,000.00 more than was spent for all education, dairy and meat products, automobiles, motion pictures, church and religious purposes for the same period.

3,000,000 tons of food materials, (grain, sugar, molasses etc.) were used by the brewers and distillers in 1941. Nearly 500,000 persons were employed in the alcoholic beverage business.

The brewers, distillers and wine makers spent $28,000,000.00 annually for advertising.

Approximately 60% of all motion pictures reflect propaganda favorable to the use of alcoholic beverages. More than 70,000,000 persons attend the movies each week in the United States.

There are over 400,000 retail liquor dealers in the United States. Illinois has about 22,000 such dealers and nearly one-half of them operate in Cook County.

Federal agents average 25,000 arrests a year for liquor law violations and destroy about 1,000 stills a month.

An estimated 3,000,000,000 gallons of illegal whiskey were sold from 1933 to 1941.—The Spotlight.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 7, 1943

"FOUNDATIONS FOR ENDURING PEACE"

Scripture: Zech. 2:1-5

For The Leader

We are nearing another anniversary of the Armistice. With that nearness comes a thought of what that armistice was intended to mean. Without doubt, we all believe that it was intended to cease warfare forever. At least, the war of 1914 to 1918 was fought so that there might be no more war on earth. But this war has come. The nations of the earth have not begun to rally from the shock of the failure of the Armistice.

Questions come to our mind about the present war. Will this be the last one? Can we avoid the mistakes of the former peace treaty so that this one will be lasting? Are we not fighting this war to make a lasting peace? If we completely ignore the scriptures of God we can get some mighty fine and assuring answers to these questions. But as true Brethren, taking the scriptures as our rule of faith and practice, we must look to them for guidance on this matter. A lasting peace will come, but not like most people think it will.

QUESTIONS ON THE TOPIC

1. What is your idea of a permanent peace?

2. Is a permanent peace over the whole earth a possibility at the end of this war?

3. What are the foundation stones on which we can live peaceably with our fellow men?

4. Explain the reason why permanent peace cannot come until Christ Himself appears in "power and great glory" in Jerusalem.

DISCUSSION

1. THE WORLD'S EFFORTS AT PEACE BUILDING. Ever since the War of Cain and Abel mankind has been seeking a way to a permanent peace. If all the lasting peace treaties since then had been written on paper, that paper would certainly be sufficient to solve the paper shortage of today. The remarkable thing about these treaties is that they assured that the signing parties would never make war against each other any more.

Thus we see that man's efforts at peace is ever and ever failing. Peace with one country ruling another is not peace, it is suppression, and it takes but a few years for a suppressed nation to become powerful again. Then we have the same thing all over again. Thus the war of today on this anniversary of the Armistice. It is going to take more than the leaders of the nations to bring a permanent peace on earth. The foundations on which men build their peace treaties are soft bricks which crumble when any weight is placed upon them.

2. FROM TRIBULATION TO PERMANENT PEACE. In Matthew 24:29, 30 we read of the end of the terrible tribulation, which tribulation is anything but peace. Up until this time man has been warring with man. From now on until the moment mentioned in these verses, man will make war. Out of that terrible conflict shall come Christ in His great glory and splendor to set up His rule among men. We who look for His coming in the Rapture will be with Him when he comes to rule the earth.

Satan, the prince of the power of the air, and the god of this earth, rules the nations of the earth today. Thus we have war and will have tribulation. Not until he is dethroned will we have a lasting peace. He will rule until overthrown by Christ at the time mentioned in these verses. If we wonder why war is upon us let us recall that it is the nature of men and Satan to fight and to stir up wrath and strife. But God watches from heaven and when He says enough, then His time clock will strike the hour, and peace will come.

3. THE FOUNDATION FOR PEACE. When we get right down to the point, there is but one foundation for peace. That one foundation is LOVE. If a man loves another man he will not fight him, cheat him, talk about him, or covet his land or possessions. If we could get every man to love his neighbor as directed above then a lasting peace would be forthcoming. But here is the catch. Can we get every man to love his neighbor? Already we see that the allied nations are quibbling over air bases, trade routes and island possessions to be made available after the war. It will be every nation for itself. Our boys and girls are steeped with hatred of the so-called aggressor nations. These things do not make for peace.

Love is the foundation of peace. Christian love causes us to live together in our home, our community, our church as peaceable human beings. And it will take the love of Christ, radiant from Christ Himself, to bring a lasting peace on this earth. When Christ comes, his love will go forth over the whole earth and we will have peace.

4. PERMANENT PEACE NEEDS THE FOUNDATION OF ONE CENTRAL MIND OR POWER. It is very interesting to note the trend of the nations of the earth. Right now there is talk of a union of all powers under one central government or head, to be selected from the cooperation nations. The only bad egg in the arrangement is who is to be the chairman of the board. There are possibly three men who won't cooperate if they are not made chairman of this allied board of peace. Thus the world-peace-board is cracked before its organization is completed.

Yet these boys have the right idea in suggesting one central head as a solution to world peace problems. For when Christ appears in great glory and power, He will be the one central Head, in full control and authority. And He will be the first to ever accomplish this. His policing power will be that of love. His rod of iron will be justice. And He will rule with truth and righteousness. This is the real peace, this is the lasting peace. The foundations for this peace are those given to us in the written word of God.

5. WORKING AND LABORING FOR PEACE WHICH WILL LAST. Christian love can do more to make for peace among men than anything else. While the power of this world rules the hearts of men, Christ can enter the hearts that are yielded to Him and bring eternal peace, plus peace with fellowmen. As Christians, we really love one another with the love Christ gives to us. The more we love our fellowmen, and the more we love and honor God, the more of peace and prosperity we shall have as a people and as a nation. There have been times in the history of the earth when there was less war than we have now. We should pray God that this present conflict shall soon cease, that lives and property might be spared. We should work that others might learn to know Christ and His peace-bringing love in their hearts, for love of Christ is the true foundation of enduring peace.

National Sunday School Association Missionary Information

Conducted by Chester E. Zimmerman
Missionary Education Director

OTHERS

Lord, help me to live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for—OTHERS.

Help me in all the work I do
To ever be sincere and true
And know that all I'd do for you
Must needs be done for—OTHERS.

Let "Self" be crucified and slain
And buried deep: and all in vain
May efforts be to rise again,
Unless to live for—OTHERS.

Others, Lord, yes, others.
Let this my motto be,
Help me to live for others,
That I may live like Thee.—C. D. Meigs.

"We talk about the questions of the hour. There is but one question— how to bring the truths of God's Word into vital contact with the mind and heart of all classes of the people." —William Gladstone.

A PRAYER FOR MISSIONS

"O thou who has made all nations of men to seek thee and to find thee: bless, we beseech thee, thy sons and daughters who have gone forth into distant lands, bearing in their hands thy Word of Life. We rejoice that, touched with the enthusiasm of Christ, so many have consecrated their lives to proclaiming the message of thy love to those other sheep of thine who are not in our fold, that they may be united with us and that there may be one flock and one Shepherd. Help thy ministering servants to recognize the fragments of truth and goodness that are ever found when men are sincere and to claim these glimpses of thyself as the prophecies of a fuller revelation. When discouraged by the hardness of their task, and the meager fruit of all their labor, give them faith to see the far-off whitening harvest. Inspire them with thy gracious promise that though the sower may go forth weeping, bearing precious seed, he will come again with joy, bringing his sheaves with him. Comfort them in their exile and loneliness with a sense of thy companionship, and with the prayers and sympathy of their brethren at home. Through them let thy Word have free course and be glorified, and so let thy kingdom come and thy will be done on earth as in heaven, for Jesus Christ's sake." Amen.—Samuel McComb.

OHIO MINISTERIUM TO MEET

November 5 and 6

At Ashland, Ohio—Home Coming Days

PROGRAM

Friday Afternoon

2:00 Devotions .....Keith Bailey
2:20 "The Importance of Our Goals Programs"
F. C. Vanator and W. C. Berkshire
Round Table Discussion
3:00 "What Constitutes a Fertile Field for a New Church?"
J. Ray Klingensmith
5:30 Covered Dish Fellowship Meal in Church Basement
After Dinner Speaker .....John F. Locke

Friday Evening

8:00 Fellowship in the Ashland Revival with John F. Locke as evangelist.

Saturday Morning

9:15 Devotions .....Vernon D. Grisso
9:30 "Why I Became a Minister"—E. J. Beekley in charge
(Testimonies by other young ministers and seminary Students.)
10:15 "What Constitutes a Call to the Ministry"
L. E. Lindower
10:45 "The Christian Life of the Minister" ..M. A. Stuckey
11:15 Open Forum Discussion based on topics of the morning

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert
Suggested Prayer Meeting Topics

LESSON 42

Subject: Lois and Eunice

1. "Holy practices and pious traditions prevailed in the family out of which the Lord gave Timothy to the church. We know three generations of them. First, there is Timothy, behind him stood Eunice, and behind her, Lois. Through the veins of these three generations there coursed 'unfeigned faith!' The apostle cofirms that such was the faith which was expressed first in Lois, then in Eunice and, finally, in Timothy." 2 Timothy 1:5.

2. What a blessed thing it is when a whole family can unitedly glorify the name of the Lord. Grandmothers and mothers can make of the children about what they want them to be. Psalms 45:16.

3. Lois is the "grandmother" of the Bible. She represents that holy group of women who have been revered by all generations. Genesis 45:10; Psalms 103:17.

4. Lois could not have known how great a man her small grandson was to be. Neither did Eunice know that. But when Paul rejoices at the unfeigned faith of Young Timothy, he comments upon the reason for it. He says that grandmother, mother and son are connected by intimate spiritual bonds. Paul had had experience with those whose faith had been feigned. 2 Corinthians 11:26.

5. Eunice is not mentioned merely to supply the missing link. She did her duty as a faithful mother. Paul says of young Timothy, "From a child thou hast known the sacred scriptures." Both mother and grandmother were used to inspire Timothy to a living, fervent faith. 2 Timothy 3:15.

6. The Lord could have raised up Timothy from a heathen home. He has done similar marvelous things. But for the most part the great men of God have come from families in which parents or grandparents have chosen to serve the Lord. Proverbs 22:6.

7. Grandmothers have the happy and beautiful privilege of teaching their children's children the way of the Lord. Often the mother is overworked and tired. Grandmother lives a quieter life and has much time to give to the children. She has learned the secret of a calmness and serenity which comes only with age. Grandmother should not try to usurp the mother's place in the hearts of the children. If she follows the teachings of the Lord she can be a blessing both to the children and their mother. Proverbs 31:10; Proverbs 31:26.

8. It was young Timothy's privilege to be trained by loving, godly women. The knowledge of the Scriptures grew right along with him. He owed that invaluable training to them. Such is not every son's privilege. For there are mothers who shirk this high responsibility. Oh yes, we see that the children get the right kind of food. We keep their little beds clean and inviting. We see that they get enough sleep and exercise. They must go to school every day. There are mothers who keep the child home on Sunday to rest or recuperate "so he can go to school on Monday." Thereby, they show what they consider to be most important. Mother Goose may be a reputable old dame, but when she receives more attention than the sacred scriptures, she is out of her place. Deuteronomy 6:7.

9. Where are the Eunices? Where are the women of unfeigned faith? Where is the pious, praying mother? Where is the mother who will spend some time each day teaching her child the things of the Lord?

J. Edgar Hoover says, "Every new case (of juvenile delinquency) that comes to my desk adds to the overwhelming evidence that when youth commits crime a greater crime has already been committed in the home and even perhaps in the church and Sunday School, by failure to instill, by precept and example, the fundamentals of Christian behavior."

10. Eunice reared a young man who could be loved and trusted by an old man. Listen to Paul, the aged, Paul the prisoner, as he says, "I have remembrance of thee in my prayers night and day; greatly desiring to see thee . . . Come to me, Timothy. I am old and in prison. Demas has forsaken me. Only Luke is with me. You come, will you? And bring my cloak which I left at Troas. Winter is coming, and I'll need it." And then, in a passionate plea, "O Timothy, keep that which I have committed unto thee." To Timothy he wrote the incomparable sentence: "I have fought a good fight, I have finished my course, I have kept the faith."

For raising a boy like Timothy, Eunice and Lois deserve the praise of the wise man when he said, "Give her of the fruit of her hands; and let her own works praise her in the gates." 2 Timothy 2:3-4; 2 Timothy 4:9-14; 1 Timothy 6:20, 21.

The Children's Story

By
Mrs. Loretta Carrithers
Superintendent



Dear Children:

"Come, and let us build up the wall of Jerusalem."—Nehemiah 2:17.

In olden times they built walls around cities to keep enemies out. Such a wall surrounded the city of Jerusalem, but it wasn't strong enough to keep King Nebuchadnezzar from getting in. He broke down the wall, burned the temple, and carried most of the people away to Babylon. Later Cyrus became King of Babylonia he allowed the Jews to go back to Jerusalem. They began to rebuild the city, but became very much discouraged because their enemies, the Samaritans, bothered them.

A young man, named Nehemiah, was living in the place at Sushan with the king. He was the cupbearer, which meant that he had to taste all of the king's wine first to find out whether it was good enough for the king to drink. One day some friends from Jerusalem came to visit him. They told him of the trouble the people were having at Jerusalem, and so he obtained permission from the king to go and help them.

When he arrived there he found that the first thing to do would be to build a wall to keep the Samaritans out. So he called all the people together and said, "Come, and let us build up the wall of Jerusalem." They got busy. It was hard work, but they kept at it and in fifty-two days they completed the task. The enemy couldn't get in now, and they were free to finish the temple and build their homes.

Did you ever hear about the Great Wall of China? It was built two hundred years before Christ was born to keep out the barbarians from the North. It was 1,250 miles long, and so wide that men on horseback could ride, six abreast, on top of it. Several millions of men worked ten years to complete it, and much of it is still standing today.

In the country of Holland they have built walls called dykes to keep out their enemy, the ocean. If it were not for these dykes, the water would cover the highest buildings. They have rightly called it "Hollow-land."

A little boy by the name of Hans lived there. One day, as he was on his way to school, he walked along one of the dykes and saw a little stream of water trickling from a hole in its side. He didn't go to school that day and he didn't go home that night. His parents became worried and began to hunt for him. Early the next morning they found him all tired out, but he was still crouching there with his finger thrust bravely in the hole to keep back the water of the Zuyder Zee. He had saved his home and city.

You and I must build walls around our lives to keep out the bad influences. We must be careful to stop up every little crack where sin can creep in. I know of no better way to do this than to come to Sunday School and Church to study the Bible and to learn about Jesus. That will build up good strong walls around our hearts and help us to keep evil out.

And when we come to Sunday School and Church we will be helping to build up the Church. Every girl and boy who attends is part of it. We can't have a school that is better than the children in it, for the children are the living stones from which its walls are built.

"If every member were just like me,
What kind of a Sunday School and Church would our Sunday School and Church be?"

With love, in Christ's Name,

Aunt Loretta.

NOTICE TO ALL PASTORS AND CHURCH SECRETARIES

In view of keeping the names and addresses of all pastors and church secretaries or clerks up-to-date, it is the desire of the General Conference Secretary to have such changes as have been made or that are known that will be made, in the secretary's hands at once.

Please drop a postal card to the undersigned with the following information on it. This is important.

Pastor's name .....

Pastor's address .....

Church Secretary's name .....

Church Secretary's address .....

DO IT NOW!

Send information to:

L. E. Lindower,
520 Samaritan Ave.
Ashland, Ohio.

"Young man, young woman, make the most of your life. Go after souls. Go after them the best way you know, but go after them. Do not listen to those who warn you that you will offend and drive away by your persistence. Go after souls. Go after them by public and private testimony. Go after them by service and by prayer. But go after them. Go after them with love and a burdened heart. Go after them by kind deeds. Go after them by song and praise. Go after them when they are bereaved and in sorrow. Go after them when they are especially favored of God and men. But go after them. This soul-winning life is your life—make the most of it."—J. B. Champan.

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

1. The Golden Rule will mean nothing to you
   Unless you practice it your whole life through.
2. Big burdens are best borne by blest believers.
3. Christian living is a fine art.
4. Cheerful Christians give comfort and consolation to their companions.
5. Hold fast that which you have received.
6. Faith and life are inseparable.
7. The time to obey God is NOW.
8. Provident people prevent poverty.
9. He profits most who serves God and mankind.
10. Much troubled are you and in need of a friend,
    Let Christ, the Consoler, be yours to the end.



THE CHURCH and ITS WORK

HOMECOMING AND RALLY DAY

First Brethren Church, Warsaw, Ind.

The Homecoming and Rally Day, held at the First Brethren Church, Warsaw, Indiana, was another proof positive of the good admonition "neglect not the assembling of yourselves together as the manner of some is."

October 3rd was a typical October day and the Good Brethren found their way to the Friendly Church. Music for all the services of the day was under the direction of Vernon Miller, who has faithfully served this church as Choir Director. Morning sermon was delivered by the pastor, Dr. R. F. Porte, and Sunday School followed, in charge of the regular Superintendent, Mr. Allen Ohmart. The adult classes were combined and taught by Mr. Floyd Robbins, while the Children's Division was under the direction of Mrs. Lulu Snellenberger being taught by Mrs. Allen Shaffer.

A Special Service in honor of the thirty-nine young men and women from the local church who are serving in the armed forces was conducted by Condict Smith.

At the noon hour a sumptuous dinner (carry-in-type) was served and for once ration points must have been forgotten as the tables groaned under the feast.

The program of the afternoon began with the reading of greetings and messages from former pastors and ministers, by Dr. Porte. Among those were Dr. L. E. Lindower, Rev. E. M. Riddle, Rev. C. C. Grisso, also two former Warsaw boys—Rev. Geo. Baer and Rev. F. C. Vanator.

Mr. and Mrs. Curtis Gable were ordained as deacon and deaconess, by Dr. Porte, assisted by Dr. J. Raymond Schutz. Then followed an impressive message by Dr. Schutz, the thought centering around some great words—priorities, morale, communism and others, giving their common usage of today and what they should really mean to the Christian. At the close of this enlightening, stirring message, Rev. Smith Rose, Roann, Indiana, pronounced the benediction.

October is FUEL month and we always go "over the top."

Acting Corresponding Secretary, Jennie Bennett.

§□§□§

LINWOOD, MARYLAND

Seventeenth Annual Home Coming Day

On Sunday, October 10th, the Linwood Brethren Church observed its 17th Annual Home Coming Day. Many members and friends of the church were present for the Morning Service. At this service, a beautiful anthem, "Peace Be Unto Jerusalem" was sung by the choir, and a vocal solo, "Open The Gates of The Temple" was finely rendered by Thelma Dayhoff. The Pastor brought the morning message on the subject, "The Forgotten Man."

At the close of the morning service, about 70 found their way to the dining room where the tables were spread with all the good things that these good people in Carroll County

know how to prepare. A fine Christian fellowship was enjoyed by all present in meeting old acquaintances and talking over the events of days long ago and in meeting new friends.

At two o'clock we assembled for worship in the church auditorium. The pastor requested the moderator, C. U. Messler, to preside, which he did in his fine genial Southern manner. The service was opened with the singing of a hymn and the pastor led in the devotions. The speaker of the afternoon gave a very fine message to an appreciative audience and a well filled house. Dr. Paul F. Warner who is now Professor of Greek and Hebrew at Western Maryland College and pastor of the Uniontown Methodist Church, gave a fine address based on the interpretation of some of the Beatitudes. Dr. Warner was for 17 years a teacher in a mission school for boys in Japan prior to the war. The special music of the afternoon was brought by the Mahoney Male Quartet of Taneytown.

Greetings were brought by various people and among them was Mrs. J. M. Tombaugh, the wife of Dr. Tombaugh, who organized the Union Sunday School of Linwood into the Linwood Brethren Church. Greetings were read from the following former pastors: W. D. Furry, E. M. Riddle, J. L. Bowman, J. Ray Klingensmith and Freeman Ankrum. After another period spent in visiting with former friends, all again adjourned to the dining room where about 60 enjoyed the supper hour together.

The evening service was opened with the singing of the hymn, "Come, Thou Almighty King," after which the devotions were conducted by the pastor. Several selections were then rendered by the Hartzler brothers who are local morticians from Union Bridge and New Windsor. Mrs. J. Gilbert Thomas of Baltimore sang a vocal number, "The Holy City."

Brother C. U. Messler introduced the first speaker of the evening, who was a former Linwood boy, Nathan Smith who is now chief engineer of Baltimore. He was very glad to be present and bring greetings. The main speaker of the evening, Mayor Theodore McKeldin of Baltimore, was presented by Brother C. U. Messler. Mayor McKeldin brought a most timely message which was far superior to what might be expected from the mayor of a city. The city of Baltimore is indeed fortunate to have as its mayor such a fine Christian gentleman as Theodore McKeldin. The church was filled to capacity for this service. And Mayor McKeldin will be with us again next Home Coming Day. 200 different names were placed in the register book and those attending this Home Coming Day Services were from Baltimore, Hagerstown, Washington, D. C., and the surrounding cities and towns.

Elmer M. Keck, pastor.



Ashland Cllege News Letter

By Arthur Petit



Preparations are in full swing on the campus for the "Hilltop Holiday" celebration which is scheduled for the week end of November 6 and 7. With conditions on the campus different from the usual college year, the Student Council of which Miss Gertrude Boardman of Hagerstown, Maryland, is President, decided to abandon the annual homecoming for the duration and reserve that name for the "Grand Homecoming" when the almost 400 men and women in the service shall return to the campus at the end of the war.

In some respects, Hilltop Holiday will resemble Homecoming. The Freshman boys (all twelve of them) will pull against the approximately same number of upperclassmen boys in the annual tug of war to determine whether the first year students will continue to wear their "dinks" or hats. While Football is of necessity a casualty of the times, the girls will play a game of hockey in the morning.

Another resemblance of Hilltop Holiday to Homecoming will be the dramatic production to be given Saturday evening. Fred Jackson's "A Full House" will be presented for approval of the audience in the McDowell Auditorium. Curtain time is 8:30.

Prior to the play, a banquet is scheduled for the Christian Church. The speaker for this function is yet to be announced.

Completing and climaxing the holiday will be the Church services on Sunday morning in the Park Street Brethren Church for the students, faculty and visitors. Rev. John F. Locke ('25) will deliver the sermon. Rev. Locke will be completing a two-week series of meetings in the Ashland Church on that day. Another feature of the Sunday Service will be the initial appearance of the A Cappella Choir when they will furnish the special music. For the first time in a number of years, the choir this year is composed entirely of feminine voices. Dr. L. E. Pete, director of the group, has a well balanced organization which will, as in previous years, perform for college functions and other occasions.



THE SUNDAY SCHOOL LESSON ILLUSTRATED

Contributed by Rev. E. J. Black

FOR OCTOBER 31, 1943

Origin of the Term Teetotal

I saw an article in "Notes and Queries" on the origin of the term "teetotal," in which that publication, usually so correct, falls into the blunder, first, of spelling the word TEAtotal, and then stated that the name was given to the society because its members confined to tea as a beverage. At a meeting in Preston, at which Joseph Livesey presided, a man named Dickey Turner said, "Mr. Chairman, I find as how the lads gets drunk on ale and cider, and we can't keep 'em sober unless we have the pledge total; yes, Mr. Chairman, tee-tee-total," "Well done, Dickey," said Mr. Livesey, "we will have it teetotal;" and the first Total Abstinence Society was thus formed. It is on this principle of total abstinence that we base our whole operations.—John Gough.

One Glass of Beer

A man once said to the Rev. Billy Sunday, "A glass of beer will never harm any man." Mr. Sunday asked the man how many glasses he thought it would take to make him drunk. The man answered by telling about the time he drank twenty-eight glasses before he became intoxicated. The great evangelist turned to the man and said, "If it takes twenty-eight glasses of beer to make you drunk, surely when you take one glass you are one twenty-eighth part drunk."

That's That

Congressional attention has been called to an ironical phase of the sugar situation. The same government which is ration-

ing sugar in the United States because of the shortage of supply is USING ALL THE SUGAR RAISED IN THE VIRGIN ISLANDS FOR THE MANUFACTURE OF RUM INSTEAD OF FOR THE MANUFACTURE OF SUGAR. No wonder Congressman Stefan of Nebraska says it is his duty to suggest, "to the people of Puerto Rico and the Virgin Islands and also to our government that all the sugar cane in those islands be diverted to sugar which is so badly needed and suspend the diversion of this sugar cane to rum which we can very easily do without in this hour of our nation's crises."

Congressman Stefan cites some amazing figures. In 1941, the Virgin Islands where our government operates a rum factory, shipped to the United States 641,854 gallons of rum, and 4,602 tons of sugar and 31,500 gallons of molasses and sugar syrups. In the last three months, the Virgin Islands have sent to the United States 266,706 gallons of rum, **but not one pound of sugar, molasses or sugar syrup.** In the year 1941, Puerto Rico sent us 922,937 tons of sugar and 2,586,273 gallons of rum. In the first three months of 1942, we received from the island only 145,195 tons of sugar and 1,143,992 gallons of rum. From all these figures it appears that all the sugar raised in the Virgin Islands which our government controls and more of the sugar raised in Puerto Rico are being diverted to the manufacture of rum. THE AMERICAN PEOPLE NEED MORE SUGAR, NOT MORE RUM.—Denver Post.

Drink and Health

The question was asked in class one day, "Is alcohol a food?" This question aroused much enthusiasm. After much discussion this is the answer we gave. Alcohol is not a food because it does not nourish the body; on the contrary it interferes with the digestion and thus prevents the system from obtaining the nourishment it would naturally from the food ordinarily eaten. Therefore, alcohol 1. Impairs nerves and brain. 2. Tends to overwork the heart. 3. Decreases the muscular efficiency. 4. Lowers disease resistance. 5. Causes higher death rate. 6. Encourages disease of the liver. 7. Decreases amount of work we can do. 8. Interferes with mental work. A number of years ago a large distillery on the banks of the Ohio river thought of a novel way of disposing of the refuse from its vats. They bought several pigs and fed them only on brewers grain and beer dregs. The pigs grew to be an enormous size; prize winners, in fact. But one day a nail came loose in a board on which they scratched themselves, and every hog that had a scratch had to be killed. It turned into a running sore which would not heal, resulting in the death of the animal. The flesh of a man who grows stout by drinking is not healthy. Physicians in hospitals will tell you that the worst cases of fracture they have to deal with is the one of a drinking man; that the cases which are most incurable are those of men who have a healthy appearance, but are puffed up and bloated by drinking beer.

Seeing is Believing

An old Texas drunkard saw so many pink elephants that he hired a hall and put up a sign, "25 cents to see the zoo." A couple customers resented the fact that they saw nothing but four bare walls, and swore out a complaint. When the sheriff took three drinks—and paid him $600 for half interest in the show.—Reader's Digest.

In Its Proper Place

Bishop Asbury was a guest of a family where whiskey was placed on the table, and he was invited to partake, but declined. The lady blushed and said, "Bishop, I believe whiskey is good in its place." "So do I," said Mr. Asbury. "If you do not have any objection I will put it in its place." So he threw it out of the open window, saying, "There let it stay." Liquor was never served on that table again.

Greeley's Abstinence

Horace Greeley was once met at a railway depot by a red faced individual, who shook him warmly by the hand. "I don't recognize you," said Mr. Greeley. "Why, yes, you must remember how we drank brandy and water together at a certain place." This amused the bystanders, who knew Mr. Greeley's strong temperance principles. "Oh, I see," replied Mr. Greeley, "you drank the brandy and I drank the water." Mr. Greeley once wrote an account of a wine dinner, and said the party had indulged in Heidsick and Champagne, these both being the name for the same wine. His associates laughed at his mistake, which they pointed out to him. "Did I write it so?" said he, with a good natured smile. "Well, I reckon I am the only man in this office that could make that mistake."

HOPE

Failure will hurt but not hinder us. Disillusion will pain but not dishearten us. Sorrows will shake us but not break us. Hope will set the music ringing and quicken our lagging pace. We need hope for living far more than for dying. Dying is easy work compared with living. Dying is a moment's transition; living, a transaction of years. It is the length of the hope that puts the sag in it. Hope tightens the words and tunes up the heart-strings. Work well, then; suffer patiently, rejoicing in hope. God knows all, and yet is the God of Hope. And when we have hoped to the end here, He will give us something to look forward to, for all eternity. For "hope abideth."— Selested.

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INTERESTING ITEMS

DEAN M. A. STUCKEY WAS THE GUEST PREACHER in the Smithville, Ohio, Brethren Church on Sunday, October 26th. Brother J. G. Dodds, pastor of the Smithville Church is holding a revival at the Fairhaven Church these two weeks.

THE FOLLOWING IS GLEANED FROM THE MILLEDGEVILLE, Illinois, Bulletin. It is entitled "Improvements and Repairs."

"You have no doubt noticed the improvement in appearance of the woodwork around the windows of the Church and parsonage. This painting was done by Rev. Paul Miller of the Church of the Brethren and Rev. W. S. Benshoff, with the assistance on the high peak at the rear of the Church by Brownie Shipman.

"Further repairs include the purchase of storm doors and storm windows for the west and north windows of the parsonage. This will make for greater comfort and a saving of fuel this winter."

FROM THE PLEASANT HILL, OHIO, BULLETIN of October 17th we learn that on October 3rd that of the 112 people that attended the morning worship service 44 were young people. We also learn that the Fall Evangelistic Bible Conference will begin on November 14th.

This church has also a very unique way of remembering their boys in the service. We quote from their bulletin and suggest that this might be a fine way to get other churches interested in the boys and writing to them. We quote:

"The map on the wall locates every one of our 38 boys in the service. The envelopes at the bottom of the map have the address of one of the boys. Take the envelope, write the boy, and pray for him until all the envelopes are taken. This is a small service, but a great service to render to a soldier. Ask the boys." Bro. Sibert is the pastor.

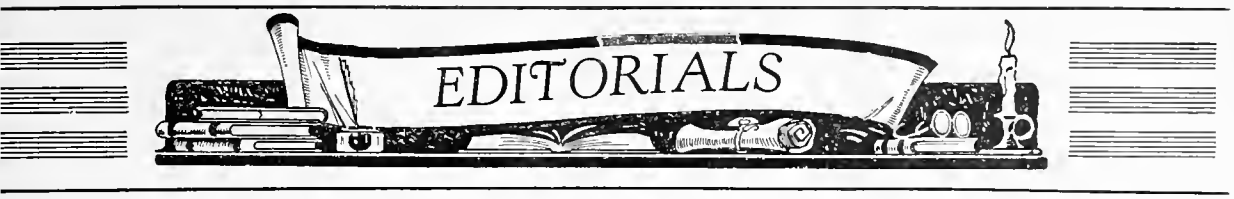
We presume that when all the envelopes are exhausted that the address of another boy is placed on a number of envelopes and he in turn is reached by members of the church. This is a great thing. Why not duplicate it in your church?

FROM THE LOREE, Indiana, Bulletin we learn that Brother C. C. Grisso has been asked to conduct a series of meetings at the Mexico, Indiana, Brethren Church, beginning on November 7th. Brother Arthur Tinkle, who hales from one of Brother Grisso's Churches, College Corner, is the pastor of the Mexico Church.

NOTICE TO OHIO PASTORS

Since the printing of the tentative program for the Ohio Ministerium to be held at Ashland, it has been found that it will be necessary to indefinitely postpone this meeting. Several contributing factors have entered which made it inadvisable to try to hold this meeting at this time. We hope to be able to hold this meeting at a future time when opportunity affords.

J. G. Dodds.



A CATECHISM ON EDUCATION

A prominent educator has propounded the follow- questions by which one may test their claims to ng educated. He defines education as "Adjust- nt of life." These questions afford an ideal for ng people to aim at, as well as for the more edu- ed to test by. The series of thirteen questions fol- :

. Has education given you sympathy for all good ses?

. Has it made you public spirited, so that you beyond your own door yard and take interest in lean city?

. Has it made you a brother to the weak?

. Have you learned the proper value of money l time?

. Have you learned how to make friends and keep m?

. Can you look an honest man and a pure woman aight in the eye?

. Do you see anything to love in a little child?

. Will a lonely dog follow you on the street?

. Can you be high-minded and happy in the drud- ies of life?

0. Can you be happy alone?

1. Are you good for anything to yourself?

2. Can you look out on the world and see any- ng but dollars and cents?

3. Can you look up at the sky at night and see ond the stars?

Now each of these questions is searching all right, it seems to us that this "educator" is missing the eatest aim of education. True, he hints at it in estion No. 13, but he fails to bring out the definite a that should be embodied there. For to be truly icated one must have more than merely an "earth" ication. One must have a grasp on the mighty nciples of God, thus compelling the idea of Chris- n Education.

And so we would add a few questions of our own this category.

.. Do you know more than the mere philosophies material life, and have you learned that Christian losophy which makes the "Master of all man- d" the center of your life?

. Did your education teach you that this is a God- ated world?

. Do you realize that you are placed in this world h a God-given task of expending your energies, matter in what field of labor, for the uplift of nkind and the propagation of the Gospel of rist?

These last three questions, to me at least, are of more importance than all the others put together. They are the real test of true education.

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THE POWER OF THE CHURCH

The church has been criticized enough. What we need now is thoughtful, helpful co-operation in making the church what it ought to be. For, after all, the church is just what we make it.

Some one has said, "The church is an assembly of people, gathered in the name of Jesus, to learn His ways and to do His will."

The church is also an educational institution. It is the teacher of the Bible, of Christianity and Christian ethics. It has been said that the church has the greatest faculty of any educational institution, for sermons and lectures are delivered weekly by more than 200,000 specially trained persons. It is here that missionary enterprise gets its impulse, and thus the church becomes the source of multiplied schools and humanitarian efforts. The public schools endeavor to teach morals indirectly, but the church seeks through its work to teach the definite need of both religion and morals.

The church has the opportunity to be the true center of community life, and is the best place for a stranger to go if he desires real friends and a wholesome atmosphere, and where he can find genuine fellowship. It has been most truly said, "The social environment of the church is most congenial for the nurture of young people, high idealed love-making and marriage. The social life of the church is a proper environment for family life."

The church is the greatest institution in the world. In the United States alone its membership has doubled in the past twenty years. In addition to its 200,000 ministers there is a multitude of lay workers who serve without pay for the love of the good they can do. The property value of the churches in this country is over two billion dollars and there are endowments that reach the sum of five hundred million.

The power of the church is unlimited *IF*, and a great deal hangs on that word "If," so we say it again, the power is unlimited IF the people that compose this body really "have a mind to work." The limitation is not on God, but on the people. Isn't it about time we took advantage of the "Power?"

F. C. V.

The Church in a Day of Crisis

Rev. E. M. Riddle, Pastor Louisville, Ohio, Church

Scripture Text—Romans 8:31-39

The words of this passage are surely helpful and comforting. The specific words, "If God be for us who can be against us," ought to give us new courage in a distressing time like this.

The Church is our Lord's own institution. It was designed and set in this troubled world with a distinct mission. Great promises for her have been made. The Church is an organism. She lives. She is a "called out body"—*the ecclesia.* The Church of the Living Christ has lived through dark ages, periods of depression, schisms and heresies and persecutions, many; but with it all, Christ is always with her in the midnight and in the morning, even though she pass through her fiery furnace, He is in the midst of the flame.

The Church is living in the midst of an evil age. We need only look at civil records in any county. One peep into our courts, juvenile delinquency, divorce, crime, murder, intemperance in so many ways. The spirit of lawlessness is in the air. Some are asking, "Has God lost control?" "Not so," we answer. In this world of trouble, there are two opposing spirits. One of God, the other of the world. The one is Truth, the other is error. The Church is guided and indwelt by the Spirit of God. So also we believe the world is guided by the spirit of the world. Eph. 2: 1-2. The spirit of the world is none other than Satan, himself. The world refused to accept the rule of God, when it crucified His Son. They chose Barabbas instead of Christ, thus exalting Satan to the position of "god of this world." He is a "deceiver of the world"—Rev. 12:9. He raises false hopes, deludes folks, causes suspicions and a wrongful exercise of the imaginations of man. He failed to stamp out Christ's Church by *persecution*, so now he has been trying it by *seduction.* He seeks to neutralize her efforts. Leaders have introduced programs of culture and entertainment, programs for social betterment, which have a tendency to weaken and discount the "Power of the Gospel unto Salvation." Some of them insisted that the ills of man are in society, or in his environment. Be not deceived, Christian leaders, the ills of man are in man himself. You commence your house-cleaning with man (get him converted, we mean) then society will be quite acceptable. Both society and environment will be different.

The Church Criticised

Several months ago, a secular magazine made a rather severe attack upon the Church, intimating that the Church's greatest failure in modern time was that she did not halt the slow march of Chri tendom toward another world war. The Sunda School Times replied in defense of the Church, mo heroically. Times Editor pointed out that the wisdo and zeal of the Church should be directed toward th one end to "Be about my Father's Business." Th further direct quotation follows, "An intellige study of the Scriptures shows that God never i tended the Church of Christ, and Christ never co missioned His Church to put an end to wars or convert the whole world. Christ called His Churc to *evangelize* the world, which is a very differe thing, and 'to take out of them a people for H name.'" (Acts 15:14.) We believe that the *missio* of the Church here and now, is to fulfill her minist of *giving* the Good News of Salvation to a lost a warring world, and when those who are willing b lieve and are saved have been called out of this wor as "a people for His name," then the Lord w "Come in all His glory and Power." Then brethre it is, that He shall accomplish that which some thi the Church should have done *Today.*

The Church Must Grow

The Church is made up of individuals. Individua must grow in the nurture and admonition of t Lord. We are born of the Spirit and surely mu show that we are the children of God. As new cre tures in the family of God, we become joint-hei with the Son and sharers of all the riches of t Father's kingdom. The Father wants his childr to be trained, led and directed into eternal path As a normal child is expected to grow and thrive the midst of diseases, hardships and trying circu stances, so our Lord expects His church to gr and prosper in the face of adverse conditions.

The Crying Need

In the midst of the present war situation, t Church needs the enduement and power of the Ho Ghost. The victory cannot be in self. We need pow from on High. We dare not get lost in physical equi ment. Many are the fine structures over the countr but within they are cold as icebergs. Promine board members, oratorical preachers, even pa choirs and expensive decorations will not count f much if the Spirit of the Christ is not in the hea of men. To have the Spirit means power. Certain that was the case with the early Christian believe Primitive Christianity was an experience of pow It was not simply a matter of form, as so much r ligion today. It did things. People were astonished

what the church did, and said, "We never saw it on his fashion." It could change loathsome disease into ealth. It could restore the dead to life again. It set ommunities in such turmoil that men declared the orld was upside down. They had power.

That Power is Our's

That same power of the apostolic church is ours, f we choose to pay the price.

The Church is not limited, only as we limit the ength of God's arm. We must not be satisfied unless ie Church is bearing fruit and achieving results. here have been times in her history when the hurch was so active and so full of *Power*, that the orld was compelled to take notice. It was so at entecost. It was so at the time of the Protestant eformation. Men spoke so loudly that the world ad to give an ear. The Brethren Church is in need f more of this very *Power today*. If we are to *hold* ur position, if we are to *fulfill* our reason for exist-nce and perform the appointed tasks committed nto us, if we are to *remain loyal* to the Word of God nd *herald the Truth* to a dying, sin-sick world, then e must "Wait on the Lord" and be refilled with Power from on High." There is no such power as substitute for spreading the Gospel message to a eary world, as the possession of the Divine Spirit. hen plunged into that spiritual baptism, selfish-ess, sloth and lack of faith will be annihilated and e shall be free for service. "Ye shall be strength-ned with might by His Spirit in the inner man." housands of Christian soldiers of the Cross need. ust this anointing of the Spirit to make them strong suffer, strong to serve, and strong to witness for ur blessed Lord. This will be done when and where ie Church is willing to more fully surrender her-elf to the Will and Teachings of our Lord.

Evangelism and Christian Loyalty

The history of Revivals in the Church is that they ave always swept men back to God. Study the iovements of the Church under the great revivalists ke Whitefield, Finney, Moody and Sunday, with iany others. Men and women from every walk of fe, those who knew they were deeply in sin; the keptic, the doubter, the moralist, all were chal-nged and many were converted to a life of useful-ess for the Master. They were saved to feel a re-ponsibility for Christ. The Church is the instru-ient through which men are brought to Christ and aved or we lose the battle. Ours is a warfare against n. To be evangelical is not enough, we must be vangelistic. An evangelistic church is an army out n the offensive, taking the enemy for Christ. Peo-le must again be attracted by the Power of the ospel. They must *See*, *Think* and *Meditate* upon hrist, as Saviour. A new appreciation and love for ie Holy Bible should be kindled. My own conviction is that the greatest REVIVAL of RELIGION of all time is possible, if the entire Christian forces will come closer to God and His Word, holding up Jesus Christ, as Lord and Saviour of sinners. Therefore I must conclude this point by saying that the Church is under great pressure and heavy strain and faces a genuine crisis, simply because of apostacy from the Spirit and Zeal which ought to characterize those who have been bought with so great price. All this will mean greater loyalty and more holy living.

Present Threatenings

Our world is being threatened with Nazism and other isms. With them, nations are openly repudiating God. Christians should not, in the face of all this, compromise nor lean upon the arm of the flesh, instead of the army of the Almighty. Our own nation has not been without its Communistic trends and such a plague is just as dangerous to the Church, as even Nazism. Christian churches need to pray for strength and grace from God, to repudiate and uproot all Satanic forces. We may encounter even darker days, if we would save our testimony in the world for Christ and promote His Church.

Home Fires Alive

The present crisis that engulfs the world: war, famine, high taxes, and general upheaval, should cause the Christian people to depend more fully upon God. We will not forget that many thousands are being converted in these very times. Beautiful are the testimonies from many in our armed forces. There is a warming of hearts and renewed interest on the part of many in the churches. A chaplain speaking recently in a church service, urged with all his might, that churches become aroused and support the people in the conflict with the best spiritual help, with a greater faith and not allow them to return home to find a dead church to greet them. No sacrifice is too much in these days to offer in the name of our blessed Lord and His Church. We dare not grieve the Spirit of God in a dark hour.

Let us *labor* and *pray* with humble hearts that we may be used of the Spirit, that the Church of Jesus Christ may complete its mission before He comes.

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God works through free agents. He compels no one, but honors them who freely do His will. God might have saved the world by a divine decree of pardon, but He wants transformed men in His transforming Kingdom. Even the manifestation of the Son of God as Saviour was delayed until He was first heralded by a forerunner who pleaded with men to prepare the way by repentance and confession of their sins. As a herald of Jesus Christ each believer is sent into the world like John the Baptist to prepare the way for the establishment of Christ's Kingdom. God wants men and women of heroism and devotion to help make a better world.

THE NEW NATIONAL PROGRAM

WHAT CAN I DO ABOUT IT?

By Rev. J. G. Dodds

Chairman National Goals Committee

MISSIONARY EMPHASIS

NATIONAL DENOMINATIONAL GOAL—No. II.

1. A Missionary Intercessory Prayer Group in every church
2. Five new churches organized or 5 new Missions opened yearly.
3. Definite Missionary instruction in every church.

GOAL 2

Was article No. 1 on the New National Program of any value to you? The article is on page 4 of The Evangelist of October 9th. No program is of any value unless it gets beyond the printed page. In this article we deal with National Goal No. 2; it is the second main Item: "MISSIONARY GOALS." Three points are also listed under this Item.

Point 1:"*A MISSIONARY Intercessory Prayer Group in every Church.*" Prayer is the sincere desire of the heart; a prayer group is a band of Christians united together in prayer for the realization of precise and specific purposes. In this instance the praying is for Missions already established, and for the planting of new mission points and the organization of new churches. Of course the W. M. S. has its missionary intercessory prayer band, but that includes only the women of the church. Other such bands should be formed: a group of laymen, a Sunday School class, the Sisterhood Girls; then from time to time, as some specific burden is laid upon them, they could have joint meetings for united prayer.

Jesus, the WORD made flesh said: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:19-20.

Point 2: "*Five new churches organized or five new missions opened yearly.*" Is this too much to ask of the Brethren Church? Nationally we are divided into seven Conference Districts. Each District ought to be able to find at least one fertile field each year. Any church whose membership is interested in extending her field of opportunity and responsibility is a growing church; this is likewise true of a denomination. A group of isolated Brethren in any community is a nucleus for the founding of a new Brethren Church; some near-by church can begin by ha ing this nucleus meet together for week night pray meetings, out of which may emerge preaching a pointments which will grow into a revival meetin Converts are added to the group, and we have t opening of a mission point and the beginning of new Brethren Church. Dr. M. J. Shively's remini cences that have been appearing in *The Evangeli* are very revealing. Fifty, sixty or more years a Brethren preachers were constantly going into nea by communities to preach the whole Bible as taug and proclaimed by the Brethren Church. I well r member the accounts of such work as related to r by Elder Christian Forney, only a few weeks befo he went to his reward.

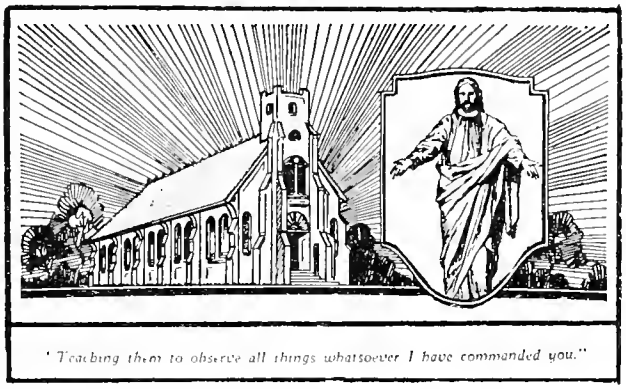
Point 3: "*Definite missionary instruction in eve church.*" This work should be supervised by a m sionary superintendent, the W. M. S., the Siste hood, a Sunday School class, the deacons, or perha by the Sunday School Superintendent himself. much missionary information with which the me bership of the Brethren Church is wholly unaquai ed ought to be published abroad.

What and where are our Home Mission field Who are the missionaries serving them? Any one these fields, its geography, its history, its contrib tions to the Kingdom of God, the missionaries on t field—would furnish enough material for more th one instruction period, How about Brother Drush and his co-workers in Kentucky? Read page 12 *The Evangelist* for October 16th: "The work n sustains eight places of worship on the Lord's Da As soon as the Haddix building is ready there w be nine." When a little struggling Mission like L Creek, Kentucky, can do that, what a challenge Brethren Churches everywhere! The ever wideni reach of missions in South America under the s pervision of Dr. Yoder provides a fruitful source missionary instruction material. How many of o Brethren people can tell of the doors that are n open to the Brethren Church in the Argentine?

Missionary prayer groups, founding new missi points and new churches,and definite missionary struction—the results in souls saved, and the a vancement of our beloved Church in the interest Kingdom building is a vision that should motiva us unto greater activity. "They that were scatte abroad went everywhere preaching the Word."

—Smithville, Ohio.

The National Sunday School Association
of The Brethren Church



"Teaching them to observe all things whatsoever I have commanded you."

DR. W. I. DUKER
President

REV. E. I. MILLER
Vice President

DEAN M. A. STUCKEY
Treasurer

REV. N. V. LEATHERMAN
General Secretary

DR. I. E. LINDOWER, Educational Director

Worship in The Sunday School

Mrs. F. M. Miller

Let us think together. What is worship? When have we truly worshipped God? What happened to us when we worshipped? This last question was asked of a group of Sunday School people. One answered, "It made me feel good and happy in His presence." Another answered, "It made me feel humble and unworthy." These fine answers indicate that both were in the presence of God, a fruitful worship service.

Margaret Slattery says we have inherited so many chains, religiously speaking. Some are chains of omissions and some are chains of commission. About this not so much can be done, but something can be done about what we bequeath to the next generation. It is in the Sunday School that we have our best opportunity to teach our younger people by example, by attitude, rather than by precept. Before we are ready for a program of worship, a reverent worshipful atmosphere must be created. This atmosphere is caught rather than taught.

This discussion, in part was suggested by thoughts and extracts from the book, "Meaning of Christian Worship," by A. W. Martin, who became a Sunday School Superintendent at the age of sixteen years. After being a teacher, pastor and field worker visiting in hundreds of Sunday Schools, he became convinced that the highest of all human experiences is to Worship God. He sensed a lack of training in the worship services and felt that there are factors and conditions that help and those that hinder.

The most important factor of all is the leader himself—the one who appears before the group. He can make or break the atmosphere for worship. The leader should come fresh from the presence of God, calmly, soberly and reverently. Never begin with a joke or a funny story. Remember, your objective is to lead folks into the presence of a Holy God. This is no laughing, light-hearted experience, but a God-given opportunity for service. What impressions of the worship hour have you inherited from your childhood? What impressions are we bequeathing to our youth?

Usually a worship program is planned around some central theme. Likely, the Sunday School lesson. A few well chosen remarks help to direct the attention of the group to the theme.

One of the most effective aids to worship is Music. Everyone has observed the tendency of certain kinds of music to encourage people to become noisy and demonstrative. Everyone is familiar with another type of music which soothes and calms troubled hearts. Shakespeare had it in mind when he wrote that oft-quoted line, "Music hath charms to soothe the savage breast." The mother knows the power when she quiets a fretful child by singing softly a lullaby.

At once we can see the importance of choosing carefully our worship music. Surely the songs will carry the thought of the Sunday School lesson. The music should be familiar to the group. Sometimes the story of a hymn, well told, will be helpful.

Getting people to sing is no easy task. A good leader will observe a few "don'ts."

First, don't scold the school for not singing. Second, don't tell people that it is their duty to sing. If the leader cannot get people to **want** to sing, there isn't much chance to succeed in trying to **make** them sing. Third, don't resort to cheap tricks in order to get people to sing. Tricks and schemes may be interesting and entertaining at other times, but they detract from the real purpose of the worship service. Fourth, don't try to **teach** people to sing during a worship service. Fifth, don't introduce or say things about someone who is about to sing, that you would not say about someone who is about to pray.

The scripture lesson is definitely an aid to worship. We agree that all scripture is given by inspiration of God. We also agree that not all portions of scripture are suitable or helpful in a given worship service. Therefore the selection of scripture should be carefully made to meet the needs of this group and to interpret the theme of the worship service.

Methods of reading scripture in a worship service may vary. Responsive reading can be used when the group is familiar with the passage. The twenty-fourth Psalm is an excellent illustration of scripture that lends itself to reading responsively. If the passage is not lengthy, the group may read in concert. Scripture can be read by a person or a class that has memorized a portion. This should be encouraged.

"Talks" are used in worship services but not every kind of talk is helpful. Worship talks should be positive and con-

(Continued on page 10)

Elkhart, Indiana, Brethren Church Freed From Debt

Hold Mortgage Burning October 17th

The Story of Another Church Victory

The First Brethren Church of Elkhart, Indiana, celebrated another high point in its history on Sunday, October 17th, with a day which featured first, the annual Home Coming, second, a mortgage burning and third, the beginning of a series of evangelistic services, with Rev. J. Ray Klingensmith, a former pastor of the Elkhart Church, as the evangelist.

We had had announcement of the coming of these events from both Brother Delbert B. Flora, pastor of the church and Mrs. Edna Nicholas, regular church correspondent, and we have been looking forward toward this interesting and gratifying report of the services.

Erase $22,000.00 *Debt*

We glean the following information from a clipping from *The Elkhart Truth* of Saturday, October 16th.

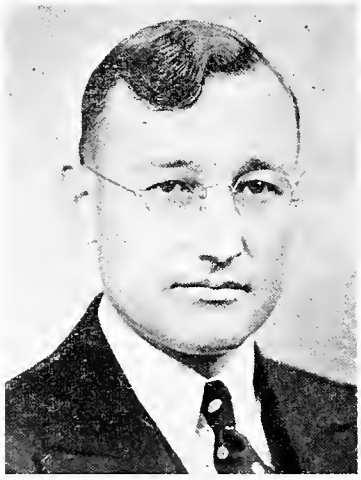
"Two years and nine months ago the completed church building of the First Brethren Church was dedicated with an indebtedness of $22,000.00, but since then the debt has been liquidated. In 1927 the basement unit was built when Dr. W. I. Duker of Goshen was the pastor. In 1940 the superstructure was begun while the Rev. J. Ray Klingensmith was pastor, and it was dedicated on February 9, 1941, six weeks after the present pastor, the Rev. Delbert B. Flora moved into the field and assumed the pastorate."

Coryn B. Wright, executive vice-president and cashier of the First National bank, was present to present the canceled mortgage and papers to Charles E. Smith, chairman of the board of trustees of the church. The papers were burned under the direction of the pastor by Ralph C. Wise, church moderator; Paul LaDow, finance chairman, and Harold Plank, Bible school superintendent.

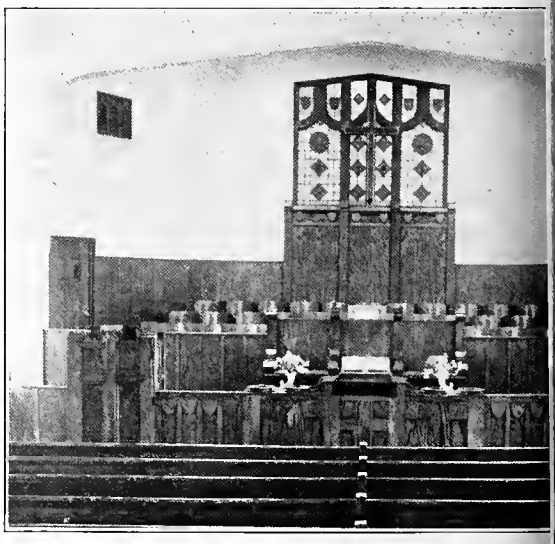
The speaker of the day was Dr. J. Raymond Schutz, pastor of the North Manchester, Indiana, Brethren Church, who spoke on the subject, "Recapturing Great Words of Today for Religion."

The Pastor Reports the Day

The following is the report of Brother Flora concerning the important matters of the day:



The Pastor



The Auditorium

Probably the home coming element in our celebrations was much the same as in every church. We had a fine attendance, a good dinner and a pleasant visit with those who came home. Dr. Schutz, as he always does, presented a great theme in a forceful and telling manner to a large and very appreciative

question, and he replied almost as quickly, "I am working for five dollars a day."

Over in another corner of the quarry was another workman, busily engaged in dressing a large piece of stone. The stranger approached him with the same question that he had asked the others. The workman answered, "Do you see that cathedral over there? Well, I am helping to build it, sir."

May each of us as worshippers grasp the vision the third workman had, and realize that we are helping to build a magnificent cathedral.

Waynesboro, Pa.



THE SUNDAY SCHOOL LESSON ILLUSTRATED

Contributed by Rev. E. J. Black

SUNDAY, NOVEMBER 7

Thou Shalt Not Kill. Exodus 20:13

No doubt many persons are asking themselves why this particular commandment was chosen for our lesson this week. Probably, there is not a person who reads this lesson who has ever shed the life blood of a fellow creature; yet as one grows older he sees many a murder that is not outright killing. I need not KILL a person to be a murderer. If I get so angry that I wish a man dead, I am a murderer in God's sight. God looks at the heart and says that he that hateth his brother is a murderer.

If a boy kills his mother by his conduct, you cannot call it anything else than murder, and he is as truly guilty of murder as if he drove a dagger to her heart. A husband may break the heart of a trusting wife, with his infidelities, or cruel treatment, and send her to an early grave; he too is guilty of breaking the sixth commandment. The man who sells diseased meat; the saloon-keeper whose drink has maddened the brain of the criminal; the doctor that neglects his patient; or anyone else who is the cause of death of another through criminal carelessness, is guilty of blood where life is lost as a consequence.

Steps to Murder

A man who was condemned to be hung for murder, and awaited execution in prison, drew upon the walls of his cell the sketch of a man upon the gallows with five steps leading to the platform on which it stood. On the first step he wrote, "Disobedience to parents"; on the second step, "Sabbath-breaking"; on the third step, "Gambling and drunkenness"; on the fourth, "Murder"; on the fifth, "The Fatal Platform." It was doubtless a true sketch of his own progress in sin to disgrace and the murderer's doom.

Suicide—Self-Murder

There is that other kind of murder that is increasing at an appalling rate among us, especially since the depression—suicide. People have used all sorts of excuses for the act—illness, financial loss, sorrow, disappointment, etc. But in the sight of God none of these are REASONS. There have been infidels in all ages who have advocated it as a justifiable means of release from trial and difficulty; yet thinking men as far back as Aristotle, have generally condemned it as cowardly and unjustifiable under any conditions. No man has a right to take his own life from such motives any more than the life of another.

It has been pointed out that the Jewish race, the people of God, always counted length of days as a blessing. The Bible does not mention one single instance of a good man committing suicide. In the four thousand years of Old Testament history it records four cases and only one suicide in the New Testament, Saul, King of Israel, and his armor-bearer, Ahithopel, Zimri, and Judas Iscariot are the four cases. Look in your Bible and see for yourself the kind of men they were.

Conscience of a Murderer

In a distant city a young man shot and killed his sweetheart, and buried her so well that her body was not discovered until after many years. He fled to another country for safety. He had not been there many weeks before, one day, in a crowded street, he heard his name called by a familiar voice to him; he turned short around, and saw the face of his victom looking at him with a fixed eye. From that moment he had no peace: at all places, and amidst all companies, however engaged he may be, he heard the voice, and could never help looking around; and whenever he looked around he always encountered the same same, staring close to him. For years this strange condition existed; one day a stranger heard him exclaim, "take her away, take her away, she will not let me rest." Upon examination he confessed the crime committed so many years ago. Conscience—a guilty conscience had brought another criminal to justice.

Matt. 5:43-44, 45

The Saviour's answer to the lawyer, "thou shalt love thy neighbor as thyself," should answer the question of the sacredness of human life. Paul in his letter to the Ephesians admonishes them to be kind one to another, tender hearted, etc. God help the world to see this great need, I pray.



Ashland College News Letter

By Arthur Petit



Calling attention to the first annual "Hilltop Holiday" on November 6 and 7, the Student Council is emphasizing the invitation it is extending to Alumni, parents and friends to participate in the celebration.

Of interest to the churches is the fact that Miss Bernice Leatherman, daughter of Rev. N. V. Leatherman, College Financial Field Secretary, has been elected "Hilltop Queen" and will reign at the various functions. She will be presented formally at the banquet scheduled for 5:30 P. M. on Saturday. The committee has again suggested that it is essential that those who intend to be present at the banquet send reservations to the Student Council, Ashland College, Ashland, Ohio. Those serving the dinner insist on knowing the exact number they are to serve.

Miss Leatherman has chosen for her attendants for the day, two young women from Brethren Churches—Ellen Stoffer, sophomore from Homeworth and a member of the North Georgetown, Ohio, Church, and Pauline Fair, member of the Smithville, Ohio, Church. Both girls have been extremely active on the campus and should add much to the dignity and beauty of the occasion.

(Continued on page 14)

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 14, 1943

"TO BE CHRISTIAN I MUST SHARE"

Scripture: Matt. 25:31-46

For The Leader

This is a lesson of Selfishness vs. Christianity. The two cannot go hand in hand, for they are directly opposites. Our Christian religion is a religion of sharing. First of all, sharing our good news with the unsaved. Then sharing of our service and possessions with Christ and other people. Our Lord has commanded us to share what we have with others.

If we keep everything we get for our selves we find no pleasure in them. Most everything we have is more pleasure to us if we let others share with us. A boy with a ball bat and ball finds little fun in playing alone with his possessions. But get another boy or boys and real fun can be had with that bat and ball. So it is with our Christian virtues. We must share, for sharing is Christian.

QUESTIONS ON THE TOPIC

1. In what ways can we share Christ with others?

2. How can we share our homes with others?

3. Should we share what we have with others, thinking of the reward we might get? Why, or why not?

4. What things do we have that we can share with others to help them on their pathway of life?

5. Do we lose anything by sharing any of the above things with others. Do we gain anything?

DISCUSSION

1. STAGNANT CHRISTIANS. A refreshing pool of water is refreshing because as it receives water from the springs above it, it gives to the stream below it. As it receives, it gives. The Dead Sea is dead because it continually receives the refreshing waters of the river Jordan, yet never gives forth, but keeps everything within itself. It is interesting to note the close resemblance of the Dead Sea to people. Always receiving, never giving. And only grudgingly does it give of its waters to the drawing rays of the sun through evaporation. There are people like that in this world. But they are stagnant and stale. We wonder how much Christian love they do have? We will stay young ever if we always share what we have given to us.

2. A KEYWORD OF CHRISTIANITY—OTHERS. Christ is our perfect example of unselfishness. While on earth He shared with others. When he would have rested, He went forth to heal and preached. Even when He prayed, He prayed for others. When on the Cross He thought of others. And when He died, it was not for Himself, but for others. Everything Christ did was for others. And those "others" are the people who live on the earth, including us. What better sacrifice, what better lesson of Christian sharing than this?

The happy Christians are those who are always looking out for others. It often is some one who does not have an abundance of earthly means which proves that we do not have to be rich to share with others. One woman, of not too abundant means, had two slices of ham given to her. She kept one for herself, and gave the other to her minister. This was a fifty percent sharing of love and possessions. This is Christian sharing. It brings most lasting pleasure than anything else on earth. Be certain we have the Christian spirit of sharing what we have with others.

3. WHAT WE CAN SHARE WITH OTHERS. Sooner or later someone will say, "Well, I don't have anything I can share. It takes all I have to keep myself going." Remember the Dead Sea. It is dead because it does not share. The widow had two mites, she gave it all to the Lord, and gave more than the men of means around her because she gave all. We can share our homes, our games, our books. We can share our talents to sing, play, and work. There is no limit which we can put on sharing what we have with those in need. The only possible limit is our own limit of sharing versus selfishness. If we have the Christian spirit, we will be a fountain of joy through sharing with those around us.

4. THE LORD REWARDS THOSE WHO SHARE. Do we know any who before they will give to the Church, want to know what they will get back in return? A good pointed lesson in the returns of the offering dollar should be given. For the dollar we put in the plate we receive the blessings of God promised to those who willingly give. We receive the protection and security of the Church. We receive a place to worship, heated, lighted and equipped. We receive a place for the teachings of the Word of God in Sunday School, Church and other services. We receive the consolation and spiritual comfort of a minister. We receive a portion of heaven on earth.

If it appears to us that we are not getting these things, then let us look to ourselves and see if we are giving as we should. For we are blessed as we give. If we feel the minister has not put sufficient time on his messages for Sunday or he doesn't call as he should, let us seek our inward condition and see if we are paying him enough. Enough, so that he does not need to spend hours wondering how he can keep both his family and his own professional position on a level expected of him. Have we ever thought of the portion of his salary which must be spent for car upkeep, gasoline, extra good suits, books, and entertainment expenses? And do we think that we give enough of what we have that he can meet these expenses without making them a burden? Around one-fourth of a preacher's monthly check must go to meet the expenses of his business. Let's figure that up for our minister and see if we, in our home, could live on what he has left.

The Lord blesses us if we share. So let us share our money with the Church. Let us use our talents and lives in His service, and the rewards will come to us in numbers uncountable.

5. REACHING OTHERS THROUGH SHARING. As young Christians, our business is to reach out and help others. Our thoughts should seek others, rather than our own desires. Through helpfulness, welcoming strangers, giving sympathy, visiting the sick, good works, brotherly love and hospitality we can reach a multitude of unsaved people who would not otherwise be reached. With a friendly smile, on the alert for a chance to help we will witness for Christ, both to His grace and to His love.

Two girls, we remember, won a dying man to Christ when others had failed because they went to him, doctored his sores, fed him and nursed him back to health. He said that if the love of Christ compelled two girls to come to his dingy shack and bring him back to health, he also wanted that love. We win others to Christ by the Christian art of sharing willingly,

PRAYER MEETING DEPARTMENT

Conducted by Mr. and Mrs. Floyd Sibert

Suggested Outlines

LESSON 43

Subject: Jacob

1. When we study the life of Jacob, we think maybe there is some hope for us after all. No other Bible character descends to such low levels, and soon after bounds to such glorious heights as Jacob. Jacob was a deceiver, a supplanter. He deceived his old father; he caused his brother to sell his birthright; he deceived his uncle. All his life he had to pay for this. He was sadly and woefully deceived by those most dear to him. So it is with those who transgress the commandments of Almighty God. Galatians 6:7.

2. Jacob started on the down grade when he cheated his brother, Esau, out of his birthright, and deceived his aged father. Genesis 25:29-34; Genesis 27:1-45.

3. Jacob was compelled to flee for his life. His mother helped him to deceive his father. (She was punished by never seeing Jacob again in this life). She arranged for him to go away because she knew Esau was planning to kill him. Genesis 27:41; Genesis 27:46; Genesis 28:1-2.

4. Jacob started on the lonely and dangerous journey to his uncles. At Bethel night overtook him and he slept in the open with a stone for a pillow. That night was one of the high spots in the checkered life of Jacob. That night God spoke to him and Jacob made a vow. Genesis 28:10-22.

5. In Haran, with his uncle's family Jacob's troubles continue. He loved Rachel and agreed to work seven years for her. His uncle deceived him and gave him Leah. He was compelled to work seven years more for Rachel. He had two wives when he had desired but one. More than that, the two sisters were jealous of one another and gave Jacob many an unhappy day. Thus he began to reap what he had sown. Genesis 29:15-20; Genesis 29:25.

6. During the long and sordid struggle with his father-in-law Jacob received a divine call to return to the promised land. No one can doubt that Jacob was a chosen instrument of God in spite of his imperfections. Genesis 31:3.

7. His departure from Haran was anything but pleasant, but finally he got away with Laban's blessing. On the pathway of obedience he was met by angelic messengers, he heard that Esau was coming to meet him with four hundred men, and he was driven to prayer. He spent the night wrestling with an angel in desperate entreaty. He gained the victory, and was transformed from Jacob the supplanter, to Israel the Prince of God. There at Peniel he had a great spiritual experience. Genesis 32:1; Genesis 32:6-8; Genesis 32:24-31.

8. Jacob's domestic trouble continued through his later years. His older sons, jealous of Joseph, sold him into Egypt and then led their father to believe he was killed by a wild animal. "Oh what a tangled web we weave, when first we practice to deceive." Genesis 37:31-35.

9. Jacob's troubles were not over yet. His family nearly perished in the famine, and he sent his sons, all except the youngest, to Egypt to buy corn. On the second visit the ruler of Egypt demanded that the youngest brother be brought down and kept one of the older brothers as a hostage. Hear the sad old man, still paying for his sins, as he says "If I am bereaved of my children, I am bereaved." Genesis 42:1-5; Genesis 43:11-14.

10. The ruler of Egypt turned out to be the long lost Joseph. From there, the old age of Jacob seems to be a tranquil one. He died blessing his sons and prophesying the coming of the Savior. Genesis 49:10.

The Children's Story

By Mrs. Loretta Carrithers

Superintendent



Dear Children:

"Casting all your care upon him for he careth for you." 1 Peter 5:7.

There are a great many hard things in this life that boys and girls have to contend with. Many things come across their path that tend to depress and oppress them. Some one has said that children do not know anything at all about care and worry and anxiety; but I am still of the opinion this is not true. Some boys and girls find their lessons in school are particularly difficult, and to learn some things that they have never before been interested in is a trying toilsome task. And yet if you set your mind upon these things you can do them easily. Then again it is sometimes hard to be good and true and obedient to our parents. It is hard to speak the truth when you are tempted to tell a lie. Two boys were once having an argument, and one of them called out emphatically: "I Shan't, I Shan't." "What won't you do?" asked a passer-by, as he heard the two boys. "This boy," said the other little fellow, "wants me to tell my mother a lie, and I shan't." The boy who told the truth won a decided victory.

"It's easy enough to be pleasant
When life flows by with a song,
But the boy worth while
Is the one who will smile
When everything goes dead wrong."

I think the text that we have chosen is very appropriate for girls and boys. It is counsel that is worth listening to—it is advice worth accepting—and the girls and boys who are ready and willing at all times to do as the text says will never be overcome nor outdone when the hard time comes. We know it is true that we can never do anything in our own strength. It is the love and grace of Christ within us that prompts us when we fail to try, try again. I wonder if you have ever heard this story I am going to tell you?

Many, many years ago when there was more romance in life than there is today, a certain king had decided to take his people to a new land and was making preparations for the journey. There were many things he desired to take with him, but the most precious thing was a large tree containing many valuable national records which he thought he must leave behind. Most of his loyal subjects objected to this—they thought the tree was too heavy, and too large, and too much trouble to remove, and very likely would soon die when it was transplanted in a foreign land. The king had almost

given up hopes of taking this treasure with him when a young man who loved the king stepped forward and volunteered to take the burden on his own shoulder. The other people did not give him their sympathy nor their help, so he carried it all alone. It was heavy to carry and many a time he was a long, long way behind the other people. In due time they all noticed that he had ceased to grow tired—he was stronger—and could keep abreast of them. He also became gentle and steady and firm in his task and proved superior to the others every day. Those who carried lighter loads grumbled all the time and every day they became more irritable and quarrelsome—as well as weaker and lazier and less beautiful in form. I wonder if you know what made this young man stronger, and better able to carry this heavy load while the others grew weaker? This is the secret: the tree he was carrying bore rich, delicious fruit which he ate, and the fruit of the burden made him strong. No matter how tired he was he could always look up and gather strength and nourishment from the burden he was carrying on his back.

This lesson should teach us to look upon our toilsome tasks as food, and as the things that make us stronger, nobler and grander. If we do the hardest thing faithfully and cheerfully, looking up to him who careth for us, then we shall be assured that all things will work together for our good, our greatening, our strengthening, and our success in life. When things are hard "Cast all your care upon Jesus for he careth."

With love, in Christ's Name,

Aunt Loretta.

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ASHLAND COLLEGE NEWS LETTER

(Continued from page 11)

A steady increase in the percent of Brethren students was revealed in the enrollment figures releasted by Miss Martha Holmes, College recorder, last week. Of the total enrollment in the arts college, slightly less than 36% are of Brethren origin. This means that more than one of every three students are Brethren.

As the enrollment has decreased from the high of 301 in 1939 to the present 101, the enrollment from the churches has held up remarkably well. In 1939, 19% of our students were Brethren. In 1940, it was 22%; 1941, 24%, and in 1942 it had gone to 26%.

Interpreted another way—in 1939, the college consisted of 58 Brethren students and 243 non-Brethren registrants, while now there are 36 Brethren and 65 from other denominations. The drop in the number of non-Brethren students was 73%, while we have only 37% less Brethren.

Many other interesting facts were revealed by the report. There are 17 candidates for graduation this spring. Night school may add a few more. This is about one-third the number who graduated two years ago. Many who ordinarily would graduate are working and are enrolled either for evening or summer classes.

Nineteen Juniors and 20 sophomores round out the "regular" student body. One hundred and fifteen in the evening divisions and eight in the seminary brings the total enrollment, exclusive of the music department to 224. In many respects this exceeded the expectation of the administrative staff.



THE CHURCH and ITS WORK

UNIONTOWN-HIGHLAND, PENNSYLVANIA CIRCUIT

It may be of some interest to **Evangelist** readers to hear from this corner of God's vineyard, since we have not "broken into print" lately. These two congregations have been working together in a circuit since January of this year, and the writer has been trying to shepherd these good people as best he can. The churches are some thirty-five miles apart, but barring impossible weather causing impassible roads the trips between the two places are made quite comfortably over excellent roads—every mile paved road.

At Highland we have a fine group of country people, wholesouled and warm-hearted and entering heartily into the work of the congregation. They have just added another improvement to the physical plant, a new wire fence around the church and cemetery. Some improvements to the building have been already reported. And on September 30 Rally Day and a Fellowship service were held, with a fine attendance at both morning and afternoon services, with Rev. **W. T.** Weaver, of the Marianna Christian church as guest speaker at the afternoon service. A most harrowing accident had befallen one of the families of the neighborhood (a fire in which the father was very seriously burned and a ten-year-old, twin daughter had lost her life) and at the morning service on the 30th the members and friends of the Highland group finished making up a purse of $120.00 for the stricken family who lost all their personal belongings in the conflagration. And in the afternoon at the close of the service Deacon Lewis Moore and the writer drove to Washington, Penna., to the hospital and conducted a brief service for the stricken brother, who is a member of the Ten-Mile Church of the Brethren, located four miles from the Highland church. The Ten-Mile Church is without a pastor at the present time. All together the day was one to be remembered by the Highland group. The pastor begins a one-week evangelistic campaign at this place on Monday evening, November 8th, closing with the semi-annual communion service on the 14th. We solicit an interest in the prayers of our brethren for the success of this venture.

On October 3 the brethren at Uniontown held Rally Day services and an afternoon Fellowship service. At the conclusion of the morning worship service a young lady, who will later become a member of one of our Brethren families, came forward to indicate her purpose to cast her lot with our group. She awaits baptism according to Brethren teaching, though she has been a member of another denomination for some years. At the afternoon service Rev. Freeman Ankrum, of Masontown, was our guest speaker, bringing us a timely message on the subject "Our Heritage a Challenge." At Uniontown the semi-annual Communion service will be held on October 31st. And now comes the new draft law taking fathers for the army and we are going to experience still greater losses from the list of our regular attendants, because of the going of the men and the resultant necessity of the family having to move at a time when housing facilities are taxed and unsatisfactory in many cases.

So we are "carrying on" with the resources we have at hand and continuing to endeavor to seek and to save those who are lost. We still believe that in Christ only is salvation to be found for sin-blighted souls, Him we preach, and to Him we look for girding and strengthening to enable us to carry on "Till He Come."

Fraternally,

Dyoll Belote.

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NEWS FROM THE AKRON, INDIANA, CO-OPERATIVE BRETHREN CHURCH

Greetings from the Akron Church.

Heretofore our church hasn't written to our church paper as often as we probably should have, telling the function of our church.

We held our reorganization meeting a few weeks ago and the first of October was the beginning of a new church year. Our church at Akron is a Co-operative Brethren Church and we have a fine fellowship between the Brethren and the Church of the Brethren people.

The churches of Akron are putting on a Temperance program in the Sunday Schools once each month. Our church has been co-operating and the young people's class takes charge of these programs.

Today, as never before, the Christian people are faced with the drinking, smoking and numerous immoral practices. If the Christian people do not take issue who is going to do it? We must remember it says in Isaiah 58:1—"Cry aloud, spare not; Lift up thy voice like a trumpet and shew my people their transgressions." How many Christian people are putting this into practice today? We must be concerned about the souls being lost and the terrible ways the devil has of dragging our young people and people of all ages over to his side.

Again in Lam. 1:12—"Is it nothing to you all ye that pass by?" This again should stir us to the point of action.

When all through the New Testament we find verses such as in 1 Tress. 5:22, "Abstain from all appearance of evil," and 1 Cor. 6:10, "Drunkards shall not inherit the kingdom of God."

We Christians should be concerned and teach and pray.

In the United States there are 436,000 places to buy liquor and only 210,000 churches. One saloon for every 299 persons but only one church for every 619 persons. This shows there are twice as many saloons as churches in the United States.

With these things before the Christian people we should renew our action for the coming year and our efforts in the saving of souls which is our great task and certainly we should pray without ceasing.

On October 10th the churches of Akron united their efforts to have "A GO TO CHURCH CAMPAIGN." This Sunday was set aside as Rally Day in all our churches and cards were sent to every family in Akron, inviting them to attend the church of their choice. At our church we had splendid services throughout the day. In the morning services our various Sunday School classes contributed to the program and our pastor brought the message.

We held an afternoon service and were greatly inspired with a fine message brought to us by Rev. Moyne Landis of the Springcreek Church of the Brethren.

We closed the service feeling greatly blessed and inspired and felt the unified effort quite successful and feeling it made a fine start for the new church year.

Velma Bright, Corresponding Secretary.

AN APPEAL FOR HELP

We are in serious need of help here at Lost Creek. We had a matron, a Methodist, whom we thought was staying thrungh the year with her husband, but for some reason they quite suddenly left. Our teaching staff now is complete, but this cook and matron shortage is now quite serious. Mrs. Drushal has been looking after some of it, together with our daughter Ada, but it is altogether too much for them, and the need is VERY URGENT.

A husband and wife, rather elderly, would be good, or any age, or two women could handle this matter very easily, or even one woman to act as matron would help. We have comfortable living quarters for a husband and wife, kept warm, with practically all the modern conveniences. It is a nice situation for someone to do something worth while for the Lord. Who will come to our assistance?

Lost Creek, Kentucky.

G. E. Drushal,

PENNSYLVANIA DISTRICT NEWS

Conducted by Rev. C. Y. Gilmer

The Valley Brethren Church

near Jones Mills, Pa., is having a new roof placed on their church building. The fall Love Feast was observed on Sunday evening, October 24. November 7 is set for Rally Day. Several guest speakers are expected for the occasion. The W. M. S. gave their public service on the morning of October 17. Brother J. Edgar Berkshire is the pastor, and a very busy man as he is on the teaching staff of the Georges Township High School, which has an enrollment of 540 pupils.

Calvary, New Jersey

Rev. W. C. Benshoff was the speaker for the all-day service held at Calvary on Sunday, October 3. Both sessions of the day were well attended and Brother Benshoff spoke at both meetings. The Calvary Brethren are anticipating a great time of spiritual refreshment. Rev. Charles Johnson is scheduled to be their evangelist for a two weeks' meeting, beginning October 31st. Services are announced for each night of the week except Monday night. These Brethren covet the prayers of the Brotherhood in behalf of this revival. The newly organized Fundamental Bible Conference of the county has exceeded expectations, and a grand fellowship is enjoyed by all co-operating churches. The next meeting or conference will be held at the Calvary Brethren Church. The C. E. group of young people are planning to sponsor a night of entertainment for the soldiers at Camp Kilmer, N. J. This will include the singing of hymns, instrumental music, games, etc.

A Home Coming Event

was celebrated at the Sergeantsville Brethren Church on October 10th. Rev. Evert J. Black, the pastor, reports that this occasion, which is an annual affair, was the best attended during his pastorate. The ladies of the church are to be commended for the splendid array of flowers which literally covered the platform.

The New Kensington Brethren

enjoyed a two weeks "Light of Truth Fellowship Meeting," October 4-17. Rev. Freeman Ankrum of Masontown was the evangelist. Besides gaining a reputation as a true-to-the-Gospel Evangelist, Rev. Ankrum won the friendship of all through his interesting colored chalk talks. The recipients of these pictures treasure them highly and the demand far exceeded the supply. Brother Zimmerman, the well loved pastor of the community, reports a good attendance at the meetings. The young people's choir sang each evening and was well appreciated for its part in strengthening the spirit of fellowship.

The Johnstown Third Church

will celebrate the fall Love Feast on Sunday evening, October 31st, at 7:30 o'clock. Rev. N. V. Leatherman will preside and administer the sacraments. In connection with his college assignments in the Conemaugh Valley Rev. Leatherman will fill the pulpit October 24 and 31. While this church is without a pastor all services have been continued by the help of visiting and guest preachers of the Brethren and other denominations. 224 were in attendance on Rally Day, October 10, and an offering for missions amounted to $139.88. The regular quarterly business meeting was held on Wednesday, October 13, and the church and auxiliary reports reflected a healthy condition.

The Apostolic Mission

revival at 3039 Germantown Avenue, Philadelphia, closed October 10th with ten public confessions. Brother Milton Robinson administered the rite of baptism. Dr. I. D. Bowman reports that the meeting surpassed their expectations in lieu of the present day handicaps. Previously, Dr. Bowman had preached in Philadelphia for a period of thirty-five years, twenty-three of which was in mission work. He says it is much harder to get a crowd in the city than in the rural districts and villages. Only a few were available for promoting the meeting due to the labor rush and the high cost of living necessitates hard physical labor on the part of those who administer the Word. The unsaved who came were either saved or deeply convicted. So much praise is due the Lord for what He has done. Brethren remember this work in your prayers, and may the laymen of the district, not fail to send one dollar each to the District Treasurer, Charles G. Lenhart, R. 1, Conemaugh, Pa. Do it TODAY.

Personal Mention

Rev. and Mrs. George H. Jones are now located at 671 Cyprus Avenue, Johnstown. Rev. Jones will conduct a three-day series of meetings, October 27-29, preparatory to Holy Communion Service on Sunday evening, October 31.

Rev. Harold Garland of Cumberland, Maryland, has assumed the pastorate of the Vandergrift Brethren Church.

Rev. S. M. Whetstone, formerly pastor of the Oakville, Indiana, Brethren Church, is now located at Berlin, Pennsylvania, where he has become pastor of the Brethren Church.

The Friendship Bible Class of the Pittsburgh Brethren Sunday School publishes a monthly news sheet, giving information and features of special interest to the servicemen of the church. The class also sends "The Upper Room," a quiet hour devotional booklet to the service men, and gives a one dollar gift to each man entering the service.

The church offerings of The First Brethren Church, Pittsburgh, on Rally Day amounted to $150.91.

115 W. M. S. ladies attended the District Rally held at the Third Church, Johnstown, October 14.



The Business Manager's Corner

By George S. Baer

More Subscriptions Coming

We are getting more new and renewed subscriptions to The Evangelist from every corner of the brotherhood. One pastor had sent us a cluster of new subscriptions recently and in yesterday's mail he sends another list, saying, "I am bothering you again." We are glad to be bothered in that way. He can just keep that up until his church is one hundred percent on the Evangelist list. We hope others will keep going toward that goal, too. They are writing that the Evangelist is still improving in make-up and content. One minister writes that he reads it from cover to cover. We know Editor Vanator appreciates these words of appreciation.

Sunday School Commnetaries

should be ordered now—Higleys, Peloubet's, or whatever you use. They will be off the press in November, but get your order in early in order to be sure of getting your copy. Other Sunday school helps and supplies should be ordered in good time because conditions are so unusual that we can't count on prompt service by some houses. One house from which we buy wrote us they were two weeks behind because of shortage of labor.

Books and Bibles

can be gotten, but Bible orders are away ahead of delivery. But put your order in and we will forward it immediately. We may be able to get your books and Bibles when you could not, because they are being rationed by some houses.

Sponsor a Tract?

We are in need of tracts, as the supply is out of print and we have no funds with which to print more. Will your church give $25.00 to pay for the reprinting of a tract?

If so we will give you credit on the front page of the tract, say, "This Tract Reprinted by ————————Brethren church." And each church sponsoring a tract can have a supply of all tracts thus printed. This is a spiritual investment. It is as truly a part of the Lord's work as other parts of the church's program.

Your Prayers

for your Publishing Interests are earnestly requested. Nothing will go farther to the advancement of the printed page than the earnest and continual prayer in public services and at family altars for those entrusted with the work of editing and managing the publications of the church. This is truly your institution, and the work is of the Lord, and we are only servants of the church and of the Lord. If we have your prayers we know we will have your cooperation also.

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Miss Maggie Witt 2-44
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PENNSYLVANIA DISTRICT NEWS

Conducted by Rev. C. Y. Gilmer

Announcements

The Highland Brethren Church will hold a revival the first week of November in charge of the pastor, Rev. Dyoll Belote.

Rev. H. R. Garland began his work with the North Vandergrift Brethren Church with two services, morning and evening, October 17. He is now settled in his new home at 133 Washington Avenue, North Vandergrift, Vandergrift, Pa.

The Woman's Missionary Society of the Third Brethren Church, Johnstown, will hold their public service on the morning of November 7 at the 10:30 worship hour. Mrs. C. Y. Gilmer, District W. M. S. president, will speak in the service.

Miscellaneous Items

Rev. Dyoll Belote, pastor of the Uniontown-Highland Circuit of the Brethren Church, distributes an exceptionally neat, attractive and newsy printed bulletin each week. These churches are located in Fayette and Washington Counties.

(Continued on page 14)

INTERESTING ITEMS

THE EDITOR WANTS TO EXPRESS HIS APPRECIATION to the weekly contributors to **The Evangelist.** These have had a large part in making the magazine a valuable asset to the work of the church. By constant, weekly contributions we mean those who write weekly columns, namely, Rev. and Mrs. Floyd Sibert, who send in the Prayer Meeting material; Mrs. Loretta Carrithers, who writes the Children's Story; Rev. W. St. Clair Benshoff with his Christian Endeavor Notes; Rev. E. J. Beekley, who furnishes the Bulletin Board Suggestions; Rev. E. J. Black who contributes the Sunday School Lesson Illustrations; Rev. Chester F. Zimmerman with his Missionary Information; Arthur Petit with his Ashland College News Letter, and Rev. C. Y. Gilmer who furnishes us with the Pennsylvania District News. And, of course, we appreciate all the other contributions, without which there could be no **Brethren Evangelist.** We just wanted to pause to say this "Thank You" to each and every one of you. It means much to have you say "yes" so graciously.

WE REGRET TO LEARN that Sister Studebaker, wife of Brother Claud Studebaker of our South Bend, Indiana, Church, is quite ill. Won't you remember her at the Throne of Grace in your prayers?

BROTHER IRVIN KELLY OF VANDERGRIFT, PENNSYLVANIA, writes as follows: "Rev. Harold Garland assumed his duties as pastor of the First Brethren Church of Vandergrift, Pennsylvania on October 17th. He came from Cumberland, Maryland. The North Vandergrift Brethren Church will observe its Fall Communion Services on Sunday evening, November 14th. All of like faith are invited to be with us."

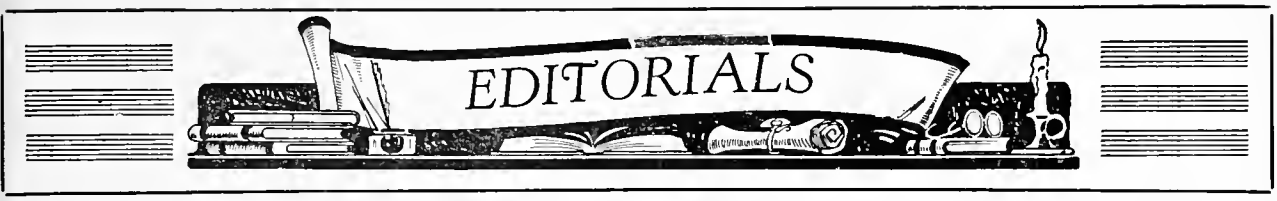
BROTHER H. H. ROWSEY HAS A VERY FINE CAMPAIGN for Church loyalty in progress. We glean from his bulletin that the Goshen Church is doing things. We quote: "Enlistment Blanks already returned in our Church Loyalty Campaign encourages us to believe that this effort will produce as far reaching results as any Revival held in this church in years. The pastor is enthusiastic about the response to date and is anxious to receive an Enlistment Blank from every member."

We have a copy of the Enlistment Blank and it covers about every phase of the work of the church that can be found. In his letter to his congregation Brother Rowsey calls attention to one of our National Goals which says that "Every Member of the Church should be an Active Member." Is your church working on the national Goals? In this connection reread Brother Dodds' two articles in recent **Evangelists** on the National Goals!

FROM THE MASONTOWN BULLETIN—BROTHER ANKRUM, PASTOR. "This morning (October 24th) the Building fund for the annex is begun. The goal is $3,000.00. The period for raising this fund is until April 1st, when the actual remodeling is to begin." Brother Ankrum writes this notation on the bottom of the bulletin: Total offering $1,107.50. Annex fund—$507.05; Parsonage fund—$500.00.

EVANGELISTIC SERVICES WILL BE CONDUCTED at the Milledgeville, Illinois, Brethren Church beginning November 31st and closing December 5th. Dr. L. E. Lindower is the evangelist.

BROTHER J. MILTON BOWMAN, PASTOR OF THE NAPPANEE, INDIANA, CHURCH, announces evangelistic services beginning October 26th and closing November 8th. Rev. John Basil Long is the evangelist.



TRAVELS OF THE EDITOR

He Attends The Mid-West Conference

There is an old saying, "Everything comes to him who waits." But waiting becomes irksome at times and so we believe that the man who would accomplish his desires must take the reconstructed saying of the above which reads as follows:

"Everything comes to him who waits,
But here's a way that's slicker—
The man who goes after what he wants
Will get it all the quicker."

And so, upon this assumption, the Editor's wife having been invited to attend the Mid-West Conference at Carleton, Nebraska, the Editor seeing an opportunity to arrange his work so he could go also, invited himself likewise to attend.

Consequently he became a party to an auto load composed of Dr. and Mrs. E. G. Mason, Dr. L. E. Lindower and Mrs. Vanator, quite some load by the way.

Meeting Dr. and Mrs. Mason at Warsaw, Indiana, we began the journey which covered two days and landed us in Kansas City, Missouri, on Saturday afternoon, October 9th, in time for Dr. Lindower, Mrs. Vanator and myself to journey on to Falls City, Nebraska, where we were privileged to enjoy the services of the Lord's Day with Brother Cecil H. Johnson and his good people of the Falls City Brethren Church. Dr. Lindower began a series of Bible lectures at this place at the morning hour and at the evening service we were privileged to fellowship with these good people in their Fall Communion Service. Dr. and Mrs. Mason remained in Kansas City, Kansas, for a short visit with their son and family.

While we were in Falls City we were entertained in the home of Brother and Sister Guy Lichty and had the pleasure of Sunday dinner with Mrs. Mary Rieger, sister of Brother J. G. Dodds of our Smithville, Ohio, Church. Mrs. Rieger is the District President of the W. M. S.

We had been looking forward toward a visit with our Aunt and Uncle in Topeka, Kansas, and to this end we journeyed to that city on Monday afternoon, only to find that the Aunt had passed away only one-half hour before we arrived. This necessitated a trip to Hutchinson, Kansas, for the funeral. We were very glad that it was possible for us to be so near at this particular time, for it would have been impossible for us to make the trip in time for the funeral. Due to commitments made by Mrs. Vanator for a meeting on Wednesday afternoon, she was unable to accompany me on this final trip.

Of the trip to Hutchinson and its attendant difficulty in getting to Carleton, Nebraska, for the conference, we will say little, except to say that it was a hectic trip, but we finally arrived all O. K.

Our group had a general reunion at the conference when we all got together again, with the exception of Mrs. Mason, who stayed in Kansas City.

While in Carleton the Editor and his wife were entertained in the home of Mr. and Mrs. Charles Rachow.

The program of the conference was carried out as follows:

Thursday, October 14

7:15 Song Service
7:30 Devotions and Address of Welcome
.....Rev. Chas. F. Johnson
8:00 Response of Delegates
Appointment of Committees by Moderator
Announcements
8:15 Special Music .....Carleton Church
Address.....Dr. Cottrell, Representative of The Church of the Brethren

Friday Morning

9:00 Devotional .....Mrs. Lauren Lietsch
9:15 Bible Lecture .....Dr. L. E. Lindower
9:45 Business Session
11:45 Moderator's Address .....Rev. Cecil H. Johnson

Friday Afternoon

2:00 Song and Devotional
2:15 "Our College".....Dr. E. G. Mason, President of Ashland College
Mid-West Young Peoples' Camp .....C. E. Johnson
3:30 Woman's Missionary Society, Business Session
.....Mrs. Mary Rieger, District President
Address .....Mrs. F. C. Vanator

Friday Evening

7:30 Song and Devotional .....D. G. Lemmon
7:45 Bible Lecture .....Dr. L. E. Lindower
8:15 Sermon .....Rev. F. C. Vanator

Saturday Morning, October 15

9:15 Bible Lecture .....Dr. L. E. Lindower
9:45 Business Session
11:45 Address .....Dr. E. G. Mason

Saturday Afternoon

2:00 Devotional
2:15 "Our Publishing House"
.....Rev. F. C. Vanator, Editor of Publications
2:45 Women's Missionary Society, Business Session
.....Mrs. Mary Rieger, District President
Address .....Mrs. F. C. Vanator
Ministers and Laymen .....Dr. E. G. Mason

Saturday Evening

7:30 Song Service and Devotional .....Mrs. Mattie Miller
7:45 Sermon .....Rev. F. C. Vanator

Sunday Morning, October 16

10:00 Sunday School in Charge of Mrs. Lauren Lietsch, Carleton Sunday School Superintendent
Adult Class taught by Rev. F. C. Vanator
Young People's Classes taught by Rev. Cecil H. Johnson
11:00 Morning Worship and Sermon....Dr. L. E. Lindower

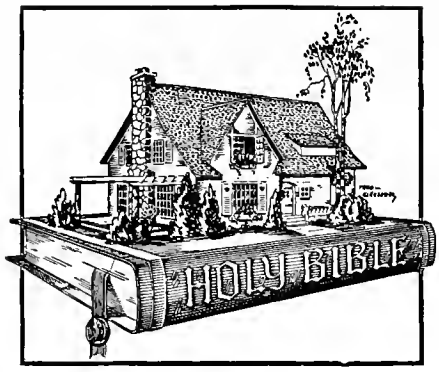
Sunday Afternoon

2:00 Devotional
2:15 "Our Seminary"
....Dr. L. E. Lindower, Professor Ashland Seminary
3:00 Address..Mrs. F. C. Vanator, Editor Woman's Outlook

Sunday Evening

7:00 Christian Endeavor
.....In Charge of Carleton C. E. Leaders

(Continued on page 9)



Christianity - What Does It Cost You? *

Rev. John Funk Locke

We value many things on the basis of what they cost us. Right now certain things are being bought at a very high cost in money and in lives laid down. A strip of beach on the Mediterranean, a hill in Africa, a corner of a South Sea island, when purchased with the blood of your sons and brothers comes at a cost you cannot begin to reckon. I shall always remember the strange feeling that came over me when I stood in Harvard's Memorial Chapel and read the long lists of names of Harvard's sons who died in the First World War. Those names chiseled in stone remind one who pauses before them, of those "who laid their good lives down." Men may reckon how much a war costs in millions of dollars per hour, but they can never add up the real cost which is in ended lives and ended hopes and heartaches unending. The price of Freedom is high.

If we value Freedom for its kindred blessings as we ought today because its great cost is so evident, what about Christianity? This subject is not, "What does Christianity cost?" The editor is a hard taskmaster. He asks me to discuss a more difficult subject than that . . . *"What does Christianity cost YOU?"* It has cost plenty! To begin with it cost the Life of the FOUNDER. The Captain of our salvation died that victory might be won for us all. The Only Begotten Son of God took upon himself the form of a man . . . came here and walked the ways of men that he might be touched with the feeling of our infirmities . . . was obedient *even to dying* on a cross between two thieves. The cost to God to give us what we have in Christianity alone, was certainly greater than the cost of creating the heavens and the earth. So to begin with Christianity cost the sufferings of God, a cost beyond our poor human power to ascertain or estimate.

Christianity has cost the lives of millions of faithful witnesses. The blood of martyrs proved to be the seed of the Christian church, not only in the days of Nero and his kind . . . but everywhere since faithful witnesses of Christ have held their lives to be "expendable" for his dear sake. They subdued kingdoms and wrought righteousness in far lands among weird and savage peoples. In more than one locality the first wave of Christian missionaries were killed and eaten, but the next ones to come, baptized people and took holy communion with them at the Lord's table. "Surely his message was true for all he got for his labors was a grave" was the judgment of one community and a Missionary who died before he saw the effect of his labors.

Men were burned at the stake for translating the Bible, hanged for reading it. Scholars, Doctors, Nurses, Preachers, Evangelists . . . surely a noble army follows in the train of the Son of God. A company of Pilgrims sailed for these shores and began in New England to lay the foundations of a great and mighty nation. Most of us forget that half their number slept beneath the soil of that stern and rock-bound coast when the summer's sun shone again on Plymouth. Their Christianity cost them. Their Loyalty to God was Real.

And what shall I say more? Time will not allow me to be specific. An entire issue of our beloved Church Paper would not contain sufficient space to begin to recite in barest and briefest mention *a small part of what Christianity has cost in every generation.* Our heritage is no cheap and easy thing. Most of us today worship in churches we did not help to build . . . we enjoy spiritual blessings that were purchased for us, things we did not create for ourselves. But Christianity is always within one generation of extinction. We have to pass on what we have received. We ought to pass it on full strength, unadulterated and undiminished. If we do it will cost us something too. Our Loyalty Must be Real.

It will cost us something in prayer. The church held a prayer meeting, the record of which is found in Acts 4:31. "When they had prayed the place was shaken." We need to pray as earnestly today. *What we can pray down is of infinitely greater value than what we can blow up.* The world today is being shaken by bombs . . . let the people of God shake it once more by prayer! Undoubtedly if there had been more prayer fewer bombs would have been needed. Remarkable results followed that prayer meeting in Acts 4:31 . . . the Holy Ghost was not merely a matter for pious reference, *they were filled with the Spirit.* They boldly witnessed, speaking the word of God with courage not failing to *bear testimony to*

*Subject assigned by the Editor.

the resurrection of Christ. The grace of the Lord was on them, that is *they experienced the unmerited blessing and favor of God. They got their minds off their earthly possessions,* putting the kingdom first. Some sold property and brought the proceeds to the apostles to administer for the Lord's work. *What is your Christianity costing you in Prayer?* A few minutes a day, a few mumbled sentences with your mind wandering just before you fall asleep? If we could learn to pray as we ought, most of our problems would be solved.

How much of your time is your Christianity costing you? People are working over time and getting handsome pay for it at the factories today. Perhaps they, and a great many others, don't know *that God pays handsomely for overtime too.* In fact some have spent so little time in his employ that they have never begun to experience the big pay. Last winter in a blizzard six people came to church in a certain Ohio city. The pastor didn't think it worthwhile to preach to the small group so he said, "Let each one say just why he came to church." A woman said, "I have a boy fighting for my freedom to worship and *I feel I ought to use it.*" Can God count on using you at any cost for His kingdom? Or are you one of those persons whose religious zeal and devotion can be ruined by the weather? There is hard work to be done. Can God count on you to put in some time for Him in this war of His against sin and evil of all kinds?

How much money is Your Christianity costing you? Are you making friends with money that will afterwards welcome you into everlasting habitations? Jesus said that is the way to use it. Help yourself by using your money as His steward. The way we use money, the attitude we take toward it shapes our character and influences our eternal destiny. We ought to remember in our wills the causes of Christ. As some one has said we can deny Christ in the Probate court as well as in Pilate's court. But don't wait until you die to invest in the securities of the Kingdom of God . . . Buy now! The O. W. I. says that there are Fifty-one Billions of Dollars at large in America this year beyond our living expenses. Christian people have a portion of that wealth. Let them use it as Christians lest they be injured by it. "It came to Pass" ought to be true of the money in the pockets of God's Children.

Years ago in the Brethren Angelus Dr. Baer ran these lines. No claim is made for them as great poetry but they do have a point that is pretty plain:

WHY?

He smokes cigars three times a day,
  Ten centers too, at that;
Then gave a nickle to the church
  When the deacon passed the hat.

She gave one cent to mission work,
  Then spent ten cents for gum;
Then really bowed her head and prayed:
  "Oh Lord, Thy Kingdom Come."

They sat at home and wondered why
  The church did not succeed;
She chewed her gum and couldn't tell;
  He, puzzled, smoked his weed.

David once refused (2 Sam. 24:24) to offer unto God that which cost him nothing. Let us refuse to offer Him that which costs us too little in prayer, in service, in substance. This ought to be, this can be Christianity's finest hour. Christianity has cost others so much, now what will it receive from you? Are you expendable? Let Him count on you!

Maurertown, Va.

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SUPLEMENTARY REPORT OF THE EDUCATIONAL DAY OFFERING

The first report appeared in the Brethren Evangelist issue of July 31, 1943. Since this report, additional funds have been sent in and are reported herein as of September 30, 1943.

Southeastern District, Reported to July 1, 1943		$ 143.50
Mt. Olive (additional)	$ 13.00	
Cumberland, Maryland	10.53	
Hagerstown (additional)	150.00	
Bethlehem	15.00	
Washington, D. C.	36.00	$ 225.03
Total to October 1, 1943		$ 368.53
Pennsylvania District, Reported to July 1, 1943		$ 460.51
Mt. Pleasant	$ 13.18	
Meyersdale, C. M. Bird	$25.00	
Meyersdale, C. E. Bird	$25.00	
Johnstown Second (additional)	10.00	
Masontown (additional)	10.00	
Conemaugh	5.00	
Cameron (additional)	5.00	
Johnstown Third	52.82	$ 1.46.00
Total to October 1, 1943		$ 606.51
Ohio District, Reported to July 1, 1943		$1,464.13
Ashland (additional)	$ 20.00	
West Alexandria	22.00	
Canton (additional)	5.00	
Glenford	24.75	
Mt. Zion	3.00	$ 74.75
Total to October 1, 1943		$1,538.88
Indiana District, Reported to July 1, 1943		$1,119.64
Muncie	$ 59.11	
Loree	65.88	
Burlington (additional)	5.00	
Goshen	27.85	
Corinth	22.92	
Peru (additional)	1.00	
South Bend	406.26	$ 588.02
Total to October 1, 1943		$1,707.66

Central District, Reported to July 1, 1943		$ 200.47
Waterloo	$ 52.05	
Lanark	60.75	$ 112.80
Total to Oct. 1, 1943		$ 313.27
GRAND TOTAL		$4,532.85

This is one of the best educational day offerings we have ever received and there are still a number of churches from whom we have no report. It should be noted that a number of churches have made marked increases in the amounts of the offerings. For this the College and Seminary is very grateful and it is indisputable evidence of the growth of interest in our Brethren Educational Institutions.

Special mention should be made here of the N. Manchester Church which for the second year has placed the College and Seminary on its annual Church budget for $1.00 per member. Although we have no direct information about the inclusion of the College and Seminary within the Church budget of the South Bend Church, this Church met this goal this year and very nearly reached it last year. Ashland is close to it this year but has not yet included the Educational Day in its annual budget. Nappanee has made rapid strides too toward the goal. This growing list of Churches nearing the goal is evidence of a growing interest.

The additional sums received will make some change in the list of leading churches. The revised lists show the leading churches on a per capita and on amount basis.

Leading Churches—Per capita basis:

		Members	Offering	Per member
1.	Gretna	40	$ 75.00	$1.875
2.	Rittman	21	35.25	1,679
3.	Waynesboro	50	73.00	1.46
4.	South Bend	407	406.26	1.00
5.	North Manchester	316	300.00	.949
6.	Ashland	325	299.75	.922
7.	Smithville	235	192.50	.819
7.	Ardmore	123	100.00	.813
9.	Canton	108	87.50	.81
10.	Bryan	336	217.20	.646
11.	Louisville	288	158.00	.545
12.	Vinco	135	68.81	.509

Leading Churches on the Basis of Amounts given:

1.	South Bend	$406.26
2.	N. Manchester	300.00
3.	Ashland	299.75
4.	Hagerstown	265.50
5.	Bryan	217.20
6.	Elkhart	200.00
7.	Smithville	192.50
8.	Louisville	158.00
9.	Nappanee	155.00
10.	Milledgeville	151.22
11.	Dayton	139.00

E. G. Mason, President.

National Sunday School Association Missionary Information

Conducted by Chester E. Zimmerman
Missionary Education Director

OPPORTUNITIES

The newspaper often brings us many items that though foreign to religious meaning yet turn our minds to things religious and missionary. Just recently the papers carried quite an item about the army of salesmen that was prepared to follow the allied armies into occupied countries as soon as is humanly possible. There is nothing wrong with this. In fact it is commendable that these enthusiasts should want to face danger, disease, discomfort, and all the other things that they might find a market for can openers, ice-cream machinery, toasters, fountain pens and the like.

Let us turn to the religious field. Is the Church preparing in the same manner for the opportunities that shall come to it? Undoubtedly there is much planned but these plans will be often pitifully curtailed by a lack of workers. Is the work of the Lord Jesus Christ less important than the distributing of nick-knacks? Religious leaders of all denominations know of open fields the world over. Let us pray that the Lord will send workers for the fields are white ready for the harvest.

A VITAL ISSUE

It is encouraging, isn't it, to read in the paper that many districts are voting dry? Is this because Christians are awakening at last? Let us hope so. Some will say that the work of ridding a community of the curse of strong drink is not missionary work. But let us consider. Missions may be defined as the Church in action. The Church has a two-fold task. First it must preach the gospel so as to convert men and save their souls. Then it must help them to like the Christian life. Undoubtedly the fewer temptations there are the easier it is to lead the Christian life. Missions like charity begin at home. Let us not forget the vital task of evangelism. Neither dare we think we are finished when we have brought a man to Christ. Our Christian responsibilities are wide-spread.

FOR MEDITATION

"Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil." Ephesians 5:15, 16.

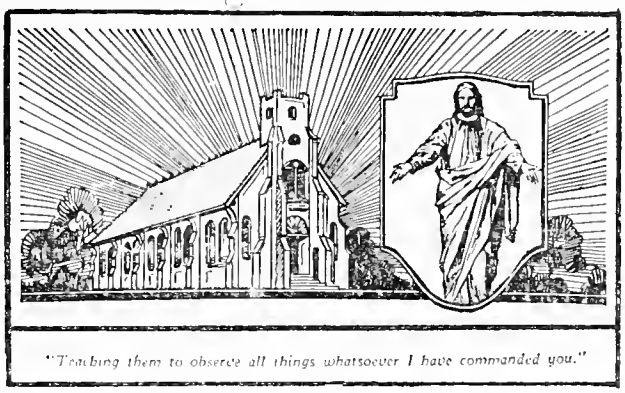
"And be not conformed to this world: but be ye transformed by the renewing of your mind." Romans 12:2.

A CORRECTION, PLEASE

In my last Evangelist report, we reported a gift of Sixty Five dollars from Camp Peniel. This was a mistake. This gift came from Camp Juanita. Camp Juanita, we ask your pardon for the error, as it was not of the heart but the head. We are sorry for the error, and assure you our sincerest gratitude for the splendid gift.

G. E. Drushal.

The National Sunday School Association
of The Brethren Church



"Teaching them to observe all things whatsoever I have commanded you."

DR. W. I. DUKER
President

REV. E. L. MILLER
Vice President

DEAN M. A. STUCKEY
Treasurer

REV. N. V. LEATHERMAN
General Secretary

DR. L. E. LINDOWER, Educational Director

Changes In Our Sunday School

By Dr. W. I. Duker

With the changing of methods and in many cases materials, in education, to meet the changes in our social order, we are led to wonder whether we ought to give serious thought to our Sunday School in this regard. Are we growing as we go along or have we reached a certain stage in which growth and advancement have ceased? We are quite certain that there is a tendency today to discount much just because it is old. Many ideas and accomplishments that have been the result of great effort and thought are now being discarded and forgotten just because they have been used for some time. We have no sympathy and little time for the person who goes about destroying everything that belongs to the past. The desire to destroy and castigate everything about us is abroad in the land. We are not bearing a torch nor making a plea for this tendency. On the other hand—are there changes that should be made?

Perchance Sunday School folks should give serious thought to the probable change that is coming into our church life. If there is to be a new order in procedure and nature of our church worship, then ought it not find an expression in the Sunday School hour?

Here are a few suggestions which may be used just as a test or probe to start a superficial investigation. Can we change the organization of our school to an advantage? Would our classes improve in attendance and knowledge secured were we to put our entire adult department into one large class? Would people prefer to go in for mass education as it relates to number? Would the enthusiasm found in a large group taught by one well trained person offset the good found in a small class and a rather personal approach to personal problems of moral conduct? Would it be well to evaluate each method and measure good against good?

Then again. Have you felt the restraint or the force of lessons prepared for you by an organization over which you have no control nor advice? Would it be better if you were to sense the problems that come to a community from time to time and then find some scripture that seems to fit into the situation, and teach that Scripture in reference to interpretation and application? When I want to meet my class on a given Sunday I first hunt up the lesson that has been given for that particular day and then bend myself and our common problems to fit that particular lesson. That is the way it is being done now. Might it be well to consider a change in our approach as we face a new social order into which we must fit the Gospel of Christ?

Then again—Ought there be a decided change in the method of presentation? Would it be well to present our lesson in song and avoid the present method of "Teaching?" Children yield readily in a "play-acting" approach to a truth. Could our rooms be turned over into a room in which each child acts out the truth taught in some very common experience of life? Could we "dress them up" in garments that will make the age come to life and live again rather than be just a recital of some Bible character that lived four thousand years ago?

Does our Sunday School need to meet in conjunction with our Church hour or immediately preceding? Do we need the sight of a long line of children and many parents walking out of the building just as the worship begins? Of course they all stay for your church services, but ought we not be a bit considerate of our friends where the opposite is true?

"The Sunday School hour" is an hour in length. Could we spare one hour each week and have our school on some evening and then have the Worship hour apart from the confusion and noise of the usual Sunday School period?

Could we—Could we—Could we—? But stay! Already we have seen your hands raised in consternation or horror. So may we let the case rest for the time. Of course we know that changes come to us in two ways. First, by careful, thoughtful, prayerful consideration, or Secondly, by a force greater than that of our own, which compels us to do that we would not. If we have just scratched the surface at this time we will be satisfied. Later we may varnish it over so that the scratch will not show or we may probably, in a moment of weakness, dig the scratch a bit deeper.

Goshen, Indiana.



THE SUNDAY SCHOOL LESSON ILLUSTRATED

Contributed by Rev. E. J. Black

Sunday, November 14

Thou Shalt Not Commit Adultery

For it is a heinous crime; yea, it is an iniquity to be punished by the judges. For it is a fire that consumeth to destruction, and root out all my increase . . . By means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes be not burned? Can one go upon hot coals, and his feet be not burned? . . . Whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.

Lust the Counterfeit for Love

There is nothing more beautiful than pure love, and there is nothing more blighting than lust. Lust will drive all natural affection out of a man's heart. For the sake of some vile harlot he will trample on the feeling and entreaties of a sainted mother and beautiful wife and godly sister. May God show us what a fearful sin it is! The idea of making light of it! In the whole catalogue of sin there is no sin that will drag a man down to complete ruin quicker or more thoroughly than lust. Lust gave Sampson into the power of Delilah, who robbed him of his strength. It led David to commit murder and called down upon him the wrath of God, and if he had not repented he would have lost heaven. I believe if Joseph had responded to the enticements of Potipher's wife, his light would have gone out in darkness. We hear a lot said about intemperance these days. That sin advertises itself; it shows its marks on the face and conduct. But lust hides itself away in the shadow of the night. A man who tampers with this evil goes on step by step until his character is blasted, his reputation ruined, his health gone, and his life made as dark as hell. May God wake up this nation to see how this awful sin is spreading.

Passion of Impurity

A monk came to Poeman, whose mind was inflamed with impure imaginations. "What shall I do, my father, my father?" he cried. The abbot led him out where the flat glaring desert lay before him, and the mirage quivered above the sands. A hot blast, as from a furnace, blew upon them. "Open the breast of your habit," said Poeman. The wind struck the bared breast of the monk. "Fold your robe again," said Poeman. "And tell me now, have you enclosed the wind in your bosom?" "No." "So let passion sweep by like a hot breath, fanning you. You can not help that. Let it pass. Do not take it in and harbor it."

Vice a Parasite

There is a little insect that the eye cannot see without artificial aid, but it feeds upon others still more microscopic than itself; and the wonder of it is, that whatever it touches dies. Men of science, as they watched its habits, have interfered to rescue its little victims, but in vain. There was poison lodged in them. The very touch of their pursuer was death —how truly said, "And lust when it hath conceived bringeth forth sin, and sin when it is finished bringeth forth death."

Nobility of Virtue

"Virtue alone is true nobility; therefore the most virtuous are the most noble. A virtuous friend should be esteemed above a vicious relative; for the ties of virtue are more binding than those of blood, and every good person is nearer related to another good person than he can possibly be to any of his immoral relations."—Antisthenes.

What Shall it Profit a Man?

"What if the adulterer's magazines are stored
With the rich spoils that Ophir's mine affords?
What if he spends his happy days and nights
In softest joys, and undisturbed delights?
Where is his hope at last, when God shall wrest
His trembling soul from his reluctant breast?"

—Blackmore.

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TO ALL INDIANA CHURCHES AND PASTORS

We are coming to you, brethren of our Indiana churches, in behalf of that phase of our work commonly known as Indiana District Missions. While the writer has been asked to assume the responsibilities incident to the office of president of the Board, at the conference of 1942, yet this is the first appeal that we are making in behalf of the work.

We are ready to admit at once that there is not the interest in our district mission work as in other days. We will not go into a study here for the reason for this situation. We still believe that there is some great work to be undertaken and carried out to completion by this board. If there has not been the co-operation between this board and our National board in the past that should have been, we want to assure all that that too, will be corrected, for we believe we have arrived at the place where the two Boards will work in the closest harmony possible so there will need be no misunderstandings in what we are attempting to do.

We have a word from our National Secretary urging our co-operation in finding new fields of operation and a sharing with them in the undertaking. Hence, at the last conference at Shipshewana the following was adopted—"That the Indiana Mission Board co-operate with the Missionary Board of the Brethren Church in establishing a Brethren work at a point determined by the two Boards and that the cost of operating be maintained by the two boards." Now, at this present writing that "point" has not been located. And, I presume, many would raise the question as to the advisability of even searching for some such place in "a time like this." I shall not go into a discussion of that part of the question here, only to say, brethren, let us make it a matter of definite prayer. Personally I do not feel that WE HAVE BUILT THE LAST BRETHREN CHURCH IN INDIANA THAT NEEDS TO BE BUILT OR THAT

WE ARE JUSTIFIED IN WAITING FOR SOME FAR DISTANT TIME TO BUILD IT.

Accordingly we are asking all churches kindly, without any coaxing or pleading or begging, to just put this work on your heart, and on your prayer list, and on your church budget for the coming year and we shall see to it that your contributions to it, of whatever nature they are, will not be lost or spent unwisely.

The late Shipshewana conference in addition to the above mentioned recommendation, *has asked that the churches to contribute to the amount of forty cents per member.* Is that too much? Then, Brethren let me suggest a substitute, in the form of a generous offering, which will be considerable more than a number of our churches did last year. Thank you very much for that!

Again, we are helping the Huntington church. As to how much I am not informed as I write. I am suspicious that it could be more than what it is, for the struggle and the effort being made here by its faithful pastor and his loyal people.

Then I recall our budget asks for two hundred-fifty dollars for the upkeep and improvement of Shipshewana. This, we will agree, is a worthy project of our District. Other districts are feeling its worth and are sharing with us in the opportunities it affords for our young people in their annual summer camps.

And now, finally, brethren, if we can be of any service to you, we are your servants. If any might have some suggestions that would be profitable to your board, we should have them. In the meantime let us keep our offerings coming in the hope that one of these days we shall have the opportunity to use them, even more extensively than we are today.

Brother Smith Rose of Roann is the newly named Secretary of the Board, and we ask that you send *all offerings intended for Indiana District Missions to him.*

Yours for more, bigger and better churches in our Indiana district.

C. C. Grisso,
Bunker Hill, Indiana,
President Indiana Mission Board.

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Travels of the Editor

(Continued from page 3)

7:45 Song Service and Devotional
8:15 Evening Worship Service.

At the close of the Sunday afternoon session, Dr. Lindower, Mrs. Vanator and I climbed into Mr. Rieger's automobile and made tracks for Falls City where we were to make a train which would take us to Kansas City. We made it nicely with Brother Lindower at the wheel. We arrived at Kansas City about 10:30 and after a good night's rest we were ready to meet Dr. and Mrs. Mason for the homeward journey.

We left Kansas City on Monday morning and at noon on Tuesday we arrived at Indianapolis, where Mrs. Vanator left us to go up to Warsaw, Indiana, where she addressed the Warsaw congregation at the W. M. S. Public Service on Sunday, October 24th. The remainder of the party continued on to Wilmington, Ohio, where the Masons stopped over to be with their daughter, and Brother Lindower and I caught a night bus to Ashland, arriving at the very early hour of 5:15 A. M. The Masons returned later the same day.

Thus ended a very fine, and at the same time rather tiresome trip. But the entire party felt that it was a very worthwhile trip and they all wish to express their appreciation for the fine manner in which they were all received.

Fred C. Vanator.



Laid to Rest

Hold Thou Thy cross
Before my closing eyes.

BUZZARD—Isabel, wife of Elder Samuel H. Buzzard, passed to be with the Lord at the family home in Vandergrift, Pennsylvania, on September 30, 1943, aged 68 years, 8 months and 4 days. Sister Buzzard was born Isabel Davis, a daughter of Wm. and Frances Jane Davis, and one of a family of thirteen children. Of her father's family four brothers and two sisters remain, together with the husband, two sons and two daughters, an uncle and four grandchildren. In addition there are a number of more distant relatives and a host of friends who called her friend and beloved. Death came to Sister Buzzard after a protracted illness, the end coming as a direct result of a stroke suffered shortly before her demise.

Sister Buzzard united with the Brethren Church in her twentieth year, and honored her profession by her faithfulness to her Lord through the years. "Her children rise up to call her blessed, and her husband praiseth her in the gates." She was married to Samuel H. Buzzard Dec. 22, 1897 by Elder J. B. Wampler. She was the mother of six children, of whom two preceded her in death.

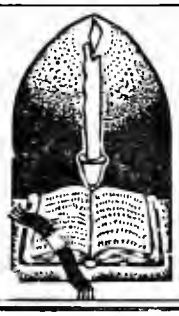
Because I have known Brother Buzzard for a long time, and because the Vandergrift church was without a pastor, the writer was asked to minister to the family in their hour of sorrow. Comfort was brought from John 14:1, before an audience that filled the spacious funeral parlors at which the funeral was held on October 2, and the body was laid to rest in the beautiful city cemetery, to rest in the sleep of death until Jesus comes to gather the redeemed unto Himself. "He giveth His beloved sleep."

Dyoll Belote.

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The inscription on the tomb of Sir Henry Havelock is: "He feared men so little because he feared God so much."

The inscription on the tomb of one who perished in an Alpine accident is: "He died climbing."



Distinctive Brethren Doctrines and Practices

By Rev. Dyoll Belote



(After starting on the study of the Doctrine of Baptism, it became evident to the writer, that it would be impossible to touch all the salient points of such a subject in one study. I have therefore chosen to present further study, which I hope will not make the topic tiresome.—D. B.)

In our former study we touched on the following points: The Necessity for Baptism, The Meaning of the Ordinance, Baptism—Origin of the Word, Immersion—Triune, Forward Action in the Administration.

Continuing our study from this point shall we notice the following:

I. Who Shall be Baptized?

It might seem to some that anyone could be baptized who presented himself or herself, without regard to any requirements. But such is far from the truth. Following Peter's sermon on the day of Pentecost we read: "Now when they heard this they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?"

Then Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:37, 38.

From this and many other references it would seem that only repentant sinners should receive the rite, and that only those who are truly repentant should present themselves for baptism.

II. The Purpose of Baptism

Some would teach that there is no essential, saving efficacy in baptism. Such set themselves up as being wiser than God. There is not the slightest intimation that we may use our own discretion in determining the relative merit of God's commandments. We may not be able to understand all the values of all the commandments and ordinances, but we can be sure that there is certain and great blessing in obeying every one of them implicitly. Christ declared, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father which is in heaven." Men are prone to substitute the imaginings of their own minds for God's plans and directions, but always they must eventually accept and obey God's commands or miss the promised blessing. Naaman, when bidden to dip himself in Jordan seven times for the recovery of his health from the leprosy which had fallen upon him said, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters in Israel? may I not wash in them, and be clean?" The waters of the Pacific are not sufficient to wash away my sins—AND WILL NOT—if I am bidden of God to wash in Jordan or any other body of water He may designate. The Brethren Church still insists that simple *obedience* in every requirement of the Scripture is man's bounden duty. The Word of God needs but to be obeyed to receive the blessings promised in that Word; but it must be obeyed.

"The water really doesn't wash away sins, but the obedience is necessary as a condition of regeneration. Naaman would never have been cured of leprosy, if he had refused to dip seven times in the Jordan. The water didn't cure him, yet it was a condition he absolutely had to obey in order to be cured. So God placed baptism in some vital relationship to regeneration to those who know and understand the simple Gospel teaching. Water baptism is man's part in regeneration and is a symbol of the Spirit birth which is God's part." (I. D. Bowman, in "The Design of Baptism.)

"By joining, believing and being baptized" as both necessary to salvation, did the Lord mean to put on an equality the highest action of the soul in embracing the truth of God and of Christ and the reception of an outward rite? Certainly not. For He did not consider the baptism which He instituted as merely an outward rite. It is, according to His own words, a new birth of water and the Spirit into His kingdom. According to the teaching of St. Paul, it is a death and a burial with Him to sin, and a rising again with Him to newness of life, so that the baptized man must, no matter what the difficulty, count himself to be in a new state, born anew into the Second Adam, grafted into the True Vine, endued with a new life from Christ, and gifted, if he will faithfully strive to use them, with new powers

against sin and on the side of holiness of life. It was the Lord's intention, by His death and resurrection, not only to deliver men from sin as individuals but to incorporate them into His mystical body, i. e. His church, so that in the unity of that church, in the unity of its faith, its hope, its charity, they might grow up, not singly, but together, in the fellowship of the One Body. And so the reception of His baptism being the outward sign of this, and the means of bringing it to each one, was worthy to be put side by side with believing." (And believing may not be substituted for baptism, but they must be equally accepted as required, and LITERALLY OBEYED.)

III. Preparation for Baptism

There is a divine order in preparation for Baptism. In Acts 8:37 Philip answered the inquiry of the eunuch as to what he needed to be worthy to receive the rite of baptism by saying, " . . . if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Again in Acts 2:37 Peter answered the appeal of those who on the day of Pentecost asked for directions for achieving salvation with the admonition " . . . Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

This is the divine order: Baptism is always preceded by repentance and faith in Jesus Christ. Apart from these two divine requirements baptism is an irreverent gesture. But when preceded by these it has all the cleansing power that the promise of a truthful God can give it. "Repent, believe, and be baptized, and thou shalt be saved."

IV. Baptism of Infants

The question of Infant Baptism is an old one, but the Brethren church has always held that children who die in infancy, before they are able to choose between right and wrong, are not morally accountable, and "receive salvation from Christ as certainly as they inherit sinful tendencies from Adam." We do not believe that God will eternally condemn those who are incapable of exercising faith in Christ. Christ's evident love for little children, and His express warning not to interfere with their coming to Him, would incidate that they are accepted with Him. There is not a single direct command for the baptism of infants to be found in all Scripture.

IV. Baptism Is Important

From the day when John the Baptist first issued his clarion call to repentance and bade his hearers to be baptized until now, baptism has been "a sign of man's entry into the brotherhood of Christ, of a cleansing of the heart in preparation for the life of a Christian. It has been a two-way sign. Administered by the church, it is a declaration by that great association of Christians that the one who has been baptized has been accepted into the fellowship of Christ. To the individual it is a sign that he has emptied his heart of all desire for evil and prepared it to receive Christ."

Christian baptism cannot be considered without remembering the part of John the Baptist in the institution of the ordinance. It was he who came calling his hearers to repentance and to submission to the ordinance. His cry was: " . . . Prepare ye the way of the Lord! Make his paths straight." John declared that he baptized unto repentance, but that One would come after him who would baptize with the Holy Ghost and with fire. Baptism does not of itself bring holiness to the person who is baptized; but it should ever remain as a living reminder of the desire for righteousness. Every day of the Christian's life should begin with the realization that in this ceremony he left an old life behind him and faced a new life which is now his, a life filled with challenge—the challenge to live righteously, to let no evil enter his beart, but only the love of Christ and a constant desire to work the will of Him who hath called him with a holy calling. SURELY THIS IS IMPORTANT.

Ashland College News Letter

By Arthur Petit

In the farcical production, "A Full House," to be presented Saturday evening, November 6, a number of young people from the Brethren Churches hold prominent parts. Joe Brubaker, pre-theological student from New Lebanon, Ohio, holds the masculine lead in the play. Joe has had considerable experience in drama in high school. Playing opposite Joe is Miss Jeanette Schwab, sophomore from Louisville, Ohio. Miss Schwab also has been a participant in high school productions, but this is her first experience since coming to Ashland.

Miss Ellen Stoffer of Homeworth, Ohio, Ella Smith of Hagerstown, Maryland, "Bill" Solomon of Ashland (formerly of Uniontown, Pennsylvania), Emma Lee Wray of Peru, Indiana, Adalene Swartz of South Bend, Indiana, Fels Lam of McGaheysville, Virginia, and Maynard Mills of Mansfield, are others from Brethren communities who have important parts in the production.

In the absence of the head of the Speech Department, Miss Thelma Slack, member of the Women's Army Corps, Mrs. Shirley Mason Stage, Assistant in the Alumni Office, is directing the play, which is pure entertainment from start to finish. he curtain will go up at 8:30 Saturday evening, November 6 in the McDowell Auditorium.

Recent visitors to the campus include Thomas Stoffer, of Homeworth, Ohio; Galen Maus of Macy, Indiana; Jack Clap-

(Continued on page 14)

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 21, 1943

"SEEKERS FOR FREEDOM"

Scripture: Psalms 33:12-22

For The Leader

The pioneer stock of our nation's ancestors came here practically as a whole for the purpose of seeking freedom. From what were they seeking freedom? The world in that day had grown unbearable under the severe dictatorship of self-possessed individuals called kings and rulers. These men oppressed the general population with unfair laws, restrictions and taxes. An oppressed individual will naturally seek freedom from the law of force held over him. So did these Europeans in the days of the settlement of this great country. And such oppression must have been terrible for families to leave their homes, set out in small ships, suffering untold hardships on board ship and after getting to this primitive land, to escape the hand of their dictators.

Most important of the reasons causing people to seek this land was the promise of religious freedom. Thus our nation was early settled by those who sought to worship God. It was truly a nation, at birth, whose God was the Lord. In a sense we have lost this today. We young people must seek anew for the freedom of life and conduct which comes from a people who have found God in answer to their national problems.

DISCUSSION

1. THE SECRET OF NATIONAL FREEDOM. "Blessed is the nation whose God is the Lord." America today is in the agony of punishment given by God for a policy of trying to "eat her cake and still have it." We know that national prosperity comes when a people call upon God. What America has been trying to do during this century is to have this prosperity without calling upon God. We want all the prosperity, freedom and pleasure without doing one thing which alone can make it possible—that of worship of God.

If we read the history of the Israelites we will have enough Biblical proof for our statement. Let us remember that the Israelites were human. They loved pleasures and lands and houses as much as we do. They were human in another way too, in that they wanted these things without the embarrassment of giving worship and honor to the true God. But, God said, "Worship me first, and all these other things will come to you." If ever America is to enjoy the freedom of former days, we must first fall before God asking forgiveness for our sin.

Perhaps this isn't such a happy thought when all of our hopes are pinned on the mechanical success of our armies. But God has His way of national freedom for a nation. God has the only way. "Righteousness exalteth a nation, but sin is a reproach to any people."

2. THE PRESENT DAY UNGODLINESS. In an ever-increasing, swelling tide, our juvenile crime and moral problems are increasing. The sheriff of Seattle, Washington found in one week-end fifty boys and girls with whiskey, wine and beer in their automobiles. Countless numbers of our cities and communities are compelled to impose curfews to get their early teen age girls off the streets at night. The F. B. I. reports a dreadful increase of immoral conduct of young girls and boys. Crime and lawlessness increase daily.

The secret goes back further than we care to admit, for it goes back into the homes of these unfortunates. Home training has been dreadfully lacking. A child born into a home is as plastic clay, ready to be formed into a character for good, or a character for bad. If parents have not the fear of God in their hearts they aren't going to instill any respect at all in the hearts of their children.

Yes, the parents and the school are to blame. A generation has arisen which is the product of "scientific training" rather than of the Biblical way. And now come these social organizations with their complaints that their systems have not solved the problems. Of course not. There is no way of bringing up a child except in the way of God. Unless we are taught to honor and worship God we will not learn to respect and honor a moral code or a governmenet. If our present teen age young people had been reared in church and Sunday School and home instead of in kindergartens, social clubs and dance halls we would not be in the trouble we are now. The way of God is the way out of this turmoil of ungodliness in which we as a nation find ourselves,

3. THE CHRISTIAN HOME AND FREEDOM. There is a ray of sunshine and hope on this matter. "The eye of the Lord is upon them that fear Him, upon them that hope in his mercy, to deliver their soul from death, and to keep them alive in famine." Certainly there is spiritual death and famine today. But here is this ray of sunshine. If we who are Christian young people will unite our hearts, bodies and labors to this task of rebuilding our society, we can bring the favor of God upon us again. The basis for this operation is the Christian home. As always, we must teach and learn the Christian way at home. If it is taught and lived there it will soon invade the nation. National prosperity is dependent to the condition of the spiritual life of its homes. This is a truth not to be ignored.

But we will say "What can we do?" Well, whatever is done will be done amid great opposition, for we will be fighting an enemy that has gained great ground in the last ten years. We can give full support to the things of the Church. We can forsake the things of school and the world which are not clear, clean cut wholesome things to do. We can live Christian, talk Christian, and be Christian. We can honor and respect our parents. We can be truthful and honest. In short, we can live as Christ, our Savior and Lord, wants us to live.

4. NATIONAL FREEDOM UNDER GOD. Can America become a nation of God-worshippers in spite of the dreadful depths of hell and lawlessness to which she has sunk? Yes, if her church people will cut out their mixing up with the things that has helped send America down hill. Yes, if her church people will spend Sunday as a day of worship instead of a day of pleasure. Yes, if we will dedicate our wealth, our lives to His service. But if we continue as we are, taking part in the deviltries of Satan, then God cannot bless us.

America will never become 100% Christian. It never was. But when the people as a whole will honor God then prosperity and freedom will come. It must begin first with our governmental leaders. If this cannot be, then we of the homes and churches must make our strength be felt. Under God, through His strength we can make our presence known in this land as we stand for the true clean life with Christ. It is at least worth a try, for all other systems have miserably failed. Let us give God a chance with our national problems.

(Continued on page 14)

PRAYER MEETING DEPARTMENT

Conducted by Mr. and Mrs. Floyd Sibert

Suggested Outlines

LESSON 44

Subject: Naaman the Syrian

1. Naaman was a great man in his country. He was the captain of the host, the Major-General of Syria. He was a mighty man, he stood high in the King's regard. **But he was a leper.** All his honors amounted to nothing. The blackest slave would not have changed places with him. He was a leper. 2 Kings 5:1.

2. Mrs. Naaman had a little captive maid from Israel as her personal servant. She must have been good to her small slave, for the little maid seems to want to return good to her. 2 Kings 5:2-4.

3. The King heard that the little maid had said there was some one in Israel who could heal lepers. He called Naaman to him, gave him letters of introduction to the king of Israel and sent him 150 miles to the land of Israel. 2 Kings 5:5, 6.

4. Away went Naaman with his kingly introduction, and $500,000.00 to pay the doctor bill. The king was frightened. He knew he couldn't cure leprosy, and he didn't know anyone who could. The request was impossible, he thought. He feared the mighty Major-General of Syria had thought up a scheme to pick a fight out of his country. 2 Kings 5:7.

5. Elisha heard of the king's trouble and sent for Naaman to come to him, that he might know that there was a prophet in Israel. Naaman drove up in grand style to the humble dwelling of Elisha. The prophet was unimpressed by the grandeur of the company. He didn't even go out to see Naaman. He merely sent his servant out to tell him to dip seven times in the river Jordan, and his leprosy would be gone. Elisha showed no disrespect. He was a busy man. He took time to care for Naaman's deep need. What else could have been expected? 2 Kings 5:8-10.

6. Was Naaman mad! He was willing to travel all that distance upon the advice of a little girl; he was willing to pay a great price for the healing; he was willing to go to the cottage of the prophet; but he was not willing to take the remedy prescribed. The Jordan River did not have such a good reputation. The water was often slow and sluggish. Naaman's pride was cut to the quick. Instead of the doctor rushing out to meet the mighty general, he was to go and dip in a muddy river. He said, "Behold, I thought." Many people miss salvation because they insist upon sticking to their own preconceived notions. "Behold, I thought." 2 Kings 5: 11-12.

7. While Naaman was fairly foaming at the mouth in his anger, his servants made a very sensible suggestion. "Why not do what the prophet said? If he had told you to do some great thing you would have done it. Why not do the simple think he asked?" 2 Kings 5:13.

8. Naaman decided to take that good advice and dipped in the river according to directions. He became entirely free from leprosy as he was promised. God wants obedience. God will have obedience. If we are to be saved we must learn to obey. At another time ten lepers were cleansed as they obeyed the word of Christ. The man who was sick of palsy had to be carried; but when Christ told him to take up his bed and walk, he did just that. The man with the withered hand was told to stretch it out. He did, and was healed. 2 Kings 5:14; Luke 17:11-14; Luke 5:24, 25; Luke 6:10; 1 Samuel 15:22.

9. First Naaman lost his temper; then he lost his pride; then he lost his affliction. That seems to be about the order in which proud sinners are saved. So happy was Naaman that he wanted two mules' loads of earth to take back with him. He wanted to kneel daily on that earth and praise the Lord. Would to God every one of us would return to the scene of our conversion, and beg two mules' loads of earth from the holy place; then get down on our knees and return to our first love, the Lord Jesus Christ. We'd see souls saved, if we would do as well as this heathen man did. 2 Kings 5:17.

10. Naaman learned that the gift of God cannot be purchased with money. Salvation is without money and without price. The Lord doesn't charge anything for salvation. After you are saved you may give as many thank offerings as you like. Elisha would take no money. The man came prepared to pay. But Elisha wanted him to know that there was a God in Israel. If the prophet had taken one cent for the cure the story would have been spoiled. Naaman had said before he was healed "Behold I thought." Now he said, "Behold, I know." I know that there is no God in all the earth except in Israel." Beloved, it pays to **know**. 2 Kings 5:15, 16.

NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Milledgeville, Illinois

BRETHREN CHRISTIAN ENDEAVOR
IS GOING AHEAD!
ARE YOU IN LINE?

* * * * *

"BRETHREN C. E. MARCHES ON"

A Message by our New President of the Brethren National Christian Endeavor Board

Rev. Smith F. Rose

The year just past has been one of mingled success and failure, one of hope and discouragement. Now Brethren Endeavorers have an unusual opportunity to make this year count "For Christ and His Church." This cannot be done by just doing everything the same old way. It takes real effort and real faith to carry on a Christian program in view of the discouraging trends of the day. So we must look for new ways to attract others to our meetings. Our meetings must be varied so that they do not become monotonous. We must be willing to do a little more than is required. Each day at work and at school, we should be true "ambassadors" for the "Good News." If our lives fail to speak forth in testimony for our Lord and Master we are not Christian Endeavorers in the true sense of the word.

At next General Conference we are expecting to hear that all of our churches have put forth special effort in promoting the work of Christian Endeavor. We are counting on all Pastors, teachers, leaders and young people to help honor our Lord Jesus in this way. We dare not neglect this avenue of training and service in a day like this when every church is in such desperate need of more workers who are consecrated to the work of Christ, and when our Brotherhood has so many empty pulpits where the Word of God should be preached! Yes, if Brethren Christian Endeavorers will take the challenge they can supply the candidates to fill all of the

places before another conference. Training will in a short time make each a capable servant in the Master's harvest fields.

Our hope and our prayer is that the Spirit of God may guide our combined efforts this year in the way which will be most pleasing to our Heavenly Father.

Roann, Indiana.

GOALS! GOALS! GOALS! GOALS!

To Brethren Christian Endeavorers everywhere:

Here are your goals for the 1943-1944 season. Read them carefully. Banner societies will be those who have successfully met any ten of the twelve goals appearing below. We had four banner societies last year. How many for next General Conference?

For those desiring to meet Goal No. 7, you are reminded that the first News Report is due at Milledgeville, Illinois, by November 10, 1943. So send that card or letter today to the address at the head of this column, telling of the doings of your society this fall. Publicize your society.

Here are the goals

1. Forty-eight devotional meetings during the year.
2. At least four planned social activities.
3. One public meeting, presenting the work of the Christian Endeavor with an offering received for denominational or interdenominational work.
4. Some special form of evangelistic activity.
5. A local benevolent or missionary work.
6. Representation at some Brethren Camp.
7. At least one news item to **The Brethren Evangelist** every three months, and the return of statistical report to the National C. E. Secretary by August 1st.
8. Stewardship instruction.
9. A monthly executive meeting at a regular and specified time.
10. Maintenance of a C. E. Bulletin Board and the use of posters, etc.
11. Special emphasis of the C. E. Pledge in at least 12 meetings during the year.
12. Instruction in the meaning of the "Quiet Hour."

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Christian Endeavor Topic

(Continued from page 12)

QUESTIONS FOR YOU TO DISCUSS

1. What would you say are the most important problems facing us as a nation today?

2. Are there problems at home in America which are as great as Hitler and Japan? If so, what are they? How can we solve them?

3. To be practical, just how much good can a few church people do against the swelling tide of recklessness in our land today?

4. Can we take a stand for the right verbally (and on Sunday) if we do not do right through the week? Why, or why not?

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O thou invisible spirit of wine, if thou has no name to be known by, let us call thee devil'—*Shakespeare.*

Ashland College News Letter

(Continued from page 11)

per of Canton, Ohio, and Robert Kurtz of Elkhart, Indiana, all students of last year who are now in the armed forces. The prayers of the College go with these men as they go back to their duties, and it wishes for each one a speedy and permanent return from the wars.

The election of class officers brought about the selection of a number of well known young people. Maynard Mills of Mansfield, Ohio, was elected president of the senior class. Harriet McConnell of Ashland was elected vice president.

The juniors selected Ella Smith of Hagerstown, Maryland, for vice president and June Carpenter of Ashland, for secretary.

Included in the officers of the sophomore class were, Ellen Stoffer of Homeworth, Ohio, president; Jeanette Schwab of Louisville, Ohio, secretary, and Robert Stoner of Waynesboro, Pennsylvania, treasurer.

Among those selected by the freshman class to serve as a steering committee until class officers are elected in February was Tommy Shannon of Hamlin, Kansas.

The last of the enlisted reserves was called out last week when William Schultz of Berlin, Pennsylvania, received word to report for active duty. "Bill" reports to the Navy and will start training at Denison University.

Pennsylvania District News

(Continued from page 2)

On October 16, Rev. C. F. Zimmerman, Pastor of the New Kensington Brethren Church, baptized three young people.

Two hundred and sixteen persons were present at the Fiftieth Anniversary Service proper at the Quiet Dell Church, which was celebrated on Sunday, September 26. This newly painted rural church is located in the southwestern corner of Pennsylvania. During a week of meetinngs and special effort which followed the anniversary date one adult was added to the church membership. Rev. Arthur Baer is the pastor, and Rev. W. S. Crick was the evangelist.

Rev. and Mrs. N. V. Leatherman are temporarily located at 370 Fairfield Avenue, in care of Robert Griffith, Johnstown, Pa., while Brother Leatherman is working this area as Traveling Financial Secretary for Ashland College.

Vinco Activities

Rev. W. C. Benshoff brought the Vinco congregation high grade evangelistic messages during a revival held October 4-17. There were eight who made the good confession, three came by transfer of membership and there was one reconsecration. The music committee, headed by Brother James I. Mackall, provided special numbers for each service, and maintained a splendid choir. The attendance was good throughout the meetings. Delegations in good numbers came from the First, Second, and Third Brethren Churches in Johnstown, the Conemaugh Brethren Church, and The Pleasant Hill Church of the Brethren which is situated on Benshoff Hill, a community where the Benshoffs are well known. Since our evangelist is a native of Johnstown, his relatives and friends were pleased with the opportunity to hear him. Brother Benshoff presented a strong appeal, based wholly upon the claims of Christ. We were all pleased to have Sister Benshoff visit the congregation for a few days. Brother Benshoff and the pastor did all the calling that two weeks would allow. In normal times a three-weeks meeting would more nearly accommodate the calling ministry.

The ladies of the church have organized a W. M. S., Group Two, with twelve charter members. There are now two W.

M. S. groups, separately organized, but under one over-all organization. A Laymen's Gospel Team of nine men conducted the worship service at The Pleasant Hill Church of the Brethren on Sunday evening, October 31st. They are to conduct the morning service at the Leamersville Church of the Brethren on Sunday morning, November 7. One of our active laymen, Brother L. N. Bartlebaugh, passed from this life on Sunday morning, October 3. Brother Bartlebaugh was a great help in the construction of the new church edifice, and greatly loved the work of the Lord's house. The funeral service was conducted from the Vinco Brethren Church by the pastor, assisted by Rev. W. C. Benshoff, and interment was made in the Mt. Union Cemetery.



News From Our Churches

LANARK, ILLINOIS

Beginning October 10th, Robert Lichty, a returned missionary from Africa, began a series of meetings. He and his wife found their way to this country on an army transport plane, and had endless interesting experiences to relate, as well as many fine messages to bring us.

Sunday, October 3rd, was the date for our Rally Day, Fall Home Coming and Harvest Festival, with a basket dinner at noon and an afternoon business session. For the Harvest Festival every family of the church brought some choice bit of garden truck, field crop, canned goods, etc., to display in the church. The entire collection was then given to the pastor and his wife.

We have again resumed Sunday evening services after having had a vacation from them during July and August.

Our W. M. S. was banner this year, for the first time in several years. This accomplishment is most encouraging to the society. Incidently, the W. M. S. planned and sponsored the Harvest Festival already mentioned. Other helpful projects are planned for the new year.

Four stars have been added to our service flag, making a total of twenty-four. The new stars are for Leroy Grimes, Lynn Frederick, Max Sisler and Donald Rahn.

The Clayton Berkshires spent a short time here with Mrs. Berkshire's parents, Mr. and Mrs. Brice Puterbaugh. During that time Rev. Berkshire brought us a fine Sunday morning sermon.

We are sorry to learn that one of our two fine church pianists is leaving us. In the very near future Ruth Peters Sisler will go to her husband at an army post. Her going will be felt keenly because she was always willing and ready to serve at all times. This places the full responsibility of church music upon the one remaining experienced pianist, Mrs. Harry Engles. She, too, serves willingly and capably at all times. She expects assistance soon with her task from Delores Rahn, only thirteen years old, but an exceptionally fine musician and a pupil of Mrs. Sisler in the past. Also showing unusual musical talent is Nola Guenzler. These two youngsters even now often play the offertories for the morning services.

Thus the young people, if encouraged to serve, will rise to meet situations in the church and will assist in a most acceptable manner.

Ruth Rahn, Church Correspondent.

TRAVEL FLASHES

Beautiful Miles

The poets have sung of the "perfect days of June" and the "painted flowers of May"—but for beauty give me October and many miles along "those ribbons of gray" bounded and confronted with the decorations of nature changing with every turn of the road where such beautiful paintings are seen. One of the titles of one of the most wonderful and peculiar hymnals ever published in America was that of the first Dunker schismatist, Conrad Beisel, at Ephrata, Pennsylvania, was "The Marvelous Playthings of Paradise." But still more wonderful are these paintings of Paradise. Only God could make a forest or a tree and only He could so distribute them to make the gorgeous, expansive pictures one sees as he travels among the crooked roads, "over hills and dales" in October, in several of these United States.

Yesterday as we curved the excellent roads of Ohio from Carey to Belpre, we were so filled with "ohs" and "ahs" that we almost could have gotten out of breath. Maples with their many tintings of pink, oaks with their deep variations of purple to bright red and brown, sycamores with their greens and browns, hickories shedding both their sweet nuts and their brown, dull foliage, intermixed frequently with evergreens with variations on north and south sides of the hills made an unforgettable trip. What was a bit of "tire trouble" and some fears of more, to such a display of the workmanship of a wise and bountiful Creator, who never forgot beauty in his handiwork.

From North Manchester

Cancellation of our date at Prosperity Brethren Church, West Virginia, south of Parkersburg, formerly planned for the month of August, had changed our itinerary so that we got to go and enjoy Roanoke, Indiana, as has been reported. After Flora, we had a nice visit in Chicago with our hosts, the O. C. Crumes of Flora. A "blow-out" of one of my very best tires was one of the "all things" that could not seem to "work together for good" at a time like this; but we got a good replacement and are not crying about that. But trips like that one and this seem to approach an end more and more as days go by. Let us hope and pray for a cessation of this terrific waste of war and repent and turn to God for deliverance—and tires and gas!

North Manchester was rich in reunions, experiences and fellowships. In 1896 I had been a student in the young struggling Brethren College there, now a high ranking institution of learning in Indiana. It was responsible for finding of the beautiful young lady who became my life partner. Later, I had conducted one of the most successful revivals of my experience, and then, for five years was the pastor of the church, also one of the most fruitful of my several pastorates. Continually I was confronted with such expressions as "Well, don't you know me? you baptized me," and what not; but that was 23 years ago and more. On some, the tell-tale years had remarked them and prevented their former faithfulness; many of the older "pillars" had gone ahead and yet, Henry Wright, living several miles out of the city, both he and his wife, past four score and ten, were present at many of the night services. Such faithfulness is an inspiration and a joy.

I had many outside speeches: at Kiwanis, the College, two high schools, a guest at Rotary—but the one most prized was that of supplying for an Old Order preacher in a Fraternal Relations Meeting of the Church of the Brethren Con-

ference of Middle Indiana on which Dr. R. F. Porte was the scheduled representative of our Conference and in which he did a good job. Shades of the past! Bame "filling in" the time of an Old Order preacher! It was a good meeting and worth while. We need to further and encourage all such opportunities.

Guest of Dr. Otho Wenger

One of the finest of our fellowships was with Otho Winger, retired President of the College. Younger than I, he is crippled and must take life slowly while I rampage on. Many honors have come to him in his denomination in which his counsel is still valued and sought. Still speaking too many times for his physical good, he goes on with sermons, lectures and addresses. Member of the Indiana Historical Society because of his study of the Indians of that state, he has become an authority and author of several books of which he is justly proud. Peculiar in his dress, wearing the Dunker garb, he is nevertheless broadminded, tolerant and friendly to all sincere worshippers and gracious in his attitude to our group of Brethren. If anyone wants to know of Tippecanoe, Chief Turtle, Topenebee, Metea, Shabonna, Menoninee, Shipshewana or any other of the stories of Pottawatomis of Indiana, Winger is the man to contact. His story of Francis Slocum, the "Lost Sister of Wyoming," "White Rose of the Miamis" has reached many "reprintings" and still is as entrancing to Winger as the history of the Dunkers where he also has done much research and printed several books. May many years be spared to him for less vigorous work than has been his wont in his too strenuous labors.

The Meeting?

Well, well! Did I almost forget the revival? Not a bit. What with many visits, chicken dinners, "speechifying," we had the greatest crowds, the best of interest and the largest offering of recent years. Dr. Schutz, dated as usual for months ahead, could be with us only over week ends and for the last evening of the Sunday evening services. But his faithful wife did splendid work in his stead. "Bud" Hunter, busy during the day with his regular toil, was our song leader and absent not an evening. He has a beautiful tenor voice and is a consecrated and valuable addition to our church there, even though his membership is still at Sidney.

Results were about all that could be expected a such a busy time of the year and with many other limitations. Mrs. Goehler at the Hammond organ was most efficient and faithful. This is a great church with limitless possibilities and the 23 years of service of Dr. Schutz is a record for any man withal, he has never been able to give it full-time service. I came away still wishing I might be better acquainted with him and know more of the secret of his power; but I was told by competent authority that it is in his willingness to go anywhere, any time, to do any worthy thing for anybody without consulting cost to himself. If that is all true of him, it is a worthy road for more of us to travel. He himself told me that "one cannot take more out of a bank than he puts in," and then concludes that "life is like a bank."

Brethren, should we not all try to put in more in the Bank of Life? Surely it is scriptural that "every man shall receive his own reward according to his own labor." "Seek ye first the kingdom of God and His righteousness and then what to eat, drink and wear is God's concern more than ours. He cannot break His word.

Prosperity

I am writing this "on top looking down" at Prosperity, with Elder B. H. Showalter. But that will be another story. I trust all are praying for the success of all who are working in hard places at difficult tasks.

Charles A. Bame, Carey, Ohio.



The Business Manager's Corner

By George S. Baer

JOIN THE 1000 CLUB

Every Christian ought to be among those who pray daily for missions and for the calling forth of laborers into the harvest. But those who really engage in prayer for missions seem so few that our Missionary Secretary, Brother Klingensmith, found that it was a challenge to get 1000 out of the entire brotherhood. We are thinking about prayer for Publications also. We have mentioned it before and we are mentioning it again, because we definitely believe that the printing of the Gospel Message is a very distinct and definite part of the work of the Lord. We would like for praying members to write us that they will pledge themselves to pray for the Publishing Interests of our church daily until the time for the taking of the annual offering for that purpose the last Sunday in January. Can we not have at least 1000 who will be seriously concerned about, and definitely praying for, God's blessing upon the Publishing Interests until the time approaches for the giving of funds for the advancement of this part of the work of the church?

At least the Business Manager thinks this work ought to get in on the prayer lists of the "1000 Club." Will you let it in? Tell us so.

Order All Supplies From Us

We will promptly take care of all orders for Sunday School and church supplies. If they cannot be gotten, we will tell you so, but if they can, your order will go forward as promptly as is humanly possible. Books and Bible Orders should be sent in long before they are needed, for some kinds are very difficult to get now. Bibles are being rationed —that seems strange—but some kinds are still available, especially the blue and khaki bound Bibles and New Testaments. So, if you want to send a Testament or Bible to some one in the Service, you can get the copies needed.

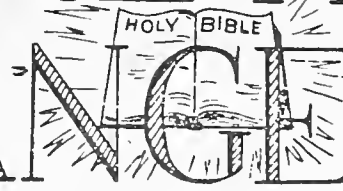
Expired Subscriptions Stop

When a subscription has expired, we are required to take it off the list. That is a postal regulation. So don't neglect yours, and if you have neglected it and you suddenly find yourself without a paper, just remember that we have done only that which we are required to do, and we hope you will be kind and renew promptly.

"Rites and Ordinances"

by Alexander Mack, republished by the National Sunday School Association, is available in quantities or singly at 40 cents per copy. A copy ought to be in every Brethren home. Order from The Brethren Publishing Company.

The BRETHREN EVANGELIST



THE ROAD OF HUMAN LIFE

'Long the road of human life you see a fellow travelin' slow,
An' like as not you'll find he's some poor chap that's stubbed his toe.
He was makin' swimmin' headway, but he bumped into a stone,
An' his friends all hurried onward, an' left him here alone.
He ain't sobbin' or ain't snifflin'—he's too old for tears and cries—
But he's grievin' just as earnest if it only comes in sighs,
An' it does a heap of good sometimes to go a little slow,
An' say a word of comfort to the man that's stubbed his toe.

—Paul Creighton.

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Wedding Announcement

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BERGER-MUSSER. Miss Helen Irene Musser of Marshallville, Ohio, and Sgt. Nelson Berger of Easton, Ohio, were joined in marriage on October 16, 1943, at 5:30 in the afternoon, by the undersigned.

The bride was attended by Miss Twila Berger, sister of the groom, and Harold Musser, brother of the bride, was best man.

A four-tiered wedding cake was served at a wedding supper for the immediate families at the home of the bride, following the wedding ceremony.

Mrs. Berger has been employed in the office of the Ohio Injector at Wadsworth and will join her husband when he is transferred.

Sgt. Berger was home on a fifteen day furlough, but has returned to Salt Lake City where he is awaiting orders for a transfer. Before entering the service he was employed at the Columbia Chemical in the research laboratory. Both were members of the 1942 graduating class of the Doylestown High School.

J. G. Dodds.

INTERESTING ITEMS

UNDER THE DATE OF NOVEMBER 4, Brother H. M. Oberholtzer, pastor of the Huntington, Indiana, Brethren Church, states, "Revival meetings now in progress, conducted by Brother E. L. Miller, of Maurertown, Virginia. We have had a very good start." The Huntington Church will observe the Love Feast and Communion Service on Sunday evening, November 21. Neighboring Brethren are invited.

THE DATE OF THE UDELL, IOWA, Communion is November 12, at 8:00 o'clock. All members are urged to be present and all of like faith are invited. This notice was signed by W. R. Deeter, pastor.

REV. E. J. BEEKLEY, PASTOR AT WEST ALEXANDRIA, OHIO, writes that the week of October 24th a Bible Conference was held in the West Alexandria Church at which time Rev. W. E. Ronk was the speaker. He also states that the Communion service held recently had a larger attendance than for many years, "in fact," he says, "almost twice as many as have been here at any time since I have been here." The goal set for their Rally Day was 100 and they had 108. Congratulations to the West Alexandria Church.

SPECIAL NOTICE TO THE EVANGELIST READERS. We are working on the Annual Conference Minutes Issue of **The Evangelist**. It will be dated as of November 27th. However we cannot assure you that it will be mailed at the regular weekly mailing date. Shortage of help and the difficulty of getting all necessary data is a contributing factor. Dr. Lindower, Conference Secretary, and the Editor have been working hard to get everything together that is needed for the issue. This has been a rather difficult task. But we think that we have it all together now. We want you to remember that this is not just another issue of **The Evangelist,** but that it is a booklet that takes many times the material that goes into one single issue of the magazine. At the present it looks like it would be even larger than last year. That takes additional time for the printing, gathering, stitching and mailing. We ask you to be patient and in due time the issue will be in your hands.

This leads us to say that next week's issue will be the regular Missionary Number. That will take us through the month of November. Since one more issue is to be dropped in order to complete our regular fifty issues for the year, this leaves but three additional issues in December to complete the year. One of these is the Missionary number for December. One other and a part of the third will be devoted to the interests of the National Sunday School Association with their White Gift material. So, if your reports do not appear as soon as you think they should, please be kind and do not blame the editor too severely. They will appear as soon as possible. But KEEP THEM COMING!

WE ARE MAKING A CORRECTION OF AN ERROR that crept into the Laymen's program which was printed in the issue of The Evangelist of September 25th. We are making correction of this in this issue. Laymen may clip and place in their programs. This error was called to our attention just recently. We are sorry for it, and beg the laymen's pardon.

BROTHER BAER SAYS, "Order your supply of "Rites and Ordinances" by Alexander Mack, at 40 cents per copy, postpaid. You will not regret its purchase."



THE CHURCH and ITS WORK

(Because of the fact that in the next two issues of The Evangelist there will be no opportunity to give you regular church news, and, because of the number of reports which we have now, we thought it best to dispense with the Editorial page and began the church news here.—Editor)

COLLEGE CORNER, INDIANA

The church at College Corner, Indiana, has just passed through a "season of refreshing from the presence of the Lord," in the nature of a two-week series of revival and evangelism led by the Richer Evangelistic party from Peru, Indiana. Brother and Sister Richer are well known to Brethren people as they have labored with many of our pastors through the years in such efforts. We consider Brother Richer a very forceful and true-to-the-Gospel preacher. Every sermon was a masterpiece in itself and this with his pleasant, winning personality, won for him the very highest regard and respect of all who came, in and out of the church. The visiting evangelist also had full charge of the singing and accompanied by Mrs. Richer brought many beautiful gospel selections. These folks endeared themselves to the College Corner community and, as pastor, we considered it a joy and a privilege to labor again with them in the gospel.

The meeting lasted two full weeks and there was not a night when we had a disappointing audience. The folks came, they sang, they prayed, they worked, they invited others, they gave of themselves and of their means and accordingly the Lord blessed them. The revival we believe will continue to manifest itself through the days ahead in attendance and interest in the Lord's work generally.

The attendance in this church has been steadily growing in the past year until now the Bible School is nearing the 100 mark. The worship service is well attended too, when we remember that we are far out in the country with no heavily populated center from which to draw. We have a very fine group of young people which are on hand at our regular appointed services.

Besides being a meeting that stirred the members of the church, we were also rewarded by receiving an even dozen into our fellowship. Eleven of these were baptized on a recent Lord's day afternoon in the baptistry of the Church of the Brethren in Peru. One other was received on a former baptism. They represented heads of families and ages ranging from ten to seventy-five years, the majority being of high school age.

This meeting has proven to us again that we can have an old-fashioned revival in even our small rural churches, if folks are willing to pay the price. Revivals never come by chance. They are the result of certain conditions met on the part of His people. And when those conditions are met there is nothing that can stay the hand of God in blessing.

We continue to labor here in faith.

Loree, Indiana

On October 10th the Loree Church observed its annual Rally Day and Home Coming. This day always proves to be a great day in the life of this church and this year was no exception. It was great in fellowship, in attendance, and in everything that makes such a day long remembered. The pastor was asked to bring the morning message at the close of the Bible School. We spoke from the theme, "We march on to Victory." Our Men's quartet, one of the real musical organizations of this part of Miami County and all members and leaders in our church here, brought us several selections at both the morning and afternoon services,

About 125 persons enjoyed a sumptuous fellowship dinner at the noon hour. At 2:00 o'clock, we assembled once more in the auditorium for a rather informal service. Besides the special musical numbers, a reading by Mrs. Exmeyer, we were fortunate to have with us Brother Chas. Oberlin, pastor of the Church of the Brethren in Peru, for our guest speaker. He brought to us greetings from his own church and from his denomination. In this we endeavored to put in practice what we talk so much of, that of seeking a closer fellowship and co-operation with our sister church. His message was timely and helpful. At this service greetings were read from former pastors by different persons assigned the task. Letters were heard from Brethren Stewart, Lytle, Whetstone, Gilmer and Whitted. Also Mrs. Teeter sent her greetings to her many friends where she with her husband, the late D. A. C. Teeter, labored so long and so well in the gospel.

The church here observed its Love-Feast on October 24th. It was what the name implies, a feast of love, indeed. We are happy that our churches are at peace in these days of peril. Let us labor to keep them so.

When these lines are being read the writer will be in an eight-day series of special sermon-lectures with the Mexico Brethren. This series is a study of "The Scarlet Thread," or "The Plan of Redemption" from Genesis to Revelation," using our chart in this study. Brother Arthur Tinkel, who is a member of our College Corner church is the pastor of the Mexico church. Will you pray for this effort?

And now may the God of peace Himself be with you all.

C. C. Grisso,
Loree-College Corner, Ind.

§□§□§

NEW KENSINGTON, PA, MEETING

Accepting an invitation to come to the New Kensington Brethren Church, of New Kensington, Pa., the meeting began on schedule, Monday night, October 4. This was not only our first time in the city, but the first time to labor with Rev. and Mrs. Chester Zimmerman, who are in charge of the work. We had our home with them during the meeting and nothing was left undone to make the sojourn in that home a time to be remembered for its pleasantness. The time passed so rapidly that it really seemed that the meeting had scarcely began until it was closed Sunday night, October 17. The nights were short, and the days were filled with visitations and discussions of the work, with plans for the future. To those not informed, it may be well to state that the Brethren Church is located in East Kensington and is some distance from the city proper. It is in a community by itself, known as "on the hill." However, the most of the people in the community are members of the down town churches. The homes were opened to us, the tables spread with the delicacies of the season, and a splendid welcome afforded us. Without exception in this community "on the hill," we found that the Pastor and wife had won the admiration and friendship of the people. He is also well and favorably known by the business men of New Kensington and received friendly greetings from them in our travels.

The audiences were appreciative and many expressions were

(Continued on page 14)



Seven Men By the Sea of Galilee

By Rev. J. Milton Bowman

Seven men had just witnessed a great tragedy. Their Leader with whom they had eaten, slept, talked, studied, worked, and witnessed, although innocent, had been condemned and put to a horrible death. They had seen it! With His going, all the great ideals and hopes which He had instilled in them had died. The associations with such an outstanding Leader made a tremendous impact on them and His death was a severe shock. But it seemed that He had risen from the dead; was it so? It couldn't be! Surely it must be an illusion! Their talk was about the unusual and mysterious events which were happening of late. Their entire way of life had changed; things were all out of joint. Since they had left their work three years before, and given up everything on the new venture with the "Stranger of Galilee," it seemed the venture had failed. They returned very different men than when they went away. A spirit of sadness prevailed; of restlessness; of strangeness, among them.

Perhaps the most restless was Peter. He had been placed in a difficult position at the trial, and had been accused of being an associate of the condemned Leader. This was denied vigorously with terrible oaths, in a loud voice which was capable of making itself heard over the winds and waves of the Sea of Galilee. The Leader had turned and looked at him, for he had heard the traitor's remarks. Something in that look hooked itself into Peter's heart like a fish-hook. The pain was constantly there. Yes, Peter was pretty restless. And the sea began to call to him. The beautiful blue-green water, the gorgeous shoreline, the song of the birds, the thrilling moonlight nights, drifting along in a sailboat. The excitement of the battle with the elements, as the boat would race free-sailing over the rough waves, spray dashing over him, his feet braced against the tiller to keep her pointed in the right direction, careening to such an extent that it is a question as to whether the ship will stay rightside up or not. What a thrill!

Suddenly Peter said, "I'm going fishing." The others, no doubt, were thinking along the same line. Relatives had picked up their nets, put away their sails, repaired their ships, when the men had deserted this equipment to follow the strange Leader. The others said, "Let's go!" They found their repaired nets hanging in the sheds waiting for action. Something must be done to get their minds off of the strange things which had so recently happened. So they all went fishing. Were they out of practice? Had they forgotten the exact places where they had caught so many before? All night they fished with no results; at dawn, somewhat discouraged, it was decided to start for shore. As the boat came near they noticed in the faint light of dawn a fire on the shore and a man, unrecognized at that distance, waiting for them.

"Men, did you catch anything?" He called. "No," was the answer. Try the right side of the ship and you'll catch some," came the reply. They *obeyed* and in a moment the net was so full that it was almost impossible to pull it in. All of them began to tremble. John said to Peter, "It is the Lord!" Peter impulsively plunged into the sea to be the first on shore; Peter the traitor. The others followed in the boat as quickly as possible. As they gathered around a feeling of uneasiness crept over them. "Come to breakfast," said Jesus.

What a breakfast! Jesus had prepared it. They had dined with Him before, but this was to be the last time here on earth. He gave them to eat. What a privilege to dine with Deity! Christ is always giving. "I gave My life for thee, what hast thou given for Me?" The fire gave them warmth, although their hearts, no doubt, burned within them. Peter's mind flashed back to another fire at which he had warmed himself; he could hear the accusing voice of a girl —see her finger pointing at him. That awful moment was lived over again! But that was not all.

After breakfast, Jesus looked at Peter. That look Peter remembered it and turned pale. "Simon, son of John, do you love me more than the others do?" "Yes, Lord, Thou knowest that I love Thee." His voice trembled with emotion and he had not the

courage to say, "More than these." And the second time; and the third time, the knife was thrust into his very heart. Three times he had denied his Lord. Three times he now confessed Him. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Almost in tears and in anguish of soul Peter cried, "Lord, Thou knowest all things; Thou knowest that I love Thee." He proved it too; for tradition says that he was crucified upside down because he felt himself unworthy to be crucified in the same position as his Lord.

Yes, Peter denied his Lord. Have you ever? If the Saviour looked at you and put to you the question as He did to Peter, what would you say? Do you condemn him? Not I! Was this lesson only for Peter? Oh, no! It was for the other six also, and rest assured it made an indelible impression upon them. Have you ever received the Living Bread, eaten of Him, and drifted back again into the old way of life? Have you ever given up, and, like Peter and the rest of them, gone back to fishing? Fishing for men is well, but returning to the old way of life is tragic! So many today are doing that very thing. Have you warmed yourself at the fires of the Church, then denied your Lord, crucified Him afresh, and drifted away into the old life? If so, Christ has another fire waiting for you; He has prepared bread and meat for you. Can't you hear His voice saying, "Come and eat with Me?"

Seven men by the Sea; are you one of them?

Nappanee, Indiana.

THE NEW NATIONAL PROGRAM

WHAT CAN I DO ABOUT IT?

By Rev. J. G. Dodds
Chairman National Goals Committee

GOAL 3

"PUBLICATION GOALS:" It is interesting to note that if any one of the first four Main ITEMS were to fail, all the other goals would be so badly crippled in their operation that the ends for which the National Goals Program was initiated should never be attained. Especially is this true of Goal III. As our Publication Interests advance, because of denomination wide interest and support, so shall the channels for publicity increase for all interests and activities of the Church.

Item No. 1, "*The Brethren Evangelist in Every Brethren Home.*" The Brethren Evangelist is the official organ of the Brethren Chuch. In it our doctrines are disseminated; the news of the activities and progress of missions and local church organizations, as well as all denominational interests, are available to all who will read; and through its columns, the work and progress of our institutions and auxiliary organizations are promoted for the good of all. It should be read by every member of the Brethren Church. It should be a weekly visitor into every home in which one or more members of the church live.

The subscription price is $1.50 per year. No doubt, the first step toward attainning this point is for the congregation to appoint one of their energetic members as "The Evangelist agent." When he shall have obtained all subscriptions possible, then some will be found who will be happy to underwrite one or more subscriptions for other families that have not yet subscribed. If any homes are still left out, the local church will find their influence in the community greatly increased by placing these subscriptions on their budget. It is a matter of case record that inactive members have become active members by simply placing the church paper into their homes. Who can measure the value of the renewed reinstatement of a single soul?

Therefore, because of the value accruing to the church, the community, and to individual souls,—many churches see the wisdom of placing THE EVANGELIST on their church budget. All who can afford it pay for their own subscription and then underwrite others (payment being made into the local church treasury), and to complete a 100% subscription list the balance is paid from the local church treasury. If necessary the funds may be supplied by taking special offerings; every "fifth" Sunday—Sunday School offering and the loose offerings during the worship services on that Sunday may be found to provide more than enough for this fund. This item would make a splendid local missionary project.

Item No. 2: "*Brethren Sunday School Literature in Every Brethren Sunday School.*" To some this item may seem to be needless. But, suffice it to say that there are Brethren Sunday Schools that are now using one or more items of Sunday School literature which contain doctrines that are foreign to the Brethren Church. We are THE BRETHREN CHURCH and we ought to use literature in our teaching department that upholds Brethren Doctrine and adheres to our motto: "The Bible, the whole

Bible, and nothing but the Bible for the whole world." In the accomplishment of this item, our denomination would be stronger, local congregations would be more stable, and weaker members would not be seeking pasture elsewhere. Make use of the helps in the Evangelist, Adult Quarterly and the Youth's Quarterly—all published by the Brethren Publishing Company. It is to be expected that as funds are provided additional Sunday School Literature will be published by our own Publishing House. And this leads me to item No. 3.

"An Annual Publication Day Offering of at Least $5,000." With such an offering, the Brethren Evangelist in every Brethren home, and every Brethren Sunday School using Brethren Literature, we should be free of all indebtedness within a few years and launched upon a Literature Program that would be far-reaching in results. The Publication Day Offering will be taken in January. If every church will double the amount they gave last year, this item will be reached. Why not start now to gather in funds for this purpose? It has been suggested to the writer that if every member should give the amount last year plus a tithe of their tithe for January—the result would be the largest Publication Day Offering in our history. I will be glad to hear from the first 25 churches that will adopt this plan.

As Secretary-Treasurer of The Brethren Publishing Company, I am deeply interested in its financial welfare and the products that it produces; being well aware that according to its welfare so is the welfare of our beloved denomination. May God help us to enter whole-heartedly into every interest of The Church, put our shoulder to the wheel, and boost unceasingly with our whole strength.

Smithville, Ohio.

Report of the Mid-West District Conference

The Mid-West District Conference convened at Carleton, Nebraska, October 14-17, 1943.

The opening devotions were given by Rev. C. E. Johnson of Carleton, after which Dr. Cowtrell of the Church of the Brethren spoke. He is a missionary Doctor awaiting his return to India. He told of his work in India. Doctors can enter the homes where no other outsider is allowed.

Rev. Cecil H. Johnson, Moderator, appointed the following committees: Credential—Mrs. Walter Stump, Falls City; Charles Rachow, Carleton; Resolutions—D. G. Lemon, Portis, Kansas, Mrs. Mary Rieger, Falls City, Nebr.

Thursday Morning

Mrs. Loren Liesch had charge of devotions, after which Dr. L. E. Lindower of Ashland College gave his first Bible Lecture.

At the business session which followed the credential committee reported two ministerial and eighteen lay credentials. D. G. Lemon of Portis, Kansas, was granted a credential by District Conference. Mrs. Mary E. Rieger was appointed assistant to C. W. Yoder, Secretary for this conference. The Secretary's report was read by C. W. Yoder and accepted. The Treasurer's report read by Brother Yoder was also accepted. The Statistician's report was given and approved. The Missionary report was given by D. G. Lemon as follows: No meeting called during the year; no funds received; no trustee attended annual meeting. Balance in treasury—$24.13.

The following recommendations were presented and approved: In view of the request from the Secretary of the General Missionary Board for the opening of a mission point in this district, we hereby present the following recommendations:

That a survey be made by the District Mission Board as soon as possible of all the former churches and mission points, together with churches that are now without pastors.

That the District Board be authorized to proceed in cooperation with the General Missionary Board in the establishing of a mission work either a new point or the building up of one of the pastorless churches;

That the necessary expenses for the survey and carrying on of such a program shall be provided by the churches of the district.

Respectfully submitted,
D. G. Lemon,
Cecil H. Johnson,
District Mission Board.

Motion was made and approved that as Cecil H. Johnson had not served a full term as Moderator that he be elected to serve another year. C. E. Johnson, Carleton, was elected Vice Moderator and Mrs. Mary E. Rieger, Falls City, was elected Secretary-Treasurer and Statistician. The Business session adjourned.

Rev. Cecil H. Johnson, Moderator, then gave his address on the theme of the conference, "Ye Shall be Witnesses unto Me." He challenged the Mid-West District to get busy with the Lord's work and discussed our National Goals.

Friday Afternoon

"Throw Out the Lifeline" and "Living for Jesus" were songs used. Guy Moore, Carleton, gave the devotions. He used Romans 12.

Dr. E. G. Mason, President of Ashland College, then spoke on the subject, "Our College." The National Sunday School Association was represented by Dr. Lindower, and the Mid-West District Young People's Camp was presented by Rev. Cecil H. Johnson.

Friday Evening

The devotions were in charge of D. G. Lemon. Songs, "I've a Story to Tell to the Nations" and "Beneath the Cross of Jesus" were sung. Mr. Lemon used John 8. He stressed the study of the whole Word.

The Bible Lecture of Dr. Lindower was on the subject: "What is the Bible?"

A musical reading, "Father, Take My Hand" was given by Mrs. Hattie Miller. The sermon was delivered by Rev. F. C. Vanator, using Romans 8 as the basis of his message.

Saturday Morning

Cecil H. Johnson was in charge of the devotions. The Bible Lecture by Dr. Lindower was on "The Holy Spirit."

The Business session followed. It was voted to extend courtesies of conference to our visiting Brethren. D. G. Lemon was re-elected to the Missionary Board. Mr. Lemon and Rev. Cecil H. Johnson were the nominees chosen for Trustees of Ashland College. Rev. C. E. Johnson was elected to the Ministerial Examining Board. Mrs. Raymond Landes, Morrill, Kansas, was elected Young People's Supervisor. It was voted to make the Mid-West Young People's Camp a part of the Mid-West District Conference. Also three directors from Mid-West District be elected, one to serve three years, one two years and one for one year. Mrs. Raymond Landes was elected for three year term, Rev. Cecil H. Johnson for two years and Rev. C. E. Johnson for one year.

Saturday Afternoon

Devotions were led by Mrs. F. C. Vanator. Rev. F. C. Vanator spoke on "Our Publishing House." He brought greetings from Brethren G. S. Baer and J. Ray Klingensmith. He then gave a report on the Brethren Home and Superannuated Ministers work.

Saturday Evening

Rev. C. E. Johnson led the devotions, reading from Hebrews 12:1-8, speaking on the thought of "The World Watching the Christian." Rev. Cecil H. Johnson gave a report on the National Christian Endeavor work. Rev. F. C. Vanator gave the sermon of the evening on the subject, "The Optimism of Christianity." Elders J. W. Wolters, Portis, Kansas, and N. P. Eglin were given the courtesies of conference and credentials granted them.

Sunday Morning

The Church School was ably conducted by Mrs. Lauren Lietsch, the Carleton Superintendent. Rev. C. H. Johnson had charge of the Young People's Division and Rev. F. C. Vanator, the Adult Division.

A Trombone solo, "Going Home" was given by Dayton Rothrock, accompanied by his mother. The Choir sang, "My Savior Walks With Me." A duet, "Heart Divine" was given by Mrs. Willard Swenson and Mrs. Hertha Fegesack.

Dr. Lindower presented a sermon, based upon Acts 3:6, "Our Responsibility to Our Lord."

Sunday Afternoon

Dr. Lindower spoke on the subject: "Our Seminary." Mrs. F. C. Vanator spoke on "Our Faith," using 1 John 5:4.

The resolutions committee reported as follows:

"We the committee on Resolutions, after extending our most sincere Thanks to Almighty God for His loving care and the many blessings bestowed upon us the past year, and asking His guidance in the work throughout the coming year, do submit the following resolutions:

"Resolved, that this conference extend thanks to the Carleton Brethren Church and its members for the real Christian welcome and to the homes for the hospitality that was so graciously given.

"Resolved, that we thank the program committee for the arrangement of the program which is constructive, challenging and inspirational and for the speakers from other districts and the Church of the Brethren, who have made contributions toward making this program possible.

"Resolved, that we pledge ourselves as a district organization, to do all in our power to reach the National Goals.

Resolved, that the Moderator's Address be accepted by this conference and incorporated in the minutes of the conference.

"Resolved, that this Conference approve the work of the Young People's Camps and give thanks to the Camp workers for what they have done.

"Resolved, that we go on record as strongly opposed to liquor being distributed in our service camps, and recommend that a dry zone be established around camps.

"Be it further resolved, that the delegates leave this conference with the determination to live more faithful to the trust that the Heavenly Father has intrusted to us and by so doing further extend the work of the Kingdom of God in the Name of Jesus Christ our Savior."

Respectfully submitted,
D. G. Lemon
Mrs. Lauren Lietsch
Mrs. Mary E. Rieger.

Sunday Evening

Rev. Cecil H. Johnson delivered the closing message on "The Great Challenge of Jesus."

Mrs. Mary E. Rieger, Conference Sec.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Milledgeville, Illinois

MILLEDGEVILLE, ILLINOIS NEWS REPORT

Dear Fellow-Endeavorers:

The Milledgeville, Illinois, Christian Endeavor has been active for the last year under the supervision of Mrs. W. S. Benshoff, who has recently been replaced by our pastor, Rev. W. S. Benshoff.

During a great part of the winter we took charge of the opening exercises of the Evening Fellowship Hour on Sunday evenings. We also put on several playlets at Evening Church services, emphasizing Christian lessons of the day. One evening we held a campfire service after Church in which we gave a special plea for reconsecration of lives.

We contributed to the support of the Bulletin which is published weekly in our Church.

Our first planned social event of this fall was in the nature of a hamburger fry and weiner roast, which was held at a nearby State Park.

Our new officers are:

President .....Orville George Allen
Vice President .....Shirley Sword
Secretary .....Lois Coleman
Treasurer .....Anna Mary Allen
Advisor .....Rev. W. S. Benshoff

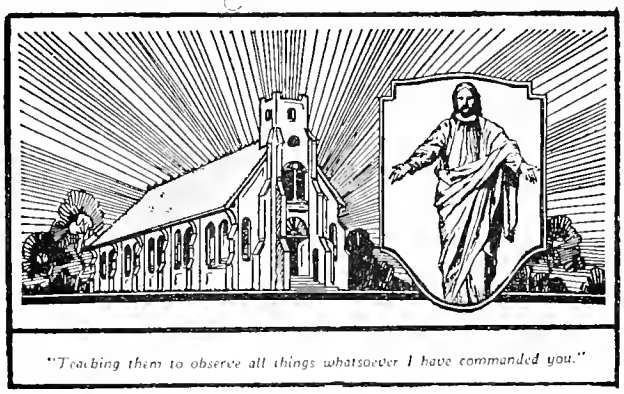
We enjoy reading news reports from other C. E. societies, and hope you will continue to send them in.

Lois Coleman, Secretary.

A Test of Honesty

"If we do not restore that which we have injuriously detained from another, our repentance is not real, but feigned and hypocritical."—St. Augustine.

The National Sunday School Association
of The Brethren Church



"Teaching them to observe all things whatsoever I have commanded you."

DR. W. I. DUKER
President

REV. E. L. MILLER
Vice President

DEAN M. A. STUCKEY
Treasurer

REV. N. V. LEATHERMAN
General Secretary

DR. L. E. LINDOWER, Educational Director

MEASURING RESULTS

By Dr. W. I. Duker

Our Sunday School page from time to time brings to the reader material or suggestions that should tend to inspire or inform. There are two factors that cause a tremendous loss in the presumed good that is to be secured. First, all too few read the page. Surely a hasty glance can never be called a reading such as any effort would warrant. It is all too true that we have reached a stage in which "we read a book a day." Many say that we haven't time to spend on the articles and books written by another. Surely no author will be greatly complimented by the statement of another that his book can be read at one evening's reading. We can scan a book or article, but the article that deserves only a scanning does not deserve being written. If one has taken the time to write an article, surely the least we can do is to give it a courteous and careful reading. It is true that when one feels quite sure that his article will be read by but a few readers, he is inclined to put but little in it.

All this discussion leads us naturally into the second factor that causes much of the loss of which we speak. This is poor copy. Words, words, words. We are told to prepare a copy of perhaps eight hundred words. So we write and count. After all, just what part of our subscribers read the articles in a paper?

As I sit in my office at school and run through the many articles that come to my desk, it is interesting to note how many of them go in the files or on the desk unread or read only in spots. Is this equally true in our Sunday School literature? All of these questions are vital to us as we have been considering the advisability of increasing our output of written material. If we spend time and money in producing more copy will we be safe in anticipating that the results will be in keeping with the effort required to produce same? What should we do to increase our Sunday School spirit and help our people to place the Sunday School in its rightful place within the Church?

We spoke in last week's article relative to the probability of a change in the entire Sunday School set up. Can something be said or written that will have a place or purpose in this presumed new field of effort?

It may be true that we must follow the plan of the ordinary advertiser. Reading after a manufacturer recently I was shocked to hear him say that when he had placed on the market, through the mails, one hundred separate letters he anticipated that but two of them would be read and bring replies. **Replies not orders.** He went on to say that if he could hope to have two letters read out of one hundred placed in the mails, he felt justified in that form of advertising. That is that out of one hundred letters that come to your desk you give serious or careful consideration to two of them. Reader, you might check up on this average, unless this letter I am writing is one of the ninety-eight that have gone in the waste-basket.

Some of our people are very anxious that we write tracts. To what extent are our tracts read? How many must we distribute to secure the reading of a sufficient number to justify any given effort? Are we rather pessimistic or are we just honest in evaluating effort? Is it true that all we do of constructive effort in any field of labor can but anticipate this small relative return?

If we can adjust our copy or rather increase our effort until we have the proportionate effort and result, then we

CAMPERS!!!!

What Did You Like Best

About Your Camp?

Several campers have been asked to write their answer to this question for the White Gift Number of The Brethren Evangelist. Write a paragraph of about one hundred words and send to Camp Director, L. E. Lindower, Ashland College, Ashland, Ohio, *not later than December 1st.* This is for anyone who was a student in any of our Brethren Camps last summer.

may be able to secure the results desired by measuring effort by the scale required. Just like the manufacturer referred to, if we want one thousand letters of inquiry to come to our desk we must send out fifty thousand letters. If it is possible to figure our hoped-for results in this mathematical way, then we have reached a field of certainty in the efforts we put forth. Are we willing to go to work upon this basis or would we rather just sow the seed and let the increase wholly in the hands of the Lord? The only trouble with this line of reasoning is the fact that the Hand of the Lord reluctantly holds that which our hands should hold.

The reader, one of the two out of a hundred, may wonder what we are attempting to say and do in this article. Here it is. During the year, different members of our Sunday School Association take turns in preparing copy for the Sunday School page. We, as president of the Association, claim the right of writing articles that call attention to what the rest of the Association members prepare. To prepare the reception for their copy and to call attention to what they have to say. Certainly we shall not be pleased to just prepare copy, but rather will we be pleased if we can feel that our material will be read and results of one nature or another secured. When an article or sermon is broadcast by some person or organization they usually urge the hearer to write and tell of their having heard same. The number of answers determines whether the station will allow its continuance on the air. Unless a certain number of replies are sent in, the same is taken off the air and the time is given to another. We wish we might have some kind of measure to determine the results of our efforts and then be governed in our future attempts to be of service by this same measure.

Goshen, Indiana.



THE SUNDAY SCHOOL LESSON ILLUSTRATED

Contributed by Rev. E. J. Black

SUNDAY, NOVEMBER 21

Estimating Honesty

"There is no ascertaining the quality of a tree but by its fruits. When the wheels of a clock move within, the hands of the dial move without. When the heart of a man is sound in conversion, then the life will be fair in profession. When the conduit is walled in, how shall we judge of the spring but by the waters which run through the pipes?"—Secker.

A Record of Honesty

The obituary of Mr. Henry Martin recently appeared, remarkable for its rarity in these days of demoralization, both in public and private life. At Plainfield, N. J., Henry A. H. Martin, locally known as "the man whom everybody trusted," died on Friday. He was town collector for fifteen years and his accounts never varied a cent. No nominations were ever made against him at an election.

Honesty's Martyr

John B. Gough tells the following true story: A friend of mine while inspecting an old abandoned dwelling, came upon a dark room unlighted except for a tallow dip. On a heap of chips and shavings lay a boy of about ten years of age. "Boy, what are you doing here?" "Hush! don't tell anybody —please sir." "What are you doing here?" "Don't tell anybody, sir; I'm hiding." "What are you hiding from?" "Don't tell anybody, if you please, sir." "Where's your mother?" "Mother is dead." "Where's your father?" "Hush! don't tell him! don't tell him! but look here!" He turned himself on his face, and through the rags of his jacket and shirt, my friend saw the boy's flesh was bruised and the skin was broken. "Why, my boy, who beat you like that?" "Father did, sir." "What did your father beat you like that for?" "Father got drunk, sir, and beat me cos' I wouldn't steal." "Did you ever steal?" "Yes, sir. I was once a street thief." "And why don't you steal any more?" "Please, sir, I went to the mission school and they told me there of God, and of heaven, and of Jesus; and they taught me, 'Thou shalt not steal;' and I'll never steal again if father kills me for it. But, please, sir, don't tell him." "My boy, you must not stay here; you will die. Now you wait patiently here for a little time; I'm going away to see a lady. We will get a better place for you than this." "Thank you, sir; but please, sir, would you like to hear me sing a little hymn?" "Yes, I will hear your little hymn." He raised himself on his elbow and then sang:

Gentle Jesus, meek and mild,
Look upon a little child;
Suffer me to come to thee.
Fain would I to Thee be brought
Gracious Lord, forbid it not;
In the kingdom of Thy grace
Give a little child a place.

"That's the little hymn, sir. Good bye." The gentleman went away, came back in less than two hours, and climbed the ladder to the attic room. There were the chips, and there was the little boy with one hand by his side and the other tucked in his bosom, underneath the little ragged shirt—dead. A martyr for honesty's sake.

True Honesty

Rev. Dr. Sargent states, that at a slave market in one of the southern cities, at which he was present, a smart, active colored boy was put up for sale. One of the men in the crowd, a Christian, went up to him and said, "If I buy you, will you be honest?" The boy, with a look that baffled description, replied, "I will be honest whether you buy me or not." The testimony of this lowly slave gave him a glimpse of his own heart, where he saw his own dishonesty, that he would attempt to purchase that which belonged to God.

We have a splendid help for your

CHRISTMAS PROGRAM

"The Paramount Christmas Book, No. 11"

Recitations—Exercises—Dialogues—Drills
Pantomimes—Tableaux—Monologs
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64 pages full of helps adaptable to large or small Sunday Schools. You should have two copies or more. Price 25 cents each.

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Send orders to The Brethren Publishing Co.,

Ashland, Ohio

PRAYER MEETING DEPARTMENT

Conducted by Mr. and Mrs. Floyd Sibert

Suggested Outlines

LESSON 45

Subject: Nehemiah, the Prophet

1. The Jews had been taken captive, except a few who had escaped. Nehemiah had been born in captivity. He had never seen Jerusalem. He had no relatives there. Yet he remembered the old home of the Jews, and his patriotic heart burned for Jerusalem. One day some of his friends came from Judah, and he asked about Jerusalem. On being told that it was in ruins, he began to weep and pray. Nehemiah 1:4-11.

2. Nehemiah did not ask of God once, and then give up. He prayed day and night for four or five months before his chance came to speak to the king. Nehemiah was influential, he held a high office, but he was still the king's servant, his cup bearer. He had many duties to perform, but his heart was ever in prayer for Jerusalem. He fasted and prayed and wept. God always answers such prayers. Jesus never fails. Nehemiah 1:4, 6.

3. As Nehemiah prayed for some one to go to Jerusalem and rebuild it, it began to dawn upon him that he could do that himself. So he began to make plans to help God answer his prayers by saying with Isaiah, "Here am I. Send me." We can pray for a revival all we please, but it will not come until we church members are willing for it to begin in us.

"Lord, send a revival, Lord, send a revival,
Lord, send a revival And let it begin in me."

Such a prayer will bear fruit. Nehemiah was soon on his way to Jerusalem with full permission and help from the king. Nehemiah 2:1-8.

4. Nehemiah did not announce himself as the cup bearer of the great Persian king when he got to Jerusalem. He did not even tell what he was going to do. The fellow who is always telling what he is going to do, never does much but talk. Was it Poor Richard who said, "There is no use to boast of a thing until it is done; not then either, for it speaks for itself." Nehemiah spent three days and nights viewing the situation, then he suggested the building program to the men of Jerusalem in such a way that they thought it was their own idea. Nehemiah 2:14, 15; Nehemiah 2:17, 18.

5. Everything looked bad for a building program. There seems to have been no man of influence or wealth among the Jews at Jerusalem. The nations around looked down upon these "weak, feeble Jews." But Nehemiah had come to build the walls with God's help, and he meant to do it. Yes, he was fanatical, Puritanical, emotional, and all that; but he had a purpose and kept to it. "This one thing I do," was his motto. His earnestness and enthusiasm set the others on fire and they said, "Let us rise up and build." Proverbs 3:5, 6.

6. Things began to look better. But Satan began to bestir himself. If he ever allows any work to go unhindered it is because the work is of no value. Sanballet and Tobiah of neighboring enemy nations began to ridicule. "What do these feeble Jews?" they asked. They went so far as to say that the wall they were rebuilding could be broken down by a fox walking upon it. Nehemiah was wise. He didn't stop to argue with them. He only told God about it, and kept on with his work. We Christians waste valuable time trying to prove that the Bible is true. We don't need to prove it. All we need to do is believe it. Don't mind Sanballet and Tobiah. Just keep on building. Nehemiah 4:1-3; Nehemiah 4:4.

7. The enemy called Nehemiah a traitor; but he kept on building. Next they tried to get him to come down into the plain of Ono and discuss the matter in a friendly way. Nehemiah knew there was evil in their hearts and he kept steadily to his purpose. He sent them word: "I am doing a great work, so I cannot come down." No need to make small talk with the devil's crowd; let the Church of God keep building. Nehemiah 6:1-4.

8. How many organizations have been formed to do a particular Christian work, but have turned aside on the plains of Ono! We discuss "questions of the day" upon the plains of Ono, while our Lord's work lies forgotten. We need to look back to Nehemiah and learn of him. 1 Peter 2:21.

9. By keeping at it, Nehemiah and his helpers succeeded in rebuilding the walls of Jerusalem in fifty-two days. Then the gates were set up and the job was done. Nehemiah says he was able to do it because the people had a mind to work. Nehemiah 4:6.

10. Nehemiah's work began in prayer, continued in prayer and his last recorded words are a prayer. Nehemiah 13:31.

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INDIANA SOUTHERN DISTRICT SUNDAY SCHOOL RALLY

On Sunday, October 17th, the churches of Southern Indiana District met for their Sunday School Rally at the First Brethren Church in North Manchester, Indiana. There were eight of the seventeen churches represented at this rally. We had an attendance of 287 at Sunday School and the offering for the day amounted to something near $60.00. After retaining $5.00 for expenses this offering is to be equally divided between the Brethren Home at Flora, Indiana and the Superannuated Minister's Fund. You will probably hear about this from our newly elected Secretary.

I will try to give you an outline of the Program as it was carried out:

Music by the First Brethren Orchestra of Roann, Indiana.
Congregational singing, led by H. D. Hunter, of North Manchester
Devotional for the Sunday School Hour, Rev. Harley Zumbaugh, Center Chapel
Lesson Period
Congregational hymn
Announcement and Secretary's Report
Appointment of Nominating Committee
Assembly for Morning Worship
Organ Prelude, Mrs. John Goehler
Gloria Patria
Invocational Prayer, Dr. J. R. Schutz, N. Manchester
Congregational Hymn
Morning Worship Devotions, Rev. Smith F Rose, Roann
Vocal Duet, Frank Conrad and Harry Mishler, N. Manchester
Offertory, "Meditation" (Kindes)
Rally Sermon, "The Practical Value of Religion," Rev. Schutz
Benediction

Basket Dinner

Afternoon Program

1:30 Organ Recital .....Mrs. John Goehler
2:00 Congregational hymns, led by H. D. Hunter
Vocal selection, Harley Zumbaugh
Report of committees and election of officers
Duet, Mr. and Mrs. Harry Jones, Center Chapel
Message, "How a Christian Should Rally," Rev. Bert

Hodge, Flora
Ladies Trio, Mrs. Guy Grove, Mrs. Guy Purdy, Mrs. George Needham, Roann
Benediction, Rev. H. M. Oberholtzer, Huntington
Guy V. Purdy of the Roann Church, acted as chairman of the day.

The officers for next year are as follows:
Guy Purdy, Roann, Chairman
Fayette Shoemaker, Denver, Vice Chairman
Charles Mineer, North Manchester, Secretary

We had a splendid and profitable day together and hope to meet at Huntington next year.

Guy Purdy, Chairman
Southern Indiana District Rally

§□§□§

General Conference Treasurer's Report Of Funds Received Since the 1943 Conference

(As requested by General Conference)

Center Chapel, Indiana	$ 6.00
Bethlehem Brethren, Harrisonburg, Virginia	15.00
Vinco Brethren, Vinco, Pa.	15.00
Bryan, Ohio	25.00
Peru, Indiana (Loyal)	4.50
Center Chapel (Peru, Indiana)	5.22
Masontown, Penna.	10.00
Louisville, Ohio	15.00
Dayton, Ohio	25.00
Ardmore, Indiana	10.50
Waterloo, Iowa	10.00
Ashland, Ohio	25.00
Canton, Ohio	20.00
Mt. Olive, Virginia	16.47
Third Church, Johnstown, Penna.	10.00
	$212.69

Churches who have not thus far responded to this call of our National Conference are requested to do so soon, sending funds to the National Secretary, Dr. L. E. Lindower, 520 Samaritan Ave., Ashland, Ohio or to the undersigned, Treasurer of the National Conference.

Floyd S. Benshoff, Treas.
148 Wilson Street,
Johnstown, Pa.

PENNSYLVANIA DISTRICT NEWS

Conducted by Rev. C. Y. Gilmer

Announcementss

The Pennsylvania District Rally of the Sisterhood of Mary and Martha will be held in the Third Brethren Church, Johnstown, Tuesday evening, November 16.

Rev. C. F. Zimmerman of New Kensington has the religious broadcast assignment for station WKPA, 1150 on the dial, at 10:15 A. M., Monday through Friday, November 29 to December 3.

Gains in Membership

Three were baptized and received into the Valley Brethren Church, Jones Mills, Sunday, October 24, by Rev. Edgar Berkshire, pastor.

Two were baptized, October 26, by Rev. C. Y. Gilmer, pastor of the Vinco Brethren Church.

One was baptized in the Third Church, Johnstown, October 31. Rev. N. V. Leatherman administered the rite.

In addition to the three baptized in the New Kensington Church recently, there were four reconsecrations.

Masontown Gets a Good Start

On the morning of October 24 the Masontown Brethren Church launched a Building Fund for the remodeling of their annex. The goal is $3,000.00. At the same time they are raising a fund for a new parsonage. The results of the initial Sunday of the campaign which extends to April first was a total offering of $1,107.05. Of this amount $500.00 was contributed for the parsonage, and $607.05 for the annex.

Report of the District Sunday School Convention

The District Sunday School Convention held at Mt. Pleasant Brethren Church on Saturday, October 30, was the most helpful of any that the writer has attended in a long while. A splendid fellowship and hospitality was enjoyed. We shall give a few echoes of the convention.

The Teacher

Miss Mildred Furry of the First Brethren Church, Johnstown, discussed this subject. The crying need everywhere is for better teachers. Many teachers could be self-improved if they fully appreciated the fact that Christ has done so much for them that they can never do enough in turn for Him. While repayment can never be made in full, some good installments should at least be paid. "Jesus paid it all, All to Him I owe." As is the teacher, so is the school. Here is need for reality in example. The teacher who fails to win souls and tie his pupils into the church is missing the mark. It was advocated that every teacher should be faithful in church and prayer meeting attendance and should endeavor to influence his pupils to do the same.

The Material to Teach

Rev. Dyoll Belote contended for the Bible as the proper text and source material. He emphasized the merits of the former memory verse card system. Several publication societies have wandered far from Biblical content in the curriculum provided for Sunday Schools as headed by liberal religious education leaders in certain circles of Protestantism. Their constituency knows but little of the New Birth and things pertinent to vital Christianity. Their congregations realize that something is lacking, but seem helpless to restore the Word to its rightful place. The Sunday School should be strictly a Bible School.

The Pupil

Mrs. C. Y. Gilmer's paper on this subject became the property of the convention for publication in The Brethren Evangelist. The pupil is the end of our efforts. The chief end of all our work in the Sunday School is the conversion of the soul and the edifying of the believer through Christian training and learning. The teacher must know the pupil and his needs. It is not enough to teach the Bible. The teacher should teach the pupil the Bible. To do this he must love the pupil with a sincere motive. Sunday school classes are not for self-aggrandizement.

The Results

Rev. N. V. Leatherman discussed this subject. Here is the test of the teacher's worth. There is a lot of superficiality in teaching such as consuming the time, entertaining the class, etc. But what the pupil learns and lives from what should be taught is the acid test of teaching. The Holy Spirit will use the Word as the medium and the teacher as the bearer

(Continued on page 14)

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 28, 1943

"BUILDERS OF AMERICA"

Scripture: Psalms 144:1-15

For The Leader

At this season of the year we are reminded of that pioneer spirit of the pilgrims as typical of the sacrificial, God-fearing determination of America—builders of the past. Certainly they sacrificed to build a land of peace. Certainly they fear God to the same end. America of the past was built under God. That is, with God-fearing people and with the blessing of God. Not everyone here was a Christian, far from it, for there were drunkards, cheaters, blood and thunder killers as there are today. Yet the general spirit was one of working under God for the building of the country.

We must wonder about the conditions as we see them now. We cannot say that people are honoring God. Statistics show that 58% of the American people do not even make a profession of church membership, let alone those of the 42% that worship some sect not truly Christian. With this terrible testimony before us what are we going to do that we can build the America of tomorrow as God wants us to do?

DISCUSSION

1. THE LORD MUST BE OUR STRENGTH. "Blessed be the Lord my strength." A very great sin of man is his own opinion of himself. How many times have we thought ourselves better than some one else? This is sin, and it is a sin which has caused man to forsake God. Why? Because man looked at the things he had done under God's help, and took all the honor for himself. The development of our cities, with their industrial, civic and recreational centers became the object of man's glory in his own strength. The Churches, once considered the center of the community's strength became nothing more than an accessory, yes, even hated and plotted against by many.

This is not the way of the true American builder. As we have said a multitude of times before, but repeat, the very principles of Christianity are the foundation stones of the Democracy we love. The two cannot be separated without ruin. We cannot have the security of a democracy without worshipping the God who taught us how to so live. Which means that the Lord must be our strength in all things. If we look to God for our daily strength we will find a courage that will conquer fear, opposition and corruption. If the Lord is the strength of our nation, no one can touch us.

2. THE LORD IS OUR GOODNESS. He sheweth goodness and mercy toward us. It is well pictured in the story of the Pilgrims that the Lord's goodness was with them. Torn and distressed by cold, sickness and disease, they still praised God, and God blessed them. We should at all times, building America for years to come, praise God for His goodness. We all know how much we like a little praise, and we feel badly if rightly deserved praise does not come. Consider then God, the Giver of every good thing, who, having given of His best to this nation, sees little or no praise coming His way. How would we feel? Yes, God feels the same way, That's why punishment must come from God when His people forsake Him. If we want to see America grow and prosper let us become strong praisers of the Lord. Do this in prayer, Church attendance and daily walk.

3. THE LORD IS OUR PROTECTION, OR OUR FORTRESS. Many instances in the Bible show how God kept His people safe as a nation. There were times when all the powers of men were helpless and God held back the enemy by His power. Do you think today that the powers of darkness in this world are going to be defeated by the tanks, guns, and bullets of the allied powers? It is strange, that the nations who speak of the "better way of life" and "each man a right to liberty and freedom" so nearly completely forsake and curse the God who gave them that system of government. Democratic nations going out to battle against pagan, heartless murderers without God as their protection are like armies going out today to fight without gasoline for their planes and bullets for their guns.

If every Christian would rise up in a body and go before the National government at Washington and demand a return of national policy to that of God-fearing, this old war would end overnight. Yes, it has happened before. Israel's history proves that the moment a nation turns to God, the hand of the enemy is stayed. Not everybody in America would become a Christian under such a move, but it would have its effect on national life. Without God as our protector we will be as helpless in national security.

Our boys on the battlefield need the protection of God. They realize that too. It is different out there where the bullets are flying. At home, and on the battle grounds we must have God as our personal protector if we are to have an America of tomorrow.

4. THE HAPPY BUILDERS OF AMERICA. "Happy is that people whose God is the Lord." Let us picture a happy nation. Toiling early and late in factory and farm. They use the product of their labors. The factory productions for their own benefit are used. They feed themselves and their neighbors on the fruits of their fields and stock-yards. Their children grow up in peace, living until they reach the age of maturity for the best of medicine and care is given to them. The people live together in that of a community spirit, without suspicion or discord. They save their earnings for the better things of life. Their hearts are at peace and they live well.

This is no Utopia we are describing. It is a nation which worships God. In this picture we must include the tall church steeples. We must fill these Churches at all services on Sunday and Mid-week. The children and youth must sing in the Choir. The family altar must return to the home. The Bible must be read and taught in the school. Dens of iniquity must be destroyed. Parental training of children must be done full force. The children will follow. This is the type of America we must strive to build from now on. It will never be perfect, but the present situation can definitely be improved. It must be, if we as a nation are to survive the present turmoil.

QUESTIONS ON THE TOPIC

1. How can a few Christians accomplish the great task of bringing America's heart and soul back to God? Explain your suggestions.

2. Name the principles of democracy, showing how they have their foundation in the Word of God.

3. Can religious freedom be lost in America? How or how not? What can we do?

4. What can we do to preserve the freedom of worship in America?

The Children's Story

By
Mrs. Loretta Carrithers
Superintendent



Dear Children:

"Little children, keep yourselves from idols."—John 5:21.

Not long ago a missionary who had just returned from China showed me the ugliest wooden idol. He told me that it had been given to him by a young Chinese who had become a Christian. As long as the young man could remember he had prayed to that idol and had given it presents. His father and mother had also worshipped the hideous black thing and so had his grandparents and great-grandparents, for it was over a hundred years old.

As I examined it I said to myself, "I should think that they would know better than to bow down before such an image." I'm sure if you had seen it, you would agree with me that it is strange that people will bow down before such a thing.

We think it very strange that there are people in the world today who really believe in idols of wood, and stone, and metal. We call them heathens, but there are people living right here in the United States who worship idols who would be highly insulted if they were called heathen.

One of these Idols is called "Money." Some people are worshipping the Dollar Mark. They have a golden god. They will scarcely do anything unless they see money in it. They usually ask, "How much do I get out of it?"

I've heard of some girls and boys who make money their idol. They refuse to run errands or help their parents and friends unless they are paid for it.

Do you know that you can shut out the sunlight by holding a ten cent piece close to your eye? Just try it some time. Money worshippers remind me of that. They shut out God by looking money.

It is a splendid thing to have money, if it is made in the right way and spent properly. The trouble is that a great many people put it ahead of God in their lives. Then money is an idol.

Another idol is "Good Times." I know that Jesus wants us to have pleasures and plenty of them. He enjoyed social times. He went to weddings and visited people, but He didn't overdo it.

It is a great temptation to spend too much of our time in having fun. The Bible says there is a time for everything. There is a time to laugh and a time to play, but if we laugh and play when we ought to be doing something else we are bowing down to "Idol Good Times."

Girls and boys, have all the right kind of fun you can in its proper place, but don't worship play so much that you neglect your work, or that you forget to pray, or that it interferes with Sunday School and Church.

There are many more kinds of idols, so let us be on our guard.

Remember this, that everything we love more than Jesus Christ is an idol. He wants the first place in our hearts. Love Jesus and He will help you to get rid of your idols.

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from its throne,
And worship only Thee."

With love, in Christ's Name,
Aunt Loretta.

BULLETIN BOARD SUGGESTIONS

Suggested by Rev. E. J. Beekley

1. You may be making a living, but are you making a life?
2. All workers and no shirkers is what the church needs today.
3. Some self-made men need to be re-made.
4. Repent of your sins TODAY—tomorrow may be too late.
5. If your day of reckoning came tomorrow,
   Would you be filled with joy or sorrow?
6. A heart devoid of love and sympathy needs contact with God.
7. To avoid life's pitfalls, seek wisdom and guidance from God.
8. Loneliness is unknown when God dwells in our hearts.
9. If you want to cast a reflection let it be of God's goodness.
10. Obedience to law is the largest liberty.

Laid to Rest

FIRESTONE—Mrs. Millie J. Firestone died at the home of her daughter, Mrs. Ralph F. Klingel on Monday morning, September 27, 1943. She was born near Pierceton, Indiana, September 23, 1856; and with the exception of a few years lived in Alexandria, Indiana; her entire life was spent in Kosciusko county. Mother Firestone was a true symbol of all one would expect of a Christian mother. She never knew anything else than to love the Lord Jesus, her precious Savior. Her life was a constant witness to her faith in Christ. A most faithful member of the Brethren Church, which together with her own children, can call her blessed.

She married William F. Firestone on May 31, 1879. They reared a family of four children, all surviving. The husband preceded her in death some 22 years ago. The children are: W. L. Firestone, of Mishawaka, Indiana; H. H. Firestone, of South Bend; Mrs. Harry Helser and Mrs. Ralph F. Klingel both of Warsaw; eight grandchildren, seven great-grandchildren, and a great-great-grandchild. Funeral services were conducted from the Warsaw Brethren Church. Rev. George C. Pontius preaching the sermon assisted by the undersigned.

R. F. Porte.

Stability of Honesty

"An honest man is still an unmoved rock,
Washed whiter, but not shaken by the shock;
Whose heart conceives no sinister device;
Fearless he plays with flames, and treads on ice."

—Davenport.

PENNSYLVANIA DISTRICT NEWS

(Continued from page 11)

of the Good News to win and mold the soul into the likeness of Him Who wants to be our All in all.

The Schools Represented

in the convention were Mt. Pleasant, New Kensington, Masontown, Uniontown, Vinco, Jones Mills, Conemaugh, Johnstown and Berlin. Mrs. C. F. Zimmerman had charge of the music and Walter Wertz presided over the sessions. Special music was furnished by New Kensington, Masontown and Mt. Pleasant. Lively and pertinent discussions followed each talk in round table fashion. The convention exceeded the expectation of the sponsors, and all who attended were enthusiastic about the success of the meeting.

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ATTENTION, LAYMEN

(When the National Laymen's Program for the year 1943-1944 was printed in the September 25th issue of **The Evangelist**, the APRIL program was inadvertently left out and the MAY program listed under April. We are sorry for this and list the April program below. Laymen will please note—Editor.)

APRIL

Bible Reading. It is the aim of the National Laymen's Association that every layman read the New Testament through each year. Consider this in April. This would also be a good time to provide for the distribution of the Gospels and various Brethren tracts, not only among our own people, but in the community.

The Foreign Missionary offering is due in April. A little publicity and a boost from the Laymen will be of great assistance to Dr. Yoder and his corps of workers in South America.

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THE CHURCH AT WORK

(Continued from page 3)

given which were encouraging to the speaker. The Girls choir, built up by Mrs. Zimmerman, was an inspiration to each service of the meeting. Rev. William Crick was able to be present for two of the services from Pittsburgh. Mr. and Mrs. John Rishel and Mrs. William Crick were also present from the Pittsburgh church along with Mr. Clark. It was an enjoyable privilege to meet the Superintendent of the New Kensington Schools, Prof. Ernest Chapman, a former Ashland College associate of other years. The hospitality of his home was given us, and scenes and events of other days walked again in our presence. He was also in attendance at the meeting.

The sketches in colored chalk each night illustrating hymns or Bible scenes were much in demand, and so we placed the responsibility of distributing them each night at the close of the service upon the shoulders of the Pastor, Brother Zimmerman. He acquitted himself very well, though some extra sketches had to be made. The visible results of the meeting will be reported by the Pastor.

It was our privilege to preach both Sunday mornings of the meeting to an appreciative audience at the Brush Valley Church, some 40 miles away. Services not being held in the morning at the New Kensington Church. Brother Zimmerman is Pastor of the Brush Valley Church. This requires hundreds of miles of travel during the year to care for this work.

While the good accomplished during this meeting is known to Him alone, when the meeting closed many good byes were said and there was demonstrated the fact that we had many more friends when we left than we had before we came to labor with this people for the two weeks of the meeting.

Freeman Ankrum, Masontown, Pa.

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THE BURLINGTON, INDIANA, BRETHREN CHURCH GIVES THE DEETERS A FAREWELL

On Friday evening, September 24th, about 100 people gathered at the Church parlors in Burlington for a farewell program for the retiring minister and wife, Rev. and Mrs. W. R. Deeter. here were several readings, songs and other music. In addition to this Rev. Robert L. Sink, of the Church of the Brethren, gave a short message and commendations. Rev. Sink and the writer have been "pals" for twelve years.

Twenty gallons of ice cream, together with cakes and cookies were served. The fellowship hour was enjoyed by all.

On Sunday the church made up a nice "Love Offering" and said it was to help us on our way. We deeply appreciated all their kindness and thoughtfulness. May the Lord bless them well, is our prayer.

On to Udell, Iowa

We got moved "okay" and are settled, and in less than two weeks time we have preached four sermons, assisted in a funeral, made 32 calls on the field. We have met many old and new friends.

Our Communion service will be held in November, but the date has not been set as yet. Our Home Coming Day was October 24th, with morning, afternoon and evening services. Our revival will be held in January.

We want to express our appreciation to all who had any part in the above program.

W. R. Deeter.

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LANARK, ILLINOIS

We had the privilege of having Rev. G. T. Ronk, a former pastor, as speaker on Homecoming Day, October 3rd, and from the 10th to the 17th, inclusive, we had Evangelistic meetings with Rev. Robert Lichty from Zion, Illinois, as speaker. Rev. Lichty has recently returned from the African Mission field where he labored for nearly seven years. He preached able sermons and also showed pictures of the work on the field.

His messages were an inspiration to all and a number of reconsecrations and life recruits are the visible results of the meeting. May the Lord bless him in his work while he waits to return to his chosen field.

On Sunday, October 24th we observed our Fall Communion service. We who attended were blessed and our strength renewed to carry on.

The W. M. S., under the leadership of Mrs. Willard Rahn, is making progress. They had a guest speaker in the person of Mrs. Eisenbise, from Chicago, who addressed them recently, telling of her work among the Chinese children in China Town.

The Christian Endeavor Society at this time has the distinction of being the only one in our town.

The Thanksgiving Season, with the privilege of giving to our Home Missionary Offering, is next on the calendar.

Mrs. Earl Lego.

A GOD-SPEED PARTY

Not often enough does it happen that a "God-Speed Party" is held in the churches of today. On October 13th, in the basement of the First Brethren Church of Cumberland, Maryland, a happy group of nearly fifty people gathered around a table generously furnished with the good cookery of many of the members of the church. They gathered to enjoy a covered dish supper, Christian fellowship with each other, and with two who were honored guests of the evening and for special prayer.

The honored guests were the Rev. H. R. Garland and Mrs. Garland. First on the program was the supper. Then all joined in singing hymns and hearing scripture read, after which there was a season of prayer in which a number led in earnest petition for Rev. and Mrs. Garland who, before the week was ended, would leave us to take up their duties of pastor and pastor's wife in our church at Vandergrift, Pennsylvania. Brother and Sister Garland have the good will and wishes of all the people of the Cumberland Church and it was our desire to bear them up before the Throne of Grace with earnest petition for God's wonderful blessings upon their ministry in Vandergrift, and wherever the Lord may lead and use them.

After the period of prayer was over, a purse made up by the membership of the Cumberland Church, was presented to Brother Garland by our good deacon, Brother J. T. Shrout. Then we all joined in singing "God Be With You" and the benediction was pronounced by Brother Garland.

Our church will greatly miss these earnest members, but we are glad that they go forth to full time service for the Lord and that our church has been blessed of the Lord so that from among us these have been separated unto the work whereunto the Lord has called them. May the God of all grace make them mighty by and for Himself, so that their ministry may be exceedingly fruitful.

P. M. Naff, Pastor.

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BERLIN BRETHREN NEWS

News from this church has not been reported as frequently in these columns as the church deserves. The writer assumes this responsibility. Now that his services as pastor are discontinued in this congregation he is impelled by the force of courtesy, goodwill, and integrity, to say nothing of obligation, to report a few closing observations.

This is a good church. It has an excellent leadership. They are a stable and steadfast people. Stewardship finds a good expression among them. They have an excellent church building in which to worship, with full facilities for Sunday School, and all other auxiliary activities. Much wisdom was demonstrated in the construction of this building which was built and dedicated during the pastorate of Rev. W. C. Benshoff. Wisdom was also used in concluding the indebtedness. Equal wisdom has been used in doubling practically all special offerings since the indebtedness note has been burned. During the years of the writer's experience with this church as pastor, it not only concluded this indebtedness, and doubled most of the special offerings, but had in turn the largest attendance at Sunday School and at communion in its history. While this field is almost entirely limited in evangelism to its own families, with very few exceptions the children are in the church, who are of the age of accountability.

This church has always been liberal with its pastor, particularly in granting his services to the general and district work of the church, as well as in assisting other congregations in their services. Its cooperation in the Daily Vacation Bible School, in Camp Juniata and other general programs has always been a means of helping to their success. In fact this generosity in loaning their pastor to represent Ashland College to the people of the Pennsylvania district, is the very occasion that led to the action of the College Board of Trustees calling him into full time service for its work in the denomination. This together with the fact that this church at the same time contributed over $1000.00 in cash for this present need of the college makes the college greatly indebted and obligated to the Berlin Brethren Church. In this connection too it might be well to note that three of the present five students from Pennsylvania at the college are from the Berlin congregation. And one of those students is a middler in the seminary. This general interest and generosity in the denominational work is zealously commended.

Upon notification of discontinuance of our services as pastor, the Berlin Brethren immediately sought and secured the services of Rev. S. M. Whetstone. The writer concluded his services Sunday, October 17, and our new pastor began his pastorate immediately the following Sunday, October 24. We are particularly delighted with this arrangement with our successor for the church as well as for the fact that he thus becomes our own pastor also.

It was not easy to give way to this likable position in which we had served this people for twelve years, and in which we had agreed to yield to the call, voted last January, to serve two more years, or until September, 1945. However we believe in Rom. 8:28 and have the faith all will "Work together for good," on those conditions. Our present acting pastor adds to that faith.

Very characteristically this congregation manifested its usual spirit of generosity in an appreciation supper and program in honor of its retiring pastor and family, on Monday night, October 18. We shall long remember the expressions made that night, the fine attendance, and the very generous purse given the family. These are occasions that really cause us to be humble, and somewhat awkward in expressions of gratitude. But we shall continue to think, feel and say, "Thank you for everything, Berlin Brethren." We could enjoy mentioning here names of those who made our services in their midst rich with both material and spiritual blessings; but where could we stop? We continue to commend you all to the mercies, the goodness and the grace of our Lord Jesus Christ. We continue to be one with you as we give ourselves to other churches and Brethren, for our own Ashland College and Seminary.

N. V. Leatherman
Ashland College Representative
Berlin, Pennsylvania.

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BRIGHTON, INDIANA

The Brighton Brethren Church observed its Rally Day and Home Coming on Sunday, October 31st.

The Brighton church work is going along very nicely and our attendance has held up very good all summer long.

The church has extended a unanimous call to Brother Harry Gilbert to return as pastor. This will be his third year with the Brighton Church. Brother Gilbert is a very fine young preacher and doing a nice job here. He drives over from Elkhart each Sunday, a distance of about forty miles.

Byron G. Long,
Howe, Indiana.

All 3 Books Now Ready

LIFE OF CHRIST VISUALIZED

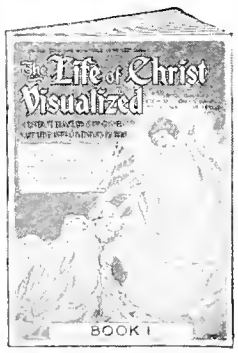
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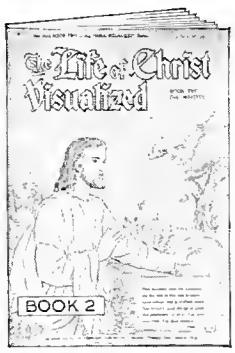


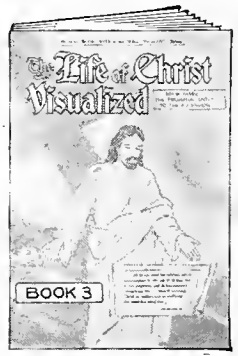
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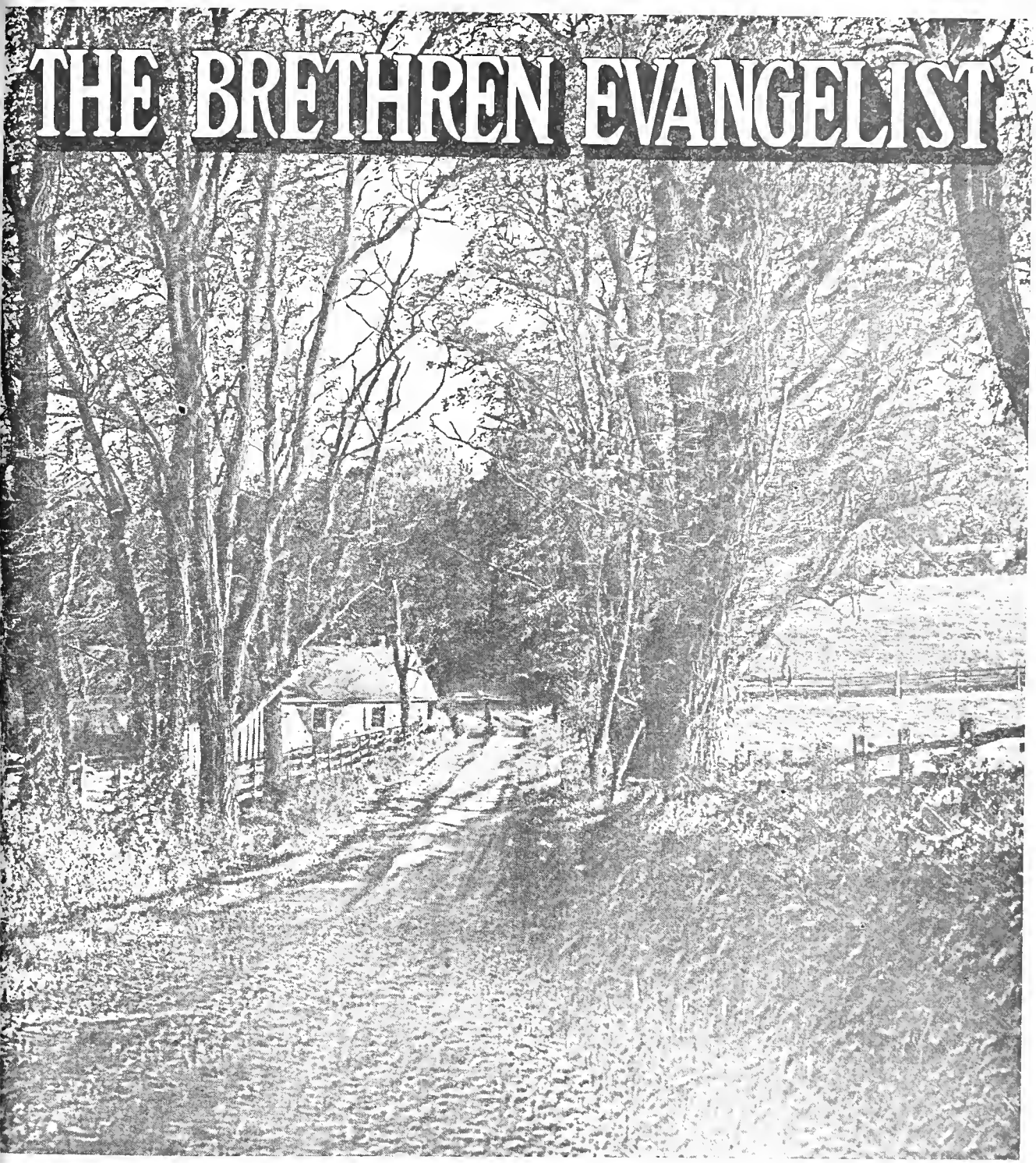
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Can Any Man Forbid?

As we go to press this week, just preceding our Thanksgiving Offering, we feel a great sense of burden and responsibility. It has been such a busy month again, being here and there, in an effort to stimulate the Cause of the Lord in our Brethren fields. Our appeal to every Brethren home for a generous Thanksgiving Offering is about ready for the mail. However, so much will depend upon the pastors and Sunday School teachers. Some men have the gift from God to burden lives with a Christian mission, while others have not. Great has been the testimony of churches that are catching the spirit of giving and sharing. There is no ministry that will so quickly dissolve the problems that arise in a congregation from the drab habit of just meeting as the ministry of living for somebody else.

This year in our expansion program we have been faced with some real problems. But in facing them we need not let on like we can do nothing. Maybe the closed doors will mean the largest open doors we have ever had to witness for Jesus Christ.

Consider what can come to our own lives in satisfaction if we are witnessing our greatest testimony of plain good Christianity right in the midst of a war when we cannot have materials with which to build new churches for ourselves. But there stands Jesus Christ amid the suffering masses of humanity begging for a little help for boys and girls and mothers and grandparents and crippled dads who need a pair of shoes or a coat or some bed clothes or some medicine or bandages. Maybe we cannot build new churches right now, but God forbid that any Christian would say he cannot do something just as vital. Maybe there will be a quibble in some hearts about begging for a pittance of help for those whose future years will be wrecked if we do not help them; but we would by far rather take our stand or fall with an open heart and Christian cause than with the unchristian arguments of selfishness. God loved a world so much that He GAVE. And He wasn't so particular to whom He gave His best, either. For none were worthy and none sought after Him. But He gave anyway because humanity was perishing without the Gift. Nothing we can do will speak more eloquently for our love for God and man than to bundle up a few thousand dollars left over from a great Thanksgiving Offering with which to go among the aching bodies of the world and give it in the Master's Holy Name. Could any man forbid! Could any Christian?

This year we are going to cut our budget to a minimum in order to share more. As the Moderator of our Conference said this year, "Brethren, the world is on fire NOW." It is not the time to argue or debate. It is the time to act.

The testimony of churches who have entered into this godly business of giving for suffering humanity has been that God blessed their churches, their mission work, their own hearts out and beyond any thought they ever had when they did it. Maybe we can learn some new lessons in grace and love by answering a great call NOW.

We need something to catch fire in our hearts as a people. Maybe this is it.

We must find enough to sustain our present Home Mission Program; and we must find some extra "handsful on purpose" for those who suffer about us. We do not sacrifice the one program. We only sustain it and help somebody else too.

Attention « « « «

The deadline date for the Human Service Award to any church giving ABOVE its last Thanksgiving Offering is January 31, 1944. All Thanksgiving Offerings must be in by then for this Award. Be sure your church gets one.

If We Fail in Greatness Now, What?

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2.

J. Ray Klingensmith

A few years ago the little country of Finland was ecorded the praise of the world because in spite of s smallness in comparison with a major power of ie world it refused to be regarded as a non entity. had its honour at stake and presumed to be so bold s to tell a nation with tens of millions more peoe than it could claim that it intended to retain its nour. The newspapers and radios of the world rried its great struggle and campaign. And since at time, regardless of the outcome, the world has spected the courage and faith of that small coun-y. Its littleness magnified its greatness. It has since en thought of in proportion to its courage, not in roportion to its square miles.

Years ago God called a man from the smallest of ie tribes of Israel to be a king. He said his family as the least of all the tribe of Benjamin (1 Samuel :21), but God had called him to a mighty task. His ze or his family's size or the size of the tribe from hich he came made no difference to God.

"For ye see your calling, brethren, how that not any wise men after the flesh, not many mighty, ot many noble are called: But God hath chosen the olish things of the world to confound the wise; nd God hath chosen the weak things of the world confound the things which are mighty; And base hings of the world, and things which are despised, ath God chosen, yea, and things which are not, to ring to nought things that are." 1 Corinthians 1: 6-28.

Our own Brethren denomination is one of the mallest in the world. But God forbid that our vision e the smallest in the world. And particularly may e not now be visionless when on every hand there s an opportunity to stand up for God and the faith.

IS GOD MEASURING OUR ATTAINMENTS ACCORDING TO OUR FAITH?

A few years ago we were told by leaders in a congregation that they could never afford in such times o stop commercial suppers in the church. However he congregation did stop them and started tithing nd God blessed them with thousands of dollars here they had before realized only hundreds. Later ome of the leaders said they could never finish building their church in such times. They were only poor people and none of them could give so much as a thousand dollars. But they built the church and in less than three years had it paid for.

Only a few years ago we were receiving less than $10,000 from our small denomination for Home Missions. But we set the goal higher and believed it would come. It did. It doubled that.

Church leaders of another denomination told us a few months ago that their Home Mission program was a drab and colorless affair until they took upon themselves a burden for God in helping the millions who are starving and freezing to death today. Then to their amazement they raised nearly a half million dollars for relief and in addition doubled their Mission offering—and liked it!

A Church of God pastor told me last week that last year they raised $30,000 for missions. This year they are raising one quarter million for relief!

Who knows, perhaps the Lord has great future blessings for us in Home Missions and spiritual growth that we cannot now have. He has worked on such a basis for centuries. Moses must first enter the Sea. Joshua must assemble the priests and make ready to cross their Jordan ere the way was opened. Canaan must be entered before the victories are felt.

None of us for the past few years have been satisfied with our total ministry as a denomination. With a great shortage of pastors to take care of our organized churches it has seemed without reason to attempt to build new churches and start new points. But God will never use us if we stop there. It is ours to get more men and to get more points and churches. And now we have a great program under way in recruiting and in our Seminary. In short order those men will appear. But what in the meantime? We dare not stand by and say there is nothing for us to do. There is! St. Paul talked about his journey to Spain—that he never took! He was always going to. But the plans did not materialize as he wanted them to. But in the meantime he invested his time and talent in the immediate things at hand. And

those pressing things immediately upon him became his greatest ministry and contribution. Perhaps we will find blessings before unknown to us by now turning to the throbbing needs of humanity about us in His Name. At least for this year until a way opens for us to build churches where they are so badly needed and to find men for places where they are so much needed we can rather than pause, go forward in a great testimony of Christianity where the Christian people of all denominations are witnessing.

Because of the urgency of the cause, let us pray and work for a great blessing to be given to others through us this year in our Thanksgiving Offering.

THE CALL OF HOME MISSIONS

2 Kings 7:1-11

I. God Calls Us (v. 9).
1. First New Testament home missionary (Mark 5:19).
2. Christ's last orders (Acts 1:8).

II. The Need Calls Us (*John* 4:35).
1. Of home mission fields.
2. Of workers and their support.

III. The Results Call Us (*James* 5:20).
Review results as to—
1. Material and physical relief given.
2. Souls saved and developed.

—*Moody Monthly.*

WHAT DO I OWE?

What do I owe?
Nay, Lord—what do I not?—
All that I am,
And all that I have got:—
All that I am,
And that how small a thing,
Compared with all
Thy goodly fostering.

What do I owe
To those who follow on?—
To build more sure
The freedom we have won:—
To build more sure,
The kingdoms of Thy grace,
Kingdoms secure
In truth and righteousness.

What do I owe
To Christ, my Lord, my King?
That all my life
Be one sweet offering—
That all my life
To noblest heights aspire,
That all I do
Be touched with holy fire.

—John Oxenham.

After All

"F I V E Minutes spent in earnest, face-to-face talk with anyone, generally is worth more than a sermon, a letter, a tract, or any other 'long-distance' contact."—O. S. Davis.

"The difficult we do immediately; the impossible takes a few days longer."

A man doesn't last long on what he has done. He must keep on delivering as he goes along."

The Church is a recruiting station from which men should go out to fight the battles of the Lord; not a hospital in which to live idly upon His pension.—Presbyterian Record.

"DRIFTING ALONG WITH THE TUMBLE WEED!

The tramp, when asked if he had any plan when he started the day replied, "I go any direction just so my back is to the wind."

The John Locke Lectures on Preaching

By Dean M. A. Stuckey

The students of Ashland College and Seminary who are preparing themselves for a life-time work in Christian service have just sat through a most interesting and instructive series of lectures on Preaching. They were delivered by the present Moderator of the General Conference of the Brethren Church for the year of 1944-1944, John Funk Locke.

For the past two weeks the Virginia pastor has been portraying the glories and benefits of the Christian ministry to our student body. The lectures have been strikingly original and powerfully delivered. They were illustrated with lively humor and spiced with well-selected quotations of many authors representing a wide range of human interests.

The general theme of the series centered around the idea of MAKING FULL PROOF OF THE MINISTRY. From the Pauline epistles to Timothy and Titus the lecturer gathered his spiritual fodder for the collegiate sheep. Such Biblical subjects as the following were used and adorned with more than the usual homiletic skill:

1. The Approved Workman
2. Do the Work of an Evangelist
3. Preach the Word
4. The Public Worship of God
5. The Preparation and Delivery of Sermons
6. Sound Speech
7. Our Lord's Example in Preaching
8. One That Ruleth Well in his own House.

The lectures created a profound impression on the minds of the hearers. The impact of the message of the Maurertown gentleman of the Shenandoah Valley was widely felt and graciously received. Not only were the Seminary professors, who attended regularly, delighted with the Lockian approach to the various subjects, but the students felt a distinct educational lack when the speaker was forced to leave the campus for his home state. At some future date, when new students need his challenging messages, it is to be hoped that Brother Locke can be induced to return to these halls with his tolerant and fragrant personality.

The Seminary here at Ashland feels that it owes an undying debt of gratitude to the Harrisonburg and Mt. Olive Brethren Churches for the loan of their excellent pastor to our student body for a period of two weeks. We wish to extend our appreciation to these two churches publicly.

The churches of a denomination never rise above the intellectual and spiritual status of its ministry. If the men in the pulpit constantly hold forth the Word with authority and manly vigor, the Lord will gather to Himself those who should be added to the church. But if the men of God are poorly prepared to do their work, then the church will lag behind the less important organizations of the world. Great church leaders must arise in these pagan days to sponsor an aggressive Christian faith.

The Seminary leadership at Ashland feels that nothing is too good for our students. Anything that is second-rate cannot be tolerated. That holds for the students in their preparation and the professors in their teaching. We are striving valiantly to lift the standard of scholarship of the students here. To that end the professors are endeavoring to set a worthy example.

The contribution of Brother John Locke will have a tendency to stimulate more vigorous moral and spiritual activity on the campus. And that, brethren, will be a consolation that shall out last the stars.

Religion is a matter of Good WILLS.

"If any man will do His Will He shall know the doctrine whether it be of God."

"I came not to do mine own will but the will of him that sent me."

There is far less done by Christians than ought to be done; but most of what is done at all is done by Christians.—William Temple.

The Church, esepecially in a day of war and crisis, must put on lights when nations put them out.—Oscar F. Blackwelder, president of the Washington, D. C., Federation of Churches.

We are rich only through what we give; and poor only through what we refuse and keep.—Madame Swetchine.

God will supply, but we must apply.

The Word At Work

THE MIAMI VALLEY YOUNG PEOPLE'S MEETING

Reverend Eugene Beekley's church at West Alexandria entertained the Brethren young people of the Valley. There were 115 at the Banquet. Brother Arthur Petit accompanied us, representing the College and speaking at the Laymen's meeting at New Lebanon on Saturday night. We found some very busy preachers and equally busy churches at work. Friday night we addressed the Young People's Organization and believe that there will be several life work recruits coming from that group. We should remember them in our prayers that the Lord will continue to burden them about their life work. We are surely glad for the fine work these young preachers are accomplishing. Reverend Beekley and the West Alexandria Brethren have completed a big project of renovating their basement. It makes a fine addition to their work.

Sunday afternoon and evening we attended the Homecoming and union services in our church at Pleasant Hill, where Reverend Floyd Sibert is pastor. They had a fine program and attendance. That evening we preached at the Union service. It was a real joy to renew and exchange greetings with Reverend Samuel Adams while we were in Pleasant Hill, also. We are glad for the fine work they are doing in another church just now, and it is our hope and belief that before long he will be preaching in one of our own churches. But he is serving a great cause where he is in the Lord's work and we are proud of his accomplishment. But we need him, and more like him. It was nice to have the opportunity to show the Pleasant Hill Brethren the pictures of themselves that we took two years ago at their Homecoming. The Siberts and the Pleasant Hill Brethren are very much on the map. This Miami Valley group inspires one. Soon we will go to Gratis for a few evenings of Bible Conference with Brother Meyers.

ELKHART, INDIANA

An invitation from Reverend Flora and the Elkhart church to return for a two weeks' meeting brought to fruition the hope to some day preach a little in the church that was built during my last pastorate. We had never had opportunity t really preach in the church because Reverend Flora had de sired to move in by the first of the year, and at the beginnin of the war slight delays caused the building to be just about but not quite, done when we left in order to make room fo him in the parsonage. We were fortunate that our buildin was done just when it was. Everything was purchased bu the carpet. Pews, windows, heating equipment, organ, etc were all ready and everything was ready to be set in place Then we left to take over our present work. So it was nic to be back for a little while to preach.

The meetings were quite as usual these days. The firs week brought a poor attendance, but the second week brough a splendid response. Reverend Harry Gilbert led the singing Fay Wilson led the choir, as of years ago. It was delightfu to meet with old friends and people whom we had taken int the church and people whom others had started and buil the work upon.

Harry Gilbert did a splendid piece of work in leading th singing. We had worked together before in the Elkhar Church. The first meeting we held there found Harry leadin the singing for us, and Mrs. Gilbert at the piano then, an now at the organ. Fay Wilson has given a life to a choi and it gives good evidence of it. It is superb.

Elkhart has liquidated her debt. What a triumph of fait today. So many had said the first $10,000 couldn't be raise without the commercial suppers. It was! So many said th church could never be built because we just couldn't borro money to finish it. We did. So many said it could never b paid for because they were just working people without th means of giving large gifts. It was paid for—in less tha three years! The pledges that Brother Studebaker had take on Dedication are all paid. A great testimony!

It was nice to be there again. Herman Anderson their treas urer for years and faithful servant of the Lord took my re ceipt for $238.00. We pray that long results may obtain fro the meeting at Elkhart. Brother Flora hopes that one-hal of the church's income may be given away—away to Go Well, if that church realizes that grand accomplishment the will learn that you can't give anything to God for long. I will be back in blessings and power little dreamed of. "Cas thy bread upon the waters and after many days it will re turn."

GRATIS, OHIO

Reverend Virgil Meyer had long ago asked us to Gratis This young pastor and his wife and his splendid followin of young people imparted a great inspiration to us. A lovel home with good books, a gracious pastor who is reapin

graciousness from his own people because of it, and a large group of young high school pupils in Sunday School, vibrant with life and enthusiasm made us breathe a thanksgiving for the smaller communities. Surely no work can surpass these in importance. Some of us are discovering that the best meetings can also be held in the smaller communities. Thank God now that we have churches in them and that we didn't all flock to the cities.

We showed pictures and preached Friday night, Saturday night and Sunday morning and afternoon and taught the young people's class. Sunday afternoon was Homecoming. Reverend and Mrs. Eugene Beekley came to have dinner and the afternoon with all of us. We also had the pleasure of brief visits with Reverend and Mrs. Clayton Berkshire, of New Lebanon, and Reverend and Mrs. Vernon Grisso, of Dayton. These boys have great programs on. Each of them is enthused about his work, and thank God for it! And we know some congregations down that way just as enthusiastic about their pastors, too.

Remember our meetings beginning at Oak Hill Sunday the 14th in your prayers.

QUIET DELL, PA.

The following review is taken from the Cameron News, local Cameron, W. Va., paper:

"Thirteen churches of six denominations represented the group gathered at the Quiet Dell Brethren Church Fiftieth Anniversary celebration on October 17, 1943. It is estimated that at least 250 people from thirteen cities and towns of Pennsylvania, West Virginia and Maryland enjoyed the day together.

The day's celebration began with a large Sunday School and preaching service at which the pastor, Rev. Arthur R. Baer, spoke. A basket dinner and period of fellowship was followed by an afternoon meeting. A former pastor, Rev. William S. Crick, was the guest speaker of the day.

It was indeed a day of rejoicing for the Quiet Dell members as they had just completed the painting of the church and picket fence and they were happy to have so many friends fellowship with them.

Some interesting facts about the beginning of the Quiet Dell church were gathered or exchanged during the day. The church was organized August 13, 1893, with Rev. J. M. Murray as the first pastor. He was the moving spirit as they met in the school and for many years after. Rev. Spanogle preached the sermon of dedication. Rev. Henry Wise supervised the construction of the present church, lumber for which came from the Wise farm. Henry Wise along with J. M. Murray were perhaps the ones who did most to father the church in its early days.

At the Sunday celebration were a number of persons who had attended the dedication fifty years ago."

The pastor, Rev. Baer, sends in an interesting item:

"The schools of Cameron are dismissing one hour early each Wednesday afternoon that the children who so desire may attend Religious Education Classes in the church of their choice. We have at the time of writing thirty children enrolled in our church. We are glad for this opportunity as we reach some homes not formerly touched by the church. We grade the children as to attendance, deportment and progress and these grades are placed on the regular school report cards."

UDELL, IOWA

The Reverend W. R. Deeter, pastor at Udell writes:

"Most of our moves since being in the ministry have been rather long ones—from one state to another. The last one was no exception; from Indiana to Iowa. This time we came back to the field which was our first regular pastorate, before our college days.

We found the folks in general quite ready to receive us and the greetings from old-time friends were many, along with meeting new people. Many of the folks who now are leaders both in the church and community are among those whom I baptized many years ago. Our records show that the Lord added to the church 63 names back in those years.

We have been with the church folks five Sundays, and each one has been very enjoyable. While this is not a large church, it is indeed among the very needy—they are HUNGRY for the good old Gospel, and that is what we are trying to give them. The worship attendance has averaged 29 plus for the morning and 31 plus for the evening. There are two groups of C. E, the Young people and the Junior-Intermediates.

We have instituted a Building Fund Day, which comes on the first Sunday of each month. We KNOW this fund is going to GROW.

We have also begun week night Bible study and prayer.

Two have been added by letter and one letter granted "out."

OAK HILL, W. VA.

The Brethren of Oak Hill are planning for their meeting which is to begin November 14. Cottage prayer meetings are to be held beginning a week prior to the opening of the revival.

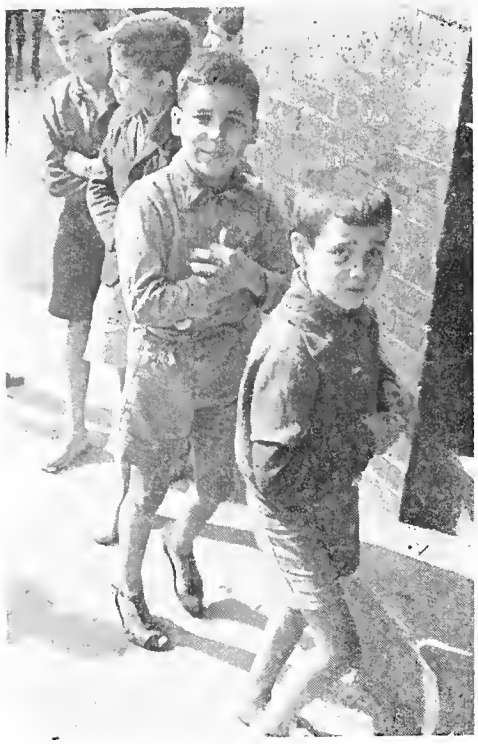
Communion was observed Sunday evening, October 31 There was much gratification because of the large attendance of young people who were present, most of them attending for the first time. Also some older folks had their first experience at the Lord's Table. "We do miss the young men in these services," writes the pastor.

The spirit of fellowship continues and apparently grows wholesome all the time. This is one of the first evidences of growth, which has been very much in the foreground of late months.

They invite the sympathy, prayers and cooperation of all the churches of the brotherhood in the work of the kingdom.

Correction

In the tract "Why I Believe in Missions" on page 16 the figure should read " . . . 60 million a year on foreign missions . . . "



There comes a time when a drop of milk is more eloquent than the most eloquent humanitarian speech.—E. M. Cammaerts. Quoted in The Manchester Guardian of England

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If we do not feed the starving peoples of Europe out of compassion we will do so later out of compulsion. The nation that piles up bread inside its door while hunger cries outside the door is defying cosmic moral gravity. Eventually the door must open. —Rev. F. H. Callahan.

The Ne

10,000,000 EUROPEAN CHILDREN ARE HUNGRY

There are at least ten million undernourished ch dren in Finland, Norway, Belgium, Poland a France alone; and there are other uncounted m lions of hungry children in China, Greece, German and Italy, according to Herbert Hoover. "Many them will have no future unless we save their pre ent," says Mr. Hoover. "Hate cannot be applied children. Hate is the negation of all Christian teac ing. The children have no responsibility in the a tions, in the deeds of war."—World Outlook.



● ● ● *The surplus from our Thanksgiving Offering that*

Is Our Appeal



Unless American Christians use their God-given imaginations to put themselves in the places of those who are paying all the terrible prices of war, they will miss a glorious opportunity to share in the "fellowship of His suffering" now, and to understand Christians in other parts of the world who in the future will speak a language foreign to us, not merely because we do not understand its words, but because we do not understand its ideas. E. K. Higdon in The Church Woman.



Christians have left no stone unturned to show heir growing interest in the material, as well as the spiritual, welfare of our suffering people. Missionaries, in particular, have never hesitated to make even the greatest personal sacrifice to heal the wounded and to succor the distressed."—Chiang Kai-Shek.

ly not needed for Home Missions will go to these ● ● ●

An Incident Worth Repeating

DARE WE DO LESS ? ? ?

A missionary tells the following story:

A little boy who lived in one of the great forests in India, went to live at the home of a medical missionary. After he had been there about two years he became a Christian. The boy came to the doctor one morning and asked permission to return home. The doctor told him that he might return at the close of his school year. When the patients had been attended to, the doctor saw the boy still waiting, and said:

"I told you to return to school. Why did you not do it?"

The boy answered: "Oh, sir, I have a father and mother, two brothers and three sisters, who have never heard of Christ. Can I go and tell them of the Savior?"

The doctor could not say no then, and the boy went. In about three weeks he returned. The doctor asked: "Did you see your parents?"

He answered: "Yes, and they are both Christians"; and, standing very straight, he said, "I have taught my mother how to pray."

That boy is now an earnest worker for Christ, and the entire family are Christians.—Selected.

WHO IS JESUS CHRIST?

Some years ago a returned missionary was dictating some letters to a public stenographer. In the midst of her dictation, suddenly the stenographer asked this question, "Who is Jesus Christ?"

The missionary was startled by the question, not to say puzzled. However, in a moment the situation began to dawn upon her. She realized that in the letters she had been writing she had very frequently mentioned the name of Jesus Christ. She had spoken of Him so intimately, so naturally, and in such an engaging way, that the stenographer had been deeply impressed. The language was new to her. It gripped her. Finally the question could be restrained no longer. She stopped taking dictation and impulsively asked, "Who is Jesus Christ?"

The missionary laid down her work. For some minutes she spoke of one who was very real and very dear to her. She was not talking of a dead Jesus, but of a living Lord. The girl listened with open-mouthed interest. When the missionary finished, she said, "I never knew that Jesus Christ was anything other than a good man who lived some two thousand years ago."—P. H. Kadey, in Grace and Truth.

CHRISTIANS UNAFRAID

When one of our bands of women evangelists was about to move to a new place, a woman exclaimed, "Why! you are not going to venture on the roads in times like these are you?" When one of them replied that they were not afraid, the woman remarked, "Well, no one but you Christians would dare to do it."—Andrew Thompson, Taokow, Honan.

A LIGHT IN THE DARKNESS

In Germany there is a Quaker who has never given the Nazi salute. When called into court, as he has been several times, he merely smiles in a friendly way. He doesn't waste his breath in useless condemnation. He simply lives a life of radiant service to those about him.

When others ask him, What can you, a lone individual, hope to do against the mighty German legions?" he thoughtfully replies: "If I were in a dark room, I wouldn't get a broom and sweep about the darkness. I would light a candle. Perhaps, after a while, others would do the same. Then some day the darkness would disappear."—Evangelical Lutheran.

GOD'S FINGER

Dr. H. C. Mason tells of the man who in prayer meeting prayed earnestly that God would with his finger touch a certain man. Suddenly he stopped his prayer. A brother asked him, "Why did you change your prayer?" He replied, "Because God said to me, 'You are my finger!' So now I must go and touch the man for God." Prayer for God's dealing with men is fundamental. If we do not wait upon him before we go we shall be as the nine disciples who could not cast one demon out of the boy. But with the prayer must be our willingness to go at his bidding. Some do not pray with a real care for those about who need God. Some pray, but do not go.—Church Advocate.

A Baptist minister, Dr. David A. Pitt, who after 42 years of service, has been reported as saying,
"I have not been retired, I am only being retreaded."

Thanksgiving Poems

It is fine to say we're thankful
For all that we possess,
It is fine to put it plainly
In words and not suppress
One item in the total score;
But if our thanks be true—
We'll prove it, not so much in words
As by the deeds we do.

The act speaks louder than the word,
And though our words be good—
The little deeds in kindness done
Are better understood;
Thanksgiving may be given voice
In tones which loudly ring;
But to show best true thankfulness—
Thanksliving—is the thing.

—William Ludlum.

Every good gift and every perfect gift is from above and cometh down from the Father of lights.—James 1:17.

For all the bounties heaven doth give,
Give thanks!
For all that makes us strong to live,
Give thanks!
For whether they seem good or ill,
They have a purpose to fulfill;
God makes them subject to His will—
Give thanks!

By Fred Scott Shepard

O Heart, that beats with every human heart,
O Heart, that weeps with every human tear,
O Heart, that sings with every human song,
Fill our slow hearts with flood tides of Thy love;
That they may beat with every human heart,
That they may weep with every human tear,
That they may sing with every human song,
And thus, through Thee, unite with all mankind.

Quoted in **Presbyterian Tribune.**

AMERICA—THE GOOD SAMARITAN

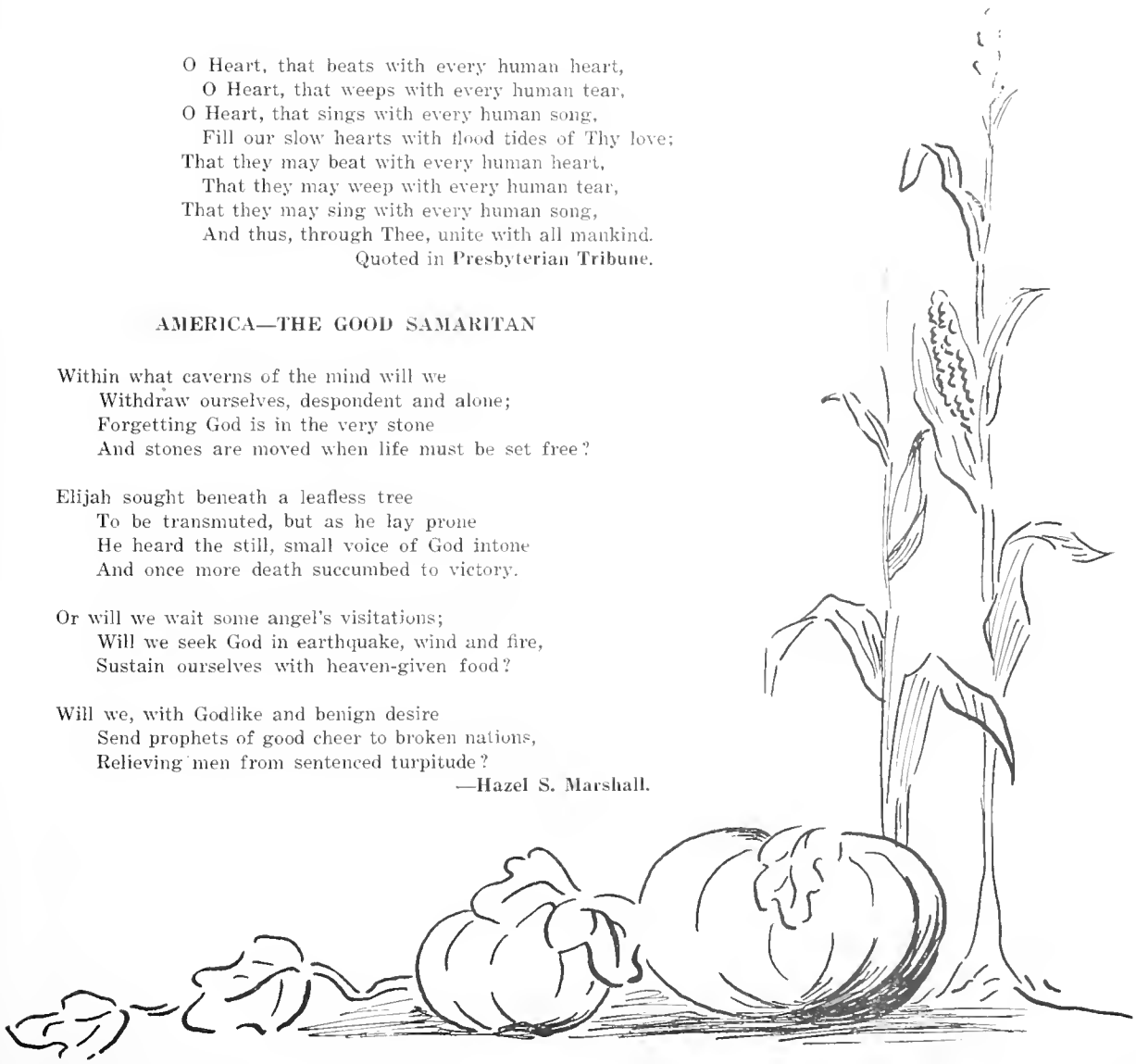
Within what caverns of the mind will we
Withdraw ourselves, despondent and alone;
Forgetting God is in the very stone
And stones are moved when life must be set free?

Elijah sought beneath a leafless tree
To be transmuted, but as he lay prone
He heard the still, small voice of God intone
And once more death succumbed to victory.

Or will we wait some angel's visitations;
Will we seek God in earthquake, wind and fire,
Sustain ourselves with heaven-given food?

Will we, with Godlike and benign desire
Send prophets of good cheer to broken nations,
Relieving men from sentenced turpitude?

—Hazel S. Marshall.



This Is No Time

To Reduce Our Last Year's Ministry to Others

3 churches	in the California District	gave $ 405.71
5 churches	in the Central District	gave $1,267.90
33 churches	in the Indiana District	gave $4,451.10
8 churches	in the Mid-West District	gave $ 514.65
21 churches	in the Ohio District	gave $4,284.38
26 churches	in the Pennsylvania District	gave $3,288.44
11 churches	in the Southeastern District	gave $2,100.28

NEWS ABOUT THE SISTERHOOD OF MARY AND MARTHA

We had asked Miss Dorothy Carpenter for some news about the Sisterhood Girls and their program and accomplishments last year. She gave us her report over a month ago, but last month's issue was so crowded that a number of things were omitted. Here is the fine report of our Sisterhood girls for last year:

Money given for repairs of Riverside Dormitory.

$480 given for missionary project—the support of Louise Kugler in South America.

Gifts to Lost Creek, such as towels, bedding, etc.

Total receipts of the year: over $1,300.

There were about 60 active societies. Plans for this year include:

Continued support of Louise Kugler and an effort to increase our mission fund to the place where we can pay for the current year instead of being one year behind.

Sewing for benevolent purposes, and rolling bandages for hospitals in Puerto Rico.

Several societies disbanded last year but others reorganized and new ones were started so that the total remains about the same.

* * * * *

JOY RECIPE

Jesus First
Others second
Yourself last

WAR TIME COST OF KILLING A MAN

Human life, in terms of war, has grown steadily dearer. It is estimated that it cost Julius Caesar 75 cents to kill a man. But the price went steadily up until by Napoleon's time, in whose conquests 2,100,000 men were killed, the cost had risen to $16,250,000, or nearly $3,000 per man. Uncle Sam's internal squabble, 1861-65, which accounted for 503,113 dead at a cost of $3,000,000,000 raised the price per man to $5,000. During the wars that followed, the cost plane has tilted steeply until in the World War, with a death total of 8,538,315 and a price total of $180,000,000,000 the cost of killing a man rose to $21,000. But the present war, with its orgy of mechanism and terrorism, is estimated to be raising the price for each dead soldier to $50,000. That is too much for a dead man, especially since alive he is worth so much more to his country. Armed conflict of nations is getting into the class of overblown corporations; it is suffering from the law of diminishing returns. One of these days, when nations are forced to catch up with their debts, governments will have to realize that they cannot afford war.—*Julius F. Seebach, in Lutheran.*

OUR THANKSGIVING OFFERING THIS YEAR MUST BRING US AT LEAST $15,000 before we can even START to do Relief work. Our present bank account is very small when it is remembered that we are carrying on BOTH Home and Foreign missions. If our offering at Thanksgiving is less than $15,000 we must retract some of our work. If it is over $15,000, we can do relief work and bear a greater testimony.

According to our Vision and Faith it will be done.

FROM

WASHINGTON, D. C.

William S. Porte writes—

A CORRECTION

Dear Brother Klingensmith:

In your report in The Brethren Evangelist of August 21, regarding the Washington Brethren, you stated that the members of the First Church were required to sign certain resolutions. No doubt you have confused the Washington situation with some other church where the members were required to sign some document. However, this was not required with reference to the resolutions introduced in the First Brethren Church of Washington, D. C. So, in order to keep the record straight, the word "approve" or "condone" should be substituted for the word "sign" in the above mentioned article.

AN EXPLANATION

Perhaps it would help to clarify the Washington situation to some extent if I state briefly why we feel that we cannot be active in our home church at the present time. The First Brethren Church of Washington, D. C., was founded about 50 years ago by the late Elder W. M. Lyon under the sponsorship of the Missionary Board of the Brethren Church. The Missionary Board purchased the original church property from the Methodist Church, and held the title until the church was freed from debt, when the title was turned over to the local congregation to continue to spread the Gospel as a unit of the Brethren Church Corporation, still represented by the present Missionary Board.

When the members of our First Church hastily adopted condemnatory resolutions that effectively prohibited the Missionary Board, that had sponsored the founding of our church, from visiting or soliciting voluntary contributions in the local congregation, we were under deep conviction that we could not honorably support such a program of unvarnished selfishness and ingratitude. How any member of the First Church who knows the facts concerning its founding expects to face his Lord without protesting such gross injustice is more than I am able to explain. It seems to me that if those members, who wanted a church that would support the Grace Brethren institutions exclusively, had been filled with the Spirit of Our Lord and Master, they would have sat down at a conference table with us and frankly stated that they must have a church where the Grace Brethren doctrines and viewpoint only could be propagated. They would have arranged to reimburse the founding Brethren Corporation for the investment in the present church property, and help sponsor the founding of another mission where the original Brethren gospel of liberty could be propagated as the founders had intended the First Brethren Church of Washington, D. C., to do. If they had used this Biblical method, I could have worshipped with both groups without any mental reservations because the unselfish Spirit of Jesus Christ would have been manifest in spite of differences in theological viewpoint. Such a settlement, it seems to me, would be in line with the New Testament, which is the "constitution" of the Brethren Church Corporation as it was founded about 60 years ago.

Sincerely,

William S. Porte.

ANOTHER BRETHREN RED CROSS WORKER WRITES

The letter you published from Harry Dotson was certainly interesting and I can easily visualize the work that must be carried on by the Red Cross there in the country as backward as the country where Harry is.

Work here in the United States with the Red Cross is of a different nature than that which Harry has to do. It is really amazing, though, the volume of work which is carried on at such a post as this. We have some 26,000 cases in the files already being handled or that have been handled at some time or another at this one post. Red Cross cases may be anything from cashing a check for a boy to seeing that the soldier has information from home or vice versa.

Just yesterday the Red Cross was called on to assist one of the Chaplains whose sad duty it was to inform the family of the death of their son in an accident which happened as the soldier was on his way back to camp. I was just now bothered in my letter writing by a soldier who wanted to pay back a loan which he had borrowed of the Red Cross. Our revolving fund is used for the purpose of loaning soldiers fare for transportation and meals when called home on an emergency of any nature. There is no interest charged at all and very few questions asked. Many times the money is just made a grant to the soldier because conditions back home known to the "Chapter" would not merit asking the soldier to pay a loan back.

Of course money is not the only thing, though, I have heard it said that "Money is what makes the mare go." Really Red Cross work is as near to Christian work without being definitely linked with a denomination as anything I have ever seen. It would remind one of the old gospel hymn "Help Somebody Today." I think sometimes as I sit in Sunday School and church even here in Mississippi that there is so much "mouthing" about what ought to be and what ought not to be yet so much HOLLOWNESS in it all, because we know that nothing is going to be done about it, that the war surely is here to awaken us as Christians. I really think that if the CHURCH were doing things instead of TALKING things that thousands more would be drawn to worship and to work for Jesus here on earth.

Well, there is not much else to say excepting that I do enjoy this better than anything I might be called on to do in this great war, and I do hope that I will never be called on to do other than the type of work the Red Cross does.

Reid Thompson.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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C. E. Topic for December 5, 1943

"MONEY: MINE OR GOD'S?"

Scripture: Matt. 25:14-30

For The Leader

For some reason or other, the matter of money and its relationship to giving of it to the Church is a very embarrassing subject. Oscar Lowry, a well known interdenominational Evangelist calls it "The sin we're afraid to mention." We have many Christians today who are willing to sing, "Take my life, and let it be, consecrated Lord, to Thee." But when they get to that third verse (in a good place to be omitted) they do not sing willingly, "Take my silver and my gold, not a mite would I withhold."

Why not? The answer is simple. It is selfishness and stinginess. We have yet to realize that the blessings of God cannot be bought by so much cash, but that they will come abundantly if we will give as the Lord wants us to do. Tonight it is our purpose to learn something about this thing called money and its use by the true Christian.

DISCUSSION

1. WHO OWNS THE MONEY WE HAVE? The first thing we will say in answer to this question is that we went out and earned it and so it belongs to us alone. But who gave us the job, or the health and wisdom to earn that money? Certainly that came from God. So the money we have does belong to God. It is through His mercy that we have it. God has asked that we return unto Him a portion of that which He has entrusted unto us. We should use all money we get with the knowledge that we are using money "loaned" to us by God.

2. THE MONEY WE HAVE IS A TRUST. All of us at some time or other have been given a dollar, or even a five dollar bill, by a friend of relative. It was more money than we had been used to having. What did we do with it? Some of us saved it for a later date. Others of us went out and spent it as fast as we could. Perhaps we felt we received full value from the money we spent and perhaps not. Yet it was a trust.

As the men in the scripture tonight were given money to be used as they saw best, so are we. We remember that two of them invested their money back in the service of their lord. The other went and hid it. The best use we can make of the money we get is to reinvest it in the service of the Lord. Not one of us has ever regretted giving our money to the church and to the Lord. Every dollar we have is a sacred trust. Are we hiding it? greedily lusting over it? or are we happily investing our dollars in the service of the Lord?

3. GOD'S CHALLENGE TO THE AMERICAN CHRISTIAN. Never before in the history of our country have Christians had so much money in their pockets. On top of that there comes the urge to buy bonds, etc., to take off the surplus. Again, the federal government allows 15% deduction on income tax for gifts to Churches and charity. But while income has risen sharply, gifts to churches have not. This is a black mark on Christians. Many Christians, with almost twice their former income are still putting their lone nickel on the collection plate. When will we wake up to the responsibility we owe to God to increase our gifts as our income increases?

Churches also had better keep an eye on their mounting bank accounts, in places where this is happening. That money has been given for the spread of the Gospel. Lying in banks, it will sooner or later rot and disappear. If we do not, as Christians, meet this challenge which God is giving us through increased incomes, then we deserve to be cut off. And this will happen. The stingy servant was cut off. Let us not risk losing the blessings of God by selling Him short in our giving.

4. WHEN GIVING IS A SIN. Yes, sometimes when we give our offering in Church, Sunday School, or Christian Endeavor we are sinning as we give. This may seem strange to us, but look at the case of Ananias and Sapphira. They came in, giving to the Lord, and fell dead, for their giving was sin. Not that they had brought gifts to the Lord, but that they gave as if giving everything they had and God knew they were holding back. So God struck them dead. Now we may not be struck dead on the spot with such giving, but just as certain are we cut off from the blessings of God.

How does this work? As we give we are to give the best we can. What we place on the plate is to be the best that we can afford to do. That is the testimony we make before others. If it is not the best we can do, then our giving is a sin. If we have caught the vision of Christian service, then our giving will be in keeping with our faith and love for Christ. And it is true that the more we love the Lord the more of our income we will give to Him.

5. HOW MUCH SHOULD WE GIVE TO THE LORD? From little children up we have always possessed the nickel or penny on Sunday morning. Many of our parents have never been promoted from that stage. Families with incomes in the $2,000.00 class are still giving less than $1000 a year to the Church. Can God bless that? On the other hand, we know young people, like ourselves, who give a dollar in Sunday School, and likewise a dollar in their church envelope each week. That is over $100 a year. How many people of our Church do you think give over $100.00 a year?

It is the secret of education. We must educate ourselves away from the penny and nickel class to the dollar class. And education will do it. We young people have more allowance than we ever did. We have jobs sometimes in which we can earn money. Is a quarter too big for Sunday school and another for Church? Of course not. Young people, we must give as we are blessed. The world will need our gifts to the preaching of the gospel. If we can give dollar bills let us give them. It will shock some people if we do give in this way but think of the wonderful blessings which God will give to us. It is well worth the try, and if your Topic Editor can judge young people where this has been tried, you'll like it. Yes, let's give the Lord what belongs to Him and everything He has will come back to us.

QUESTIONS ON THE TOPIC

1. What would you say would be the right amount out of each dollar to give to the work of the Lord today?

2. Work out the average gift per person into the Church over a period of a year for your Church. Take the total income and divide by the number of members of the church. By the number of families. By one half the number of families. (This last to get the average for those who actually support the church financially.)

3. When should children be taught to give to the Church? When should they be given a box of envelopes?

PRAYER MEETING DEPARTMENT

Conducted by Mr. and Mrs. Floyd Sibert

Suggested Outlines

Lesson 46

Subject: Elisabeth

1. Elisabeth was old. The greatest desire of her heart had never been given to her. Elisabeth wanted a son. It was considered a disgrace and a reproach to be childless. Elisabeth had always been a good woman, and no doubt she could not understand why her arms should always be empty. She was a descendant of one of Aaron's daughters, and bore the name of Aaron's wife. St. Luke 1:5-7.

2. As a descendant of Aaron the first priest, Elisabeth was true to her heritage. The priesthood of the time of Christ was corrupt and degenerate as the remembrance of Caiaphas will prove. But Elisabeth preserved all the blessed traditions of Aaron and his family. The Lord had led Elisabeth along the ways of feminine humiliation, that his great purpose might be accomplished in her. Elisabeth's husband was a priest, and one day he received a heavenly visitor in the temple. Luke 1:11-17.

3. Although they were well stricken in years, Zacharias and Elisabeth never had ceased to hope and pray for a son. Suddenly the blessed answer came. Luke 1:13.

4. It seems that Elisabeth kept her good news a family secret; but over in Nazareth the angel Gabriel was announcing to another woman that another son was to be born. Mary was to be the mother of the Messiah. And before the angel Gabriel left Mary he told her all about Elisabeth. Mary must tell her strange good news to some one, preferably an older woman; she must also rejoice with Elisabeth in her glorious answer to prayer. So she came with haste to the home of Elisabeth. Luke 1:35-36; Luke 1:39, 40.

5. Elisabeth can be said to be the first person to confess Christ in the flesh. She immediately calls Mary "the mother of my Lord." Luke 1:41-43.

6. Now we know that Christ was born of the virgin Mary; but Elisabeth did not know that Mary was to be His mother. As soon as Mary saluted Elisabeth the Holy Spirit filled Elisabeth and whispered the glorious good tidings to her. With unhesitating conviction she proclaimed Mary as the mother of her Lord. She had not been visited by an angel. She did not hear what Gabriel told Mary. Still she had no doubt or hesitation. She blessed Mary and assured her that the angel had told her the truth. Luke 1:45.

7. Every Jewish girl hoped to be the mother of the Messiah. Elisabeth hoped for his coming and believed he would come. When Mary came to her, the Holy Spirit filled her and she immediately believed this wonderful truth. The Messiah was not "going to come." He was here in the flesh. She and Mary held the first praise and testimony service. Luke 1: 46-47.

8. It is interesting to observe the fine qualities of Elisabeth. Mary was a younger woman. She was not a descendant of the family of priests. Yet Mary was to be the mother of our Lord instead of Elisabeth. There was not a spark of jealousy in Elisabeth's heart. She was honored; but Mary was more highly honored. Still she wholeheartedly rejoiced with her. Luke 1:42.

9. John was a true son of Elisabeth. Some years later he saw his converts all leaving him to follow Jesus, and with characteristic unselfishness he gave way to his cousin, Jesus. St. John 3:25-30; St. John 1:26, 27.

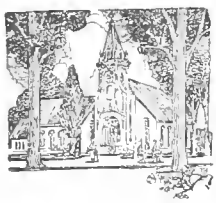
10. Elisabeth did a good job of rearing her son. She brought him up in the fear of the Lord; and the Lord gave him one of the highest compliments it was possible to give. Matthew 11:11.

Who Am I?

I am a man whom Jesus healed. I could not work. I sat by the wayside begging. One day Jesus and his disciples came along. They asked Him who had sinned, me or my parents. Jesus answered that neither had sinner, but I was afflicted that the works of God might be made manifest in me. He spoke about being the light of the world. Then He healed me. Neither the neighbors or the Pharisees could decide if he were a prophet or a sinner. But I know that He was the Son of God. Who am I?

Who Am I?

I was chosen by God to become the father of a new spiritual race. I saw the fulfillment of all my hopes in the birth of a little son. I was given a severe test of faith by the Lord and by it found that the Lord was not pleased with the shedding of human blood even for a sacrifice. God made a sacred covenant with me which he repeated with my son and my grandson. He promised that in me should all the families of the earth be blest. I lived to be 175 years of age. Who am I?



News From Our Churches

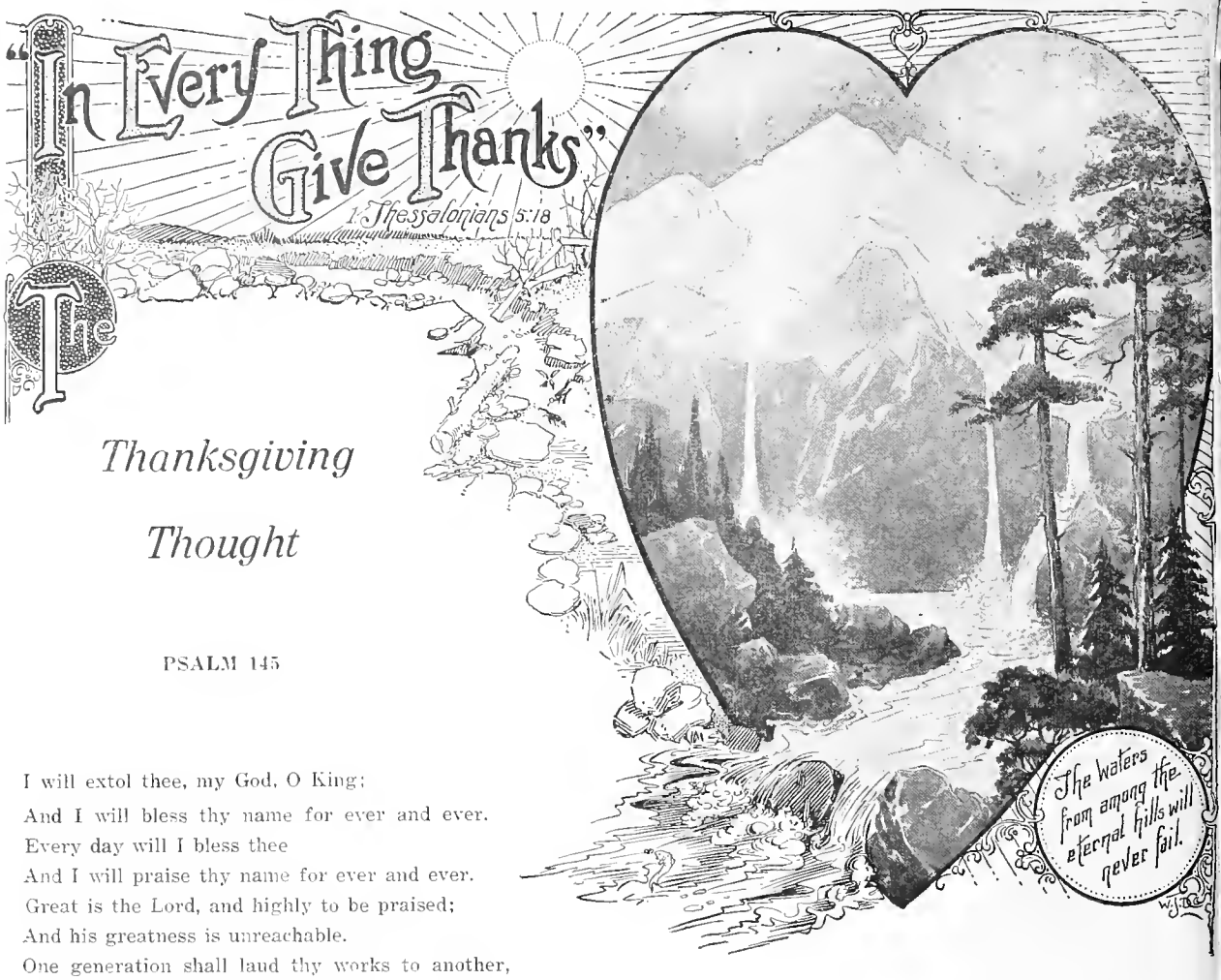
MT. OLIVE, VIRGINIA, REVIVAL

It was my privilege along with Mrs. Fairbanks and the daughter to be the guests of the very fine people of the Mount Olive Brethren Church for two weeks as an evangelist. There have never been two weeks of my life that I have spent with so much enjoyment and profit. It was a pleasure to go from home to home with Brother Locke and observe the very fine spirit of Christian fellowship and cooperation between pastor and people.

The services themselves were very well attended with the attendance increasing each and every evening until the church was filled. The people entered into the services with true Christian fervor and made the preaching easy. The young people lent a great spiritual uplift by their fine singing of choruses and made up for a large portion of the audience. This church has a future because it has a great number of young people to carry the work far into the future.

It is difficult to estimate the results of any evangelistic effort for seed sown requires time and energy to produce fruit. We will never know the results until we are gathered home with the Master. In these services three young people accepted Christ as their Savior and were baptized and received into the church. However small may have been our part in bringing these decisions, they were more than worth the time and energy spent. Without them the Church of Christ would have been incomplete. But this was also a revival. Christian people were brought closer to the Lord Jesus Christ. In the end the work of the church members during the following months will determine the results of any evangelistic effort.

Clarence Fairbanks.



Thanksgiving Thought

PSALM 145

I will extol thee, my God, O King;
And I will bless thy name for ever and ever.
Every day will I bless thee
And I will praise thy name for ever and ever.
Great is the Lord, and highly to be praised;
And his greatness is unreachable.
One generation shall laud thy works to another,
And shall declare thy mighty acts.
Of the glorious majesty of thine honour,
And of thy wondrous works, will I meditate.
And men shall speak of the might of thy terrible acts,
And I will declare thy greatness.
They shall utter the memory of thy great goodness,
And shall sing of thy righteousness.
The Lord is gracious, and full of compassion;
Slow to anger, and of great mercy.
The Lord is good to all;
And his tender mercies are over all his works.
All thy works shall give thanks unto thee, O Lord;
And thy saints shall bless thee.
They shall speak of the glory of thy kingdom,
And talk of thy power;
To make known to the sons of men his mighty acts,
And the glory of the majesty of his kingdom.
Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.

The Lord upholdeth all that fall,
And raiseth up all those that be bowed down.
The eyes of all wait upon thee:
And thou givest them their meat in due season.
Thou openest thine hand,
And satisfiest the desire of every living thing.
The Lord is righteous in all his ways,
And gracious in all his works,
The Lord is nigh unto all them that call upon him.
To all that call upon him in truth.
He will fulfil the desire of them that fear him;
He also will hear their cry, and will save them.
The Lord preserveth all them that love him;
But all the wicked will he destroy.
My mouth shall speak the praise of the Lord;
And let all flesh bless his holy name for ever and ever.

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NEXT WEEK—WHITE GIFT NUMBER

INTERESTING ITEMS

DUE TO THE FACT THAT ONE ISSUE OF THE EVANGELIST, November 27th was given over to the Annual Conference Number, and that there will be no issue dated December 25th, (due to the fact that we have but 50 issues a year) we have a great deal of church news which we will be compelled to bring to you only as rapidly as we can find space for it and some of which may not appear before the first of the year. Just have patience and we will have it before you as soon as possible.

DR. L. E. LINDOWER HAS BEEN ENGAGED IN EVANGELISTIC SERVICES at Milledgeville, Illinois, with Brother St. Clair Benshoff, for the past two weeks. These services end on December 5th.

WE GLEAN FROM THE BRYAN, OHIO, BULLETIN that the attendance in the Sunday School was 132 higher in the month of October this year than in the corresponding month last year. The offerings also exceeded last year's October offerings by $41.98. That is a fine increase, Brother Stewart.

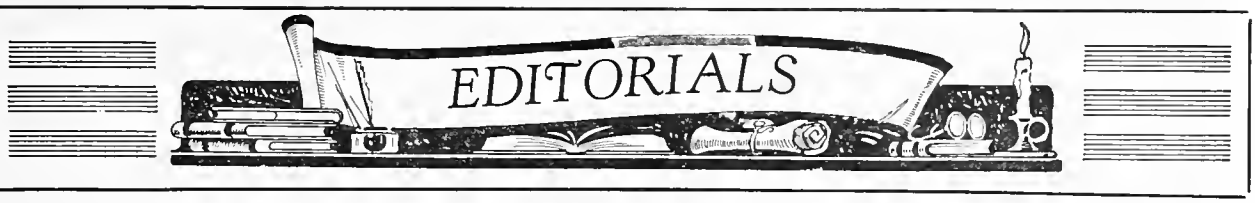
THE MASONTOWN, PENNSYLVANIA, BULLETIN INFORMS US that a brand new laymen's organization is being formed in that Church. No doubt, Brother Harry Berkshire, Trustee of the National Association, has somewhat to do with this. Why not get busy and organize your laymen also, men of the brotherhood?

WHICH LEADS US TO SAY that Brother E. J. Beekley, pastor of the West Alexandria, Ohio, Brethren Church, was a visitor in the editor's home a few nights ago and he informed us that a Laymen's organization had been perfected at West Alexandria, and on November 18th they had a fine time which culminated in an oyster supper, and that on the 2nd of December they expected to have a rabbit supper. This, of course, is not all they are doing.

WE NOTE FROM THE NORTH MANCHESTER, INDIANA, bulletin that Brother R. F. Porte filled the pulpit in that church on November 14th, while Brother Schutz was absent at the Dayton meeting. Brother Porte is the pastor of the editor's home church—Warsaw, Indiana.

BROTHER C. Y. GILMER, PASTOR OF THE VINCO, PA., CHURCH, writer of the Pennsylvania District News, is just a little bashful in turning in all the good news concerning his own church. From the bulletin of November 21st, we find that there is reported some fine balances in their treasuries as of November 17th. Here they are: Church treasury—$526.06; Building Fund treasury—$349.32; Baptistry Fund—$178.50; Brethren Evangelist Fund—$46.00; Vacation Bible School—$6.16: or a grand total of $1,106.04. That is a balance to make any pastor's heart glad. But that is because this church knows HOW to give. They have learned that the Lord has His way, and when they abide by it the result is sure.

This church also voted to contribute $25.00 to the Brethren Publishing Company to underwrite the reprinting of a Brethren tract: "Baptism According to the Original Languages," written by the late Prof. A. L. DeLozier. Brother Baer has has made mention of other churches and individuals that have made similar contributions (see his notes on page 16 of this issue) but evidently this contribution had not come to him when he turned the copy of "his corner" over to the editor. Keep them coming, Brethren, for these are badly needed, for the tract supply is practically exhausted.



WHY DO WE?

Dr. Samuel Johnson once wrote, "Men hate more steadily than they love. If I have said something to hurt a man once, I shall not get the better of this by saying many things to please him."

As I read this quotation from Dr. Johnson within a series of short pithy sayings in the current *"Readers' Digest,"* under the general title of, *"It's Human Nature,"* it set me to thinking.

Why is it we remember slights and discourteous treatment longer than we remember the pleasant and kindly acts of our neighbors and fellow associates? Why is it that deeds of kindness can be showered upon us time and time again (and usually taken as a matter of course) and then one little slight, either intentional or not (more often unintentional and done without forethought and even, mayhap, without knowledge of its commitment) shall be remembered and treasured (?) deep in our heart of hearts? We let such things lay there within our bosoms, rankling and gnawing, often eating out our very heart of compassion, until we have either made cynics of ourselves or have heaped to ourselves the gall of bitterness.

But the kindly deeds and little acts of love and helpfulness lay forgotten—withered like flowers picked enthusiastically in a trip through the woods and then thrown carelessly in an out-of-the-way corner on our return to our place of abode, where they are forgotten and left to die, unremembered and unenjoyed in the days to come.

It seems that somehow we ought to reverse the order. That instead of carrying home the "poison ivy" of our walk through life's pathway and leaving behind the "violet and the other woodland beauties," we ought to seek to exhibit the "flowers" and not the "weeds" that make havoc with our thoughts and deeds.

"Think before you speak" is a very good motto indeed. But "think and then fail to speak" is much better when it is connected with most human relations of this sort. After all, "There is so much bad in the best of us, and so much good in the worst of us, that it little behooves any of us to say anything about the rest of us."

THE USE OF E'S

Just recently our evangelist in the Ashland meetings, Brother John F. Locke, who is known to most of you as a contributor of the "Practical Lesson" portion of our Adult Bible Class Quarterly, and who is the Moderator of our General Conference, spoke on the subject of "Excuses." One sentence stands out clearly in my mind. He said, "The devil provides the excuses; but God provides the means of escape."

Two of the words stand out in definite contrast—"excuse"—"escape." These two words begin and end with the letter "E." In other words, here we have to use "E's" to have either excuse or escape.

May we use these "E's" and in this contrast make them mean as they sound—"ease?" Both of these avenues of procedure may be reached with "ease." It is very easy to make an excuse; but it is also easy to make your escape. In fact it is easier to make escape than to make excuse. For excuses are but for a moment and then another has to be forthcoming; while the "escape" route is open and needs only that we keep moving upon it.

This thought led me into a short exploration of the pages of the dictionary to try to find a few more uses of "E's." What contrasts we may draw!

For instance we have the two opposites in the words, "energy" and "ease." This time we use the word "ease" in its other sense. Energy means "up and at 'em"; while ease means quietly letting things alone. The Word of God is very explicit when it says, "Woe to them that are in ease in Zion." I have no sympathy with the old song that tells us that we shall sit down on the "sunny banks of deliverance" and shall "do nothing, nothing, only sit at His feet." The "work" of Jesus ought to tells us many things. This world is ruled by energy. We are learning more and more about the real energy that goes to make up the content of the world in which we live. Would it not be utterly foolish for us to think that the power that made and rules this world lives on a plane of "ease" and that there is "nothing doing" all the time except sit around and do nothing? No, heaven will be a place of activity. A place where we will be kept busy. It could not be otherwise and be compatible to the great God who rules all things.

Another pair of "E's" that have the opposite connotation is "Effect" and "Efface." "Effect" means to cause to be brought about; while "efface" means to cause to be unnoticed. With the help of Almighty God we can easily "effect" a change in our lives and can "efface" the errors and imperfections which are found in each one of us.

F. C. V.



Christian Enterprise: In Giving

Our New Budget

By Dean M. A. Stuckey

No Magi from the East ever superceded modern Brethren people in bringing gifts to our Christ every Christmas season. For many years, in depression and in prosperity, loyal supporters of the program of the National Sunday School Association of the Brethren Church have wisely chosen to lay precious gifts at the feet of the Saviour.

Sanely and constructively have the funds been expended each year by a carefully selected board of men and women interested in Christian Education. No waste has occurred; strict accounting has been given; great things have been achieved without the blare of propaganda or hyper-emotional appeals.

ASHLAND COLLEGE AND SEMINARY

(1,500.00) : Item 1.

Dr. L. E. Lindower, the newly chosen Educational Director of the Association, now heads the Department of Christian Education at the institution here in Ashland. The above amount of money is allotted to him this year to foster in the College and in the Seminary Bible and theological education. The teacher training work of the denomination which we love is carried by him through the Ashland office.

($1,500.00) : Item 2.

For the Junior, Intermediate, and young People's Camps a $1,500.00 fund is being requested this year. These summer camps bear bigger dividends for the Brethren Church than any other work within the entire denomination. The results obtained over sixteen years of profitable and challenging camp experience are so obvious to everybody in our fraternity today that no defense is needed for this very worthy work. The movement is a truly bright spot in Brethren life today. It will continue to grow and glow and produce consecrated lay and ministerial leaders for the church of tomorrow.

($1,000.00) : Item 3

Promotional work is being greatly enlarged during the present year. A Brethren Library is being set up in Ashland for the use of our leaders; the Standard of Excellence program is being revived; efforts are being made to promote Sunday School Institutes in every district; an Association representative has visited or will visit the various district conferences with a program of instruction and inspiration; the Mack and Locke books are being distributed far and wide; other literature is being prepared for Sunday School use; an office part-time secretary is employed for detail work; and generally the work is being pushed and lifted by the members of our Association and especially by Dr. Lindower.

Now Brethren, put your shoulder to the wheel and roll some real White Gifts to Ashland to carry on our growing work. Take a part of your 15% deduction for charitable and religious purposes which is allowed you by your government in computing your income tax, and send it to us for Christian uses and purposes. Give your Church more and your government less; and, believe it or not, if you keep it up regularly over the years, your government, under God, will need less, and your Church more. Result: Paganism will move out as Christ moves in.

WHY SUPPORT BRETHREN CAMPS?

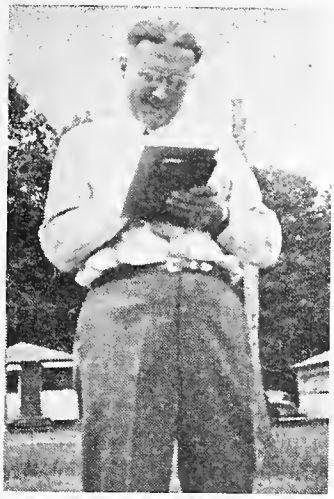
By Dr. L. E. Lindower, Camp Director

Because *five hundred and thirty-two* (532) of your Young Folks, Juniors, Intermediates and Young People, enjoyed *seven* Camps in Brethren Districts from Maryland to Kansas.

Because there were *thirty-seven* of these who accepted Christ as their personal Saviour in these Camps. Most of the rest of them were Christians when they came.

Because *thirteen* of them dedicated their lives to full-time service for their Lord while in Camps.

Because about *seventy-five* of those who came to Camp reconsecrated their lives for Christian service.



While your Camp Director called the class roll, an enterprising Camper "shot" him.

Because all of them have received training that makes them potential leaders in your Church and its organizations. If you have not noticed it yet, you will soon see them accepting leadership.

Because about *sixty-five* consecrated Brethren people: — Ministers, teachers, cooks, deans and recreational supervisors gave their time and energy in these various Camps to provide the busiest, happiest, most helpful time possible for everyone present.

Because those who have followed our Camp program realize that it is the best single activity we have for Brethren youth. Your Camp Director would not trade anything for the joyful experience he has received in Camp work.

WHAT DO CAMPERS DO? JUDGE FOR YOURSELF—

A Sample Daily Schedule:—

6:30- 6:45	Rising hour
6:45- 7:00	Setting Up Exercises, or Dip
7:00 7:15	Morning Watch
7:15 7:45	Breakfast
7:45- 8:15	Cabin Clean-up
8:15- 8:55	First Class
9:00- 9:40	Second Class
9:45-10:10	Chapel
10:15-10:55	Third Class
11:00-11:40	Fourth Class
11:45-12:00	Relaxation
12:00- 1:00	Dinner
1:00- 1:30	Rest, Writing
1:30- 2:30	Tribe Meetings, etc.
2:30- 4:00	Recreation
4:00- 5:00	Swimming
5:00- 6:00	Dress-up
6:00- 7:00	Supper
7:00- 8:00	Vespers
8:00- 9:00	Activities, Pictures
9:00-10:00	Camp Fire
10:00-10:30	Retiring Preparation
10:30	Taps, Silence

(More time for rest is provided for Juniors).

THE NEW NATIONAL PROGRAM

WHAT CAN I DO ABOUT IT?

By Rev. J. G. Dodds
Chairman National Goals Committee

GOAL 4

According to the Charter of The Brethren Church, the Headquarters of the Brethren Church Denomination is located at Ashland, Ohio. The main office of The Missionary Board of the Brethren Church is located in Ashland, Ohio; the Brethren Publishing House and the offices of The Brethren Publication Company are located in Ashland, Ohio; the Brethren College and the Brethren Seminary are located in Ashland, Ohio. It is here, too, that the principal business of the Brethren Church as a denomination is transacted. Therefore, when we think of Ashland College and Seminary we are thinking of the center of the educational interests of The Brethren Church. This fact behooves us to consider carefully, prayerfully and earnestly the

"ASHLAND COLLEGE AND SEMINARY GOALS:"—Stu-

Goal IV. Ashland College and Seminary Goals

1. One new recruit for the Brethren Ministry each year, from every 1,000 members or major fraction thereof, enrolling in Ashland College as a student under the auspices of the Brethren Seminary.

2. A definite yearly increase in the number of Brethren students in Ashland College and Seminary.

3. A continuation to completion of the $150,000.00 Reserve Fund.

dents from all denominations are welcome and invited to matriculate in these institutions of higher learning. Many from various denominations have found it to their advantage to advance their education surrounded with the Christian atmosphere and influences found at Ashland College. But in consideration of "The New National Program" we are thinking more especially in terms of Brethren People. To this end we have the three points given under Goal 4.

Point 1, **"One new recruit for the Brethren Ministry each year, from every 1,000 members or major fraction thereof, enrolling in Ashland College as a student under the auspices of the Brethren Seminary."** The Brethren Church needs preachers, and in our new program of expansion more will be needed. Think of it: "five new churches organized or 5 new missions opened" means the need of five new recruits in the ministry each year, in addition to casualties that occur along the way. If we have more preachers, then more new churches and more new missions. This item calls for one new recruit for the Brethren Ministry from every 1,000 members. Certainly this would be a splendid accomplishment, and bet-

ter yet, if all should continue until they shall have been ordained to the Ministry. Young men can be pointed toward the ministry at a very early age. The late Brother Mike Lichty first spoke to me about the matter when I was only twelve years old. Deacons and pastors in the local churches should be constantly on the lookout for spiritually minded boys and young men as prospective Brethren preachers. A minister of the Gospel is engaged in the grandest and noblest work in all the world. Local congregations should call more of their young men to the task of labor in the Ministry, then certify their names to the President of Ashland College and Seminary. Sixteen to twenty should be thus certified during the year 1944; how many from your church?

Point 2, **"A definite yearly increase in the number of Brethren students in Ashland College and Seminary."** The awakening of the Church to her own responsibility will greatly influence others toward the high educational standards of Ashland College. What can I do about it? Young people become interested in the things that their elders talk about. Be a booster; talk about our college and seminary; get the catalog and other literature; read the information given in the **Brethren Evangelist**. Keep all these ever accessible to your young people. The College Trustees might appoint themselves as recruiting agents, and be alert always to get the necessary literature into the hands of prospective students; talk to them and boost for the College. The "College Column" in the Evangelist keeps the Brotherhood up-to-date with their information. In many instances, local congregations may be able to render financial aid to needy, worthy students.

Point 3, **"A continuation to completion of the $150,000 Reserve Fund.** About ten percent of this has already been accomplished. Ninety percent is yet to be raised. Each and every member of the Brethren Church should ask himself the question, "What can I do about it?" How much can I give? This is the institution that trains men and women to be preachers and missionaries. How much ought I to give? Sunday Schools, W. M. S., S. M. M., Brotherhood, Laymen, C. E., and other organizations might make substantial contributions. Many might be able to make bequests of large sums to Ashland College and Seminary as a Memorial. However large or however small the gift, let us never forget that it is for the Lord, who died for us on the cruel cross of Calvary.

National Sunday School Association Missionary Information

Conducted by Chester E. Zimmerman
Missionary Education Director

The American Bible Society has taken another noteworthy step forward in its already illustrious history. It has been instrumental in developing a 2½ reel 16 mm. sound film in black and white which takes 26 minutes to play. Of this they say, "Believing that there is a great need for the production of really good motion pictures in the religious field, the American Bible Society, with the cooperation of the Westinghouse Electric Company, presents "The Book for the World of Tomorrow."

The Westinghouse Time Capsule at the New York World's Fair in 1939, which contained the Bible as the one book to be reproduced in its complete form, serves as a point of departure. The film goes on to reveal the efforts of consecrated people of bygone ages to make the Bible the Book for the World of Yesterday; shows how by its phenomenal spread throughout the world it has become the Book for the World of Today; and finally emphasizes that if it is to become the Book for the World of Tomorrow it depends upon the use we, whose heritage it is, make of it.

To get this film write to the headquarters of the American Bible Society, Park Avenue and 57th St., New York, N. Y. c/o Visual Education Department. The fee for a week's booking is $10.00 plus transportation costs both ways. This charge had to be made because the Society did not feel justified in withdrawing funds from its missionary task of translating, publishing, and distributing the Scriptures in order to finance a film, no matter how excellent. The $10.00 will cover cost of prints, promotion, postage, and a small amount to establish a revolving fund for the production of similar worth-while pictures.

Lest some groups should feel unable to avail themselves of the picture because of the fee, the Society is willing to accept a voluntary offering taken after the showing even though the amount received should be less than $10.00. If other showings are arranged during the week that the booking lasts, the fee might be more easily covered.

A little folder describing how the picture came to be made is designed to accompany each booking. The exhibitor in making his reservation should approximate how many of these should be supplied (without charge) for each person at the performance.

What People are Saying About "The Book for the World of Tomorrow:"

"The film was acclaimed as excellent. Everyone who saw it gave evidence of a fine appreciation."

"I do not know when I have seen a film that I felt was so thoroughly effective as this one."

"Your motion picture, The Book for the World of Tomorrow, is emphatically the best short educational and religious motion picture I have yet seen. It should be seen not only in every Church, but in schools, and clubs, throughout the nation."

RATIONING OF BIBLES

A Message from the American Bible Society

And now they are rationing Bibles. No, not formally like butter and shoes, but simply because shortage of paper and binding materials have compelled it at the very time when everybody wants a Bible.

The Bible is a world commodity that in many lands has always been rationed. The inadequate supply has been due to the fact that the great Christian nations, and notably our own, have not made it possible to furnish enough books.

Most of the people of the world live on an income level that makes even the purchase of a Gospel portion of Scripture impossible. If the world is to have the Bible, America and other Bible producing nations must provide the copies below cost. The machinery for doing this in the United States is all set up. It has been running for 127 years. It is the American Bible Society, agent of the church bodies of America, a non-profit institution chartered to translate, produce and distribute the Word of God without note or comment for any man on earth who wants a copy and cannot afford one.

Sunday, December 12, is Universal Bible Sunday, sponsored each year by the American Bible Society to remind the people of this nation of their responsibility to see that an adequate supply of Bibles is maintained for those who want them. Chaplains are calling for pocket Testaments for soldiers and sailors. These requests have asked for an average of 20,000 a week for more than a year at the Bible House, home of the American Bible Society in New York

City. Prisoners of war, millions of them, in Germany, Poland and elsewhere are asking for Bibles. The Bible Society has already supplied over half a million in 34 different languages for these unfortunates. The civilian populations of Europe, where Bibles have always been so accessible, are bereft of them now and are crying out for copies. The Bible Society's office in Geneva, Switzerland, is doing all we make possible for them to do. China, under its great Christian president, has fallen in love with the Bible. Her people are fast becoming literate. But they are too poor to pay even the cost of a Bible. They look to America for their supply.

Yes, Bibles are rationed, but chiefly because America, as she basks in the glorious liberties that have come from the teachings of the Bible, has not been willing to share the book with her neighbors. Here is a rationing that is not necessary. A little thoughtfulness and generosity will correct it.

Henry Van Dyke, D.D. tells some facts that illustrate the Blessings of Missions. The British East India Company said at the beginning of the nineteenth century: "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." The English Lieutenant-Governor of Bengal said at the close of the nineteenth century: "In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined."

PRAYER MEETING DEPARTMENT

Conducted by Mr. and Mrs. Floyd Sibert

Suggested Outlines

Lesson 47

Subject: Joseph

1. Joseph was the son of Jacob and Rachel. Because he was the son of Rachel, and because he was the son of his old age, Jacob loved him more than he did his ten older sons whose mother was Leah. On account of this partiality, Joseph was hated by his brothers. Genesis 37:3, 4.

2. Joseph dreamed a dream of exaltation. When he told his folks about it, his father rebuked him, and his brothers hated him more than ever. Nevertheless, the dream was a message from God, and Joseph did well in giving heed to it. Genesis 37:5-10.

3. His brethren, moved with envy, sold Joseph to merchantmen who took him to Egypt. Genesis 37:12-28.

4. They sold Joseph, deceived their old father, and then "rose up to comfort him" but found that a wicked deed could not be undone so easily. Their father refused to be comforted. Genesis 37:31-35.

5. Joseph's family heard no more from him for years, and evidently the brothers never once thought that they would ever see him again. A slave did not last long in some of those oriental countries, and no doubt the slaves in Egypt were not treated any better. A galley slave lived only two or three years after he was thrust into the galleys. But God had other plans for Joseph.

6. Joseph rose step by step until he was one of the rulers in Egypt. Watch him rising to honor and distinction.

(1) The Lord was with him. Those around him could see that. Genesis 39:2, 3.

(2) The blessing of God overflowed on those around Joseph. Genesis 39:4-6.

(3) Because the Lord was with Joseph, he was able to withstand temptation. Genesis 39:7-10.

(4) Joseph was cast into prison unjustly. Even there the Lord looked upon him in divine favor. Genesis 39:21.

(5) Joseph was finally released from prison because he could interpret dreams. Genesis 40:5-8.

(6) He gave honor to God by declaring him to be the source of his power. Genesis 4::16.

(7) Through divine revelations Joseph was able to foretell the coming of the famine. Because of this, he was given the second place in the Kingdom. Genesis 41:34-40.

9. 7. So Joseph rose to distinction in Egypt. He rose to great heights, too, when he forgave his brothers. Genesis 45:15.

8. You know the story. The famine forced Jacob to send his sons to Egypt to buy corn. There Joseph saw them, and after having tested them to see if they had changed, he sent wagons to bring all of his relatives to Egypt.

9. Joseph was tender in his devotion to his old father. Genesis 46:29; Genesis 47:27.

10. Joseph went all the way with his brothers. After their father was dead they were afraid he would get even with them, but not so. He was not that kind. No wonder he is one of the Old Testament's best loved characters. Genesis 50:15-21.

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A Tribute

The following tribute was written by Kathryn Thorpe and given during the program at the Burlington Church. It was entitled:

A Tribute To Friends

To Mr. and Mrs. Deeter:

Tonight we are both happy and sad.
To welcome our friends we, of course, are very glad.
But it's a very sorry clan
Who has to lose that "Deeter" man.

He's heeded every call,
His good deeds! I could not name them all,
He's helped in every kind of work,
I've never seen him duty shirk.

And Mrs. Deeter has always been so sweet,
So helpful, for whatever we should meet,
Can you blame us for feeling blue
When we're losing one like you?

But we know you'll be happy, wherever you're going,
For the good word we know you'll still be sowing;
And since 'tis God who has called you
It is with his blessings we bid adieu.

"The world is full of mysteries," we lightly admit. In the package of the tiniest seed is one of the greatest mysteries, life. Laid in its grave by the farmer, it appears dead in its husk-coffin, until, behold, it bursts forth, and with its tiny root-fingers reaches out for the strength of the soil and thence lifts itself into the sunshine and a heavenly atmosphere. It lays hold on the mysteries of the sunbeams and showers and all the hidden elements in nature that nourish and increase it. Jesus said His Word was like that living seed. And to us who receive it in our minds and hearts many mysteries of the Kingdom of heaven are revealed.



Distinctive Brethren Doctrines and Practices

By Rev. Dyoll Belote



(In this study we pass from the subject of Baptism to that of the most meaningful of all the ordinances of the Christian church. I refer to the Communion Service. Brethren hold that the full communion service embraces three distinct and definite acts, as instituted by Christ and scrupulously observed by the Apostolic Church. In this study we shall treat each of these parts of the service separately beginning in this article with the subject of Feetwashing.)

Feetwashing

Feetwashing—The Warrant for It

The first of the distinct acts in the Communion service is that of Feetwashing. As Brethren know, the first of these acts finds its warrant and justification in the thirteenth chapter of John's Gospel. **If one takes the Gospel seriously he will have no trouble at all in understanding just WHAT Jesus said as well as WHAT He meant.** He who will rid himself of the necessity to obey Christ's command in this passage will have to be quite some logician and grammarian. His quickest chance to conclusively rid himself of the obligation which the passage lays on every sincere believer, will be to use Jehoiakim's penknife and remove the section from his Bible, which may be a bit like the African native who upon being shown the impurities in the water which he was using, by the aid of a microscope, finally bought the "scope" and then deliberately smashed it, thinking thus to rid himself of the danger lurking in the "wrigglers" he had seen through the glass. To reason away the obligation to obedience contained in this Scripture one must violate every accepted rule of correct Biblical interpretation. And the use of the same method of interpretation with reference to every other ordinance would do away with all of them.

Feetwashing—A Clear Command

The writer has often thrown out the challenge to anyone to find a clearer command anywhere in the Scripture than that given by the Lord to the apostles on that memorable night. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you . . . If ye know these things, happy are ye if ye do them." John 13:14, 15, 17. These, Brethren hold, are words not to be taken lightly. Above all else, this passage of Scripture (John 13:1-17) requires OBEDIENCE. The words of obligation fell from the lips of the Christ whom Christians **profess** to love and obey, and obedience is the only conclusive proof of our sincerity.

Feetwashing—Not a Jewish Custom

Some have attempted to argue away the necessity for literal observing of the feetwashing service by saying it was merely an old Jewish custom, and that modern conditions and civilization have eliminated the necessity for its observance as an ordinance. Now Jesus washed the disciples' feet during the last hours of His earthly ministry. He was too close to His cross and agonizing sufferlng in the garden, and the excruciating experiences of Calvary to inject a mere ordinary custom into so solemn an occasion and freight it with so sacred an import, if it held only its common interpretation. To Peter's inquiry concerning Christ's purpose to wash his (Peter's) feet, Jesus answered, "What I do thou knowest not now; but thou shalt know hereafter." If this was but an ancient custom, it would have been enjoined upon all people irrespective of whether they were Christian or not; but it was commanded only to the disciples. And Peter would not have needed to question the Lord's act of washing, had it been a known Jewish custom which he sought to perform for His followers. And in meeting Peter's emphatic refusal to allow his Master to perform the service for him, we have a penalty attached to failure to have a part in the service, "If I wash thee not, thou hast no part with me." If refusal to participate then meant disbarment from sharing in the Master's blessings, why not the same interpretation now?

Christ's reply to Peter, "What I do thou knowest not now; but thou shalt know hereafter," clearly intimates that there is a meaning in the act which is not apparent on the surface. Any contention that the purpose of this washing was for physical cleansing only is only contention, and does not allow for the spiritual lesson contained therein. **It is an outward sign of an inward work of grace, a simple symbol of a purifying power,** than which no more appropriate type could be found. THERE WAS MORE TO THE ACT THAN THE MERE WASHING OF PETER'S FEET. If Peter had understood at the first that this service of His Lord was a spiritual service clad in physical garments, he would have been ready then to have the washing include his hands and his face (head).

Feetwashing—The Spiritual Interpretation

Dr. J. M. Tombaugh, in "The Sacrament of Service," says, "The leading teaching of the passage in John 13:1-17 is holiness—spiritual cleanness; its necessity and God's power not only to make people clean—typified in baptism—but His power to keep us clean throughout the whole journey, typified by the partial washing in the example given by our Lord to His disciples for all time."

In this act of washing the disciples' feet Jesus set forth four cardinal principles of His Kingdom. These are **humility, love, brotherhood** and **service.** As one wrote years ago, "If there is a lesson anywhere in the Gospel that the world needs more than just this, then I have failed to find it; and if there is a better and more effective way to teach this lesson than the example of Jesus, then again I have failed to discover it."

May I conclude this study with another quotation from the writer quoted just above. Speaking of the effect of the Masters loving act of service the writer asserts that it changed a company of angry, proud, implacable, resentful men into a group of humbled, meek, loving disciples, each thinking hardly of himself and esteeming others better. "And it is just this that Jesus wants to do for us; not in OUR but in His way. If the cleansing is to be by the waters of baptism, to that let us lovingly and cheerfully submit. If from the stains contracted by our daily contact with a polluted world we are to be cleansed by the rite of footwashing, then so be it; the Master shall have His sweet way in our lives, only so He CLEANSES US. That is what the world and the church need."

—Uniontown, Pa.

The Sunday School Lesson Illustrated

Rev. E. J. Black

CHRIST'S NEW COMMANDMENT

The Diffusiveness of Love

Love in the soul is like perfume in the garments. Heat cannot melt it, nor cold freeze it, nor the winds blow it away. Going forth, or coming home, it scatters itself, but is not wasted; it is ever going, but never gone. And the love of God shed abroad in the soul surpasses all fragrance in inexhaustible diffusiveness. If men have only a little love, an occasional spark, it may be troublesome to nourish it when the world casts down on it green fuel. O large fire waxes larger by every wind which blows out a small flame. It is even as St. Peter saith—"If these things be in you and abound, they make you that ye be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."—Beecher.

Indestructible Love

Asbestos is the most extraordinary of all fossils. It is of the nature of alabaster, but it may be drawn out into fine silken threads of a grayish or silver color. It is indissoluble in water, and indestructible in fire. A handkerchief, made of this material years ago, and presented to the Royal Society of England, was thrown into an intensely hot fire, and lost but two drachms of its weight, and when thus heated was laid upon white paper, and did not burn it. Connubial love is like asbestos. Neither fire nor water can destroy it; for it can neither be dissolved or consumed. The waves of sorrow will not wash it away; the scorching flames of tribulation will not burn it up. Solomon in writing "The Song of Solomon" speaks of love as stronger than death, also so great that floods cannot drown it. If this be true concerning genuine connubial love, how beautifully does it illustrate the indissoluble love between Christ and the church which is called "The bride, the Lamb's wife!"

An Example of Love

Dr. Halbeck, a missionary of the Church of England in the south of Africa from the top of a roof, saw some lepers at work in a field. He noticed two in particular sowing peas. One had no hands; the other had no feet,—these members being wasted away by the disease. The one who wanted the hands was carrying the other who lacked the feet, upon his back; he in turn carried a bag of seed, and dropped a seed every now and then, while the other pressed down in the earth with his feet; and so they managed the work of one man between them. Should this not be true of the members of the body of Christ? Should we not let the bonds of Christian love bind us to a common purpose, the purpose that we, as workers together, should accomplish much in His harvest field.

Secret of Love

Dr. Doddridge one day asked his little girl how it was that everybody seemed to love her so. "I don't know Daddy," she said "unless it is because I love everybody." Love begets love; if we would be loved we must show forth our love.

Longing for Love

A story is told of Bishop Polk, of Louisiana, who was a slave owner by inheritance, but a faithful pastor to his slaves. One of them was dying, and after ministering to him, he asked, "Tom is there anything else I can do for you?" The answer was, "Yes, Master; if you will only lie down by me on the bed and put your arm around my neck, as we used to do when boys lying under the green walnut trees, I think I could be more easy;" and in his master's arms he passed away. Truly the world is longing for a little bit of love. Are you giving your share?—The Guardian.

Redeeming Love

Love strong as death, nay stronger,
Love mightier than the grave;
Broad as the earth, and longer
Than ocean's wildest wave:
This is the love that sought us,
This is the love that bought us,
This is the love that brought us
To gladdest day to saddest night,
From deepest shame to glory bright,
From depths of death to life's fair height,
From darkness to the joy of light.

Dr. H. Bonar.

Ashland College News Letter

By Arthur Petit

As this is being written, the students and faculty are preparing for their annual Thanksgiving holiday. As in previous years, the students living near to Ashland will visit their own homes while those from farther will either remain on the campus or will visit the home of some friend.

Christmas vacation this year will extend from December 17 to January 4, almost three weeks and will give every student a change to be at his home for this very important occasion.

Since the last news letter, several very important events have transpired on the campus. Early in November, we observed our first annual "Hilltop Holiday" and found it so successful that the prefix, "annual," can no longer be considered as just a courtesy or a matter of wishful thinking. The unanimous opinion was for its continuation. It is hoped that next year, more alumni and friends will be able to be present.

The appearance of John F. Locke, ('25) as special speaker to the seminary and pre-seminary students in a special class was a very important occasion and was considered as a high point in the school year to date.

November 22 was designated by the College as "cleanup day" on the campus and found students and faculty alike participating in one of the most successful cooperative enterprises yet attempted at Ashland College. With the impossibility of hiring help for Charles Greer, Superintendent of

Buildings and Grounds, staring them in the face, the Student Council and President E. G. Mason worked out a plan to get the "fall housecleaning" done. Beginning with the special chapel at 8:30 in the morning and ending with a special dinner and college sing at 6:00 in the evening, almost all the students and faculty, regardless of dignity, helped to clean the campus. President Mason and Dr. Arthur Stunz, assisted by such huskies as Keith Bailey and others put a car load of coal into the basement of Founders Hall. President Emeritus E. E. Jacobs, Dean Bixler, Miss Ferguson, Miss Kettering and Miss Shively assisted by a large squad of students raked tons of leaves off the campus. Mrs. May Pyle Andrews, Miss Christine Miller and Miss Helen King supervised the long needed cleaning of the third floor of Founders. Thus it went—some with spectacular jobs and others just scrubbing, but in the evening everyone was satisfied that a good job had been done. Another of Ashland's problems had been solved, at least temporarily.

The Children's Story

Mrs. Loretta Carrithers, Supt.

Dear Children:

"Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Samuel 16:7.

What fun it is to dress up in strange clothes and to wear a mask so that our friends and parents do not recognize us when we meet them on the street or at a party. On Hallowe'en we want to look as much unlike ourselves as possible. If we succeed in disguising as far as clothes go, we still have to be very careful about our actions. You can often recognize people by their walk, by the way they hold their heads, or how they use their arms. I remember being at a party where a boy failed to cover his ears and we knew him at once. It is important also that we do not talk.

That reminds me of the donkey who found a lion's skin. He put it on and started down the road. Everybody thought a real lion was coming their way and fled in terror. All the horses and cattle were frightened. He laughed and laughed at his success and felt so sure that no one recognized him that when he went to his home town said to himself, "I think I'll roar." He opened his mouth and let out a loud bray. Immediately they all knew who he was and gave him a sound beating.

Hallowe'en comes but once a year, but there are some people who are always trying to disguise themselves; that is, they pretend that they are different from what they really are. The Bible has a great deal to say about such people. For instance, Paul says, "If a man thinketh himself to be something when he is nothing he deceiveth himself." Sooner or later, he will be found out.

We should be natural. Jesus wants us to be. He didn't like pretence. Some of the Pharisees tried to make the people believe that they were very good men, but Jesus knew that they were not. They could not deceive Him. He told them that they reminded Him of some of the tombs which He had seen, whitewashed on the outside, but full of uncleanness within. After all, the inside counts.

The Devil is an expert at disguising himself. The Bible says that he can make himself look like an angel of light. He tries to deceive us by making us think that he isn't such a bad leader to follow after all. Don't be led astray by him. He is really the angel of darkness. If you snatch his mask off you will see his hideous face.

People who are deceived by him become two-faced. They act one way at home, another on the street, and another at church. They begin by telling little falsehoods and doing little underhanded things, till pretty soon they imitate him more and more. James describes them in this way, "A double minded man is unstable in all his ways." You can't depend on them.

Jesus tells us to avoid such people. He says, "Beware of false teachers, which come to you in sheep's clothing, but inwardly they are ravening wolves." Those are the kind of persons David refers to when he says, "With flattering lips and with a double heart do they speak."

Keep away from them and don't imitate them. We should copy Jesus. He is good, noble, and true.

Each one of us has four selves. The one others can see; the self that our parents know; the self that we know; and the person that God sees. Which do you think is the best and real self?

We may deceive others, our parents, and even ourselves, but we can never deceive God. He knows our hearts. If we ask Him to help us to be right in His sight, He will make us to be like Him. Then we shall not be ashamed to have our parents and our friends know us as we really are.

With love, in Christ's Name,

Aunt Loretta.

PENNSYLVANIA DISTRICT NEWS

Conducted by Rev. C. Y. Gilmer

Personal Mention

Mrs. Freeman Ankrum spoke at the W. M. S. public service held in the Uniontown Second Brethren Church, Sunday morning, November 7. Mrs. Vernon Devan, soloist, and Miss Ruth DeBolt, accompanist, from Masontown, also appeared on the program.

Rev. N. V. Leatherman spoke at the morning and afternoon sessions of Home Coming Day at the Jones Mills Church on Sunday, November 7. A total gift of $73.50 was lifted for Ashland College.

Rev. George H. Jones of the Johnstown Second Brethren Church addressed the Vinco W. M. S. Public Service on Wednesday evening, November 10.

Rev. S. M. Whetstone spoke at the Father and Son banquet held at the Berlin Church on Wednesday evening, November 10.

At the two-day conference of The Church of the Brethren of Western Pennsylvania, held at the Walnut Grove Church of the Brethren, Rev. N. V. Leatherman was the guest speaker and representative for The Brethren Church.

The Wednesday evening prayer service at Masontown has made a consecutive study of the Book of Exodus. Various members of the church have led in the study. At Vinco the Laymen's Association is responsible for the adult mid-week prayer service leadership during November and December.

In the announcement of the New Kensington City Ministerial Association's committee memberships, the name of Rev. Chester Zimmerman, Brethren pastor, appears on the committees of Religious Service, Law and Order, and Religious Education.

The Pittsburgh Brethren Church has set a goal of at least $200.00 for the annual Thanksgiving Offering. Their annual

college-seminary offering was $95.73, which is their record offering for Education Day. Numerous improvements have been made around the church plant and parsonage. Rev. W. S. Crick, the pastor, will lead the two weeks Evangelistic Campaign, November 21 to December 5.

Rev. Ralph M. Singer was guest speaker at a recent banquet of The Men's Work Council of the Church of the Brethren at Mt. Pleasant.

Mrs. N. V. Leatherman underwent a surgical operation on November 10th. We are pleased to report that she is enjoying a satisfactory recovery. Her address for several weeks will be 671 Cypress St., Johnstown, Pa., where she will stay with Rev. and Mrs. George H. Jones while her husband, Rev. Leatherman, is soliciting for the College Reserve Fund in more remote parts of the Pennsylvania District.

The Pittsburgh and the Vinco Brethren Churches are two among other congregations who have contributed $25.00 to the Brethren Publishing Co. for the underwriting of the printing of valuable Brethren Tracts.

The Spiritual Lines of Communication

are being maintained by the pastors and workers of the churches of the Pennsylvania District with the absentee membership called away from home into the various branches of wartime service. It is difficult to keep the spiritual lines of communication open between the home church and its membership in distant places, but now is an opportune time during the wartime emergency for the home church to prove her real worth to her constituency. The home church alone can give that direct-from-home spiritual contact which has significant spiritual meaning to those who are far from home and lonely. 80% of the young people of the Uniontown Second Brethren Church are called away, which has made necessary the cessation of the Christian Endeavor Society of the Church for the "duration." In the Vinco Church 16% of the active membership is away. These members have an important claim on our services.

The pastors and church friends are sending the bulletin of the local church as a special news sheet to absentee members. An effort is made to keep the addresses complete and correct. The writing of letters is encouraged that absent ones may still be a part of the church and family life. Special services are held to remember the absent ones in a special manner and prayer. Their messages to those back home are shared, too. As the result of such co-operative efforts good Christian convictions are kept sound and loyalties maintained.



News From Our Churches

DAYTON, OHIO

We have just completed a six-weeks' fall program, "I WILL LIFT," that excelled even our own expectations. The church organization thereof contributed their utmost co-operation to every detail of the program. We have been confident, every moment, of the gradual material and spiritual "Lift" in every department of our church.

The "Open Bible Hour," meeting each Thursday evening has been an inspiration to all of us. It is definitely an hour of prayer and Bible study and has grown regularly in attendance. We follow it each week with Board meetings, committee meetings, Sunday School or Class meetings as much as possible to thus centralize our trips to the church to Thursday night. This has proved quite popular to those finding gas coupons scarce.

It was with a full church and regret that it was over, that we brought to a close our meetings with Dr. J. Raymond Schutz, on last Sunday evening. Personally, after hearing Dr. Schutz speak before groups of our city 19 times in the one week, I feel that my horizons have so expanded that new realms have fairly opened to me and I have felt a real "Lift" in his presence. His personality and power is a spiritual dynamo for one who will allow them to contact him with God. No one can measure the infinite good and spiritual inspiration that our church received from his visit. Dr. Schutz was received with enthusiasm throughout the city. He attracted a large following even from without our own denomination. We had good crowds for "war times" in a "total war city." Sunday services, morning and evening found our church well filled.

As a minister of the gospel and as a friend I want to say, "No visiting minister was ever greater loved, more honored, or better repaid for their services than was Dr. Schutz. WHY? Because he left a church with a larger vision and a greater united front; with people loving pastor and pastor loving people more sincerely than ever before."

We look ahead to our winter program. Next Sunday, Nov. 21, we unite in Thanksgiving and communion to rejoice in the many blessings that have been, and are, ours. The following Sunday we anxiously anticipate the gathering of our Mission Offerings.

Our dear Brother and friend, George F. Kem, being ill, has been deprived of enjoying many of these recent blessings of our church. We miss him. He is one of those members that never fails at prayer meeting, Sunday School, Sunday evening and special meetings. We ask you to join us in prayer for the complete recovery of this vigorous layman who has given unmeasured efforts to the saving of our Brethren Church both in Dayton and for all.

Vernon D. Grisso.

OLD FASHIONED VICTORY REVIVAL AT NAPPANEE, INDIANA

Nappanee has just experienced one of the greatest revivals in its history. The Spirit moved in a mighty way and the church was wonderfully blessed both in consecration and in souls born again. Rev. John Basil Long of Inglewood, California, was the evangelist. He gave himself in a mighty effort which was blessed of God. The meeting was a little less than two weeks in length, fifteen services in all with six afternoon meetings for the children. There were 1539 children attending these special services including one evening service. It is impossible to estimate the good which was accomplished among the children. In the fifteen regular services the average attendance was 253, the lowest on a rainy Saturday night was 100, the highest, 400. Sunday School night was one long to be remembered with many classes 100% strong and the two largest classes having 43 and 39 respectively. It was a great night!

An interesting Bible reading contest covering twelve nights produced well over 8000 chapters read by the people. There were 45 decisions, forty first time confessions and five to come into the church by letter. In addition to these, there were approximately 100 reconsecrations. Nearly 100 young people attended a young people's fellowship rally after one

(Continued on page 14)

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 12, 1943

"WHY GROWING CHRISTIANS USE THE BIBLE"

Scripture: Matt. 13:1-9, 18-23

For The Leader

Christians have been told from little up that they are to read their Bibles. We have heard this so often that it has more or less lost its full meaning. Yet today is a dangerous time for us to continue forsaking the reading and study of His Word. A multitude of our perils and anxious moments today are coming from our lack of strength which we get from reading our Bibles. It is our Book of comfort and help. It is our Book of moral and spiritual standards today. It explains present world conditions and tells of future events with the absolute accuracy.

A Christian has no way of growing except he read his Bible. When we say "Feed our souls on the bread of Life," it means "open unto us the truths of Thy Word as we study and read it day by day." Tonight we desire to learn some ways in which the Bible will help us to grow stronger in our Christian life.

DISCUSSION

1. A PRAYERFUL USE OF THE BIBLE. A Christian can no more live without a regular reading and study of the Bible than he can without eating of bodily food. But reading of the Bible must be far more than just that. We have heard of people who boasted of how much of the Bible they have read. Others boast of how many times they have read the Bible through. This is all very good. But yet how much do these people, as a rule, actually KNOW about the real gospel truths in the Bible? A prayerful digestion of a few verses a day will help us more than fifty chapters "just read through."

Once there was a man who was always sowing good seed, but never had a good corn crop. Another man came to him and said, "I will tell you what probably may be the matter with your corn; it may be you do not soak your seed." "No," replied the other, "I have never heard that seed must be soaked." "Yes," said his neighbor, "and I will tell you how; it must be SOAKED IN PRAYER." Before we can say we are using the Bible fully we must be certain that we are soaking the precious words in earnest prayer. Each time we read, we should ask God to open and reveal His truths to us. Then we shall be helped as we need help.

2. THE GROUND MUST BE PLOWED. There are even respectable Christians who profess the reading of the Bible who are not growing spiritually. Why? Simply because the ground of their hearts has been hardened. That is, hardened by the constant tramp of world cares and pleasures. Business, school, clubs and friends, have all been put ahead of Church; these all tramp on the tender heart until the ground is so hard it will not receive the good Word. These people do not have time to read the Bible or attend the Bible study services on Sundays and Mid-week. But they only hurt themselves, for it shows that their hearts are hardened against the precious things of God. Pray that we do not let our souls become thus. Daily we must plow up our hearts with the sword of the spirit so that the ground might become as good ground for the receiving of the good seed.

3. WEEDS AND THORNS MUST BE KEPT OUT. What are the weeds and thorns which crowd out the true word in our hearts? We have mentioned the pleasure and cares of life. We have suggested the inroads of friends, social efforts, business and school. Another is the "pre-occupied" mind. That is, a person who, when reading the Bible, is thinking of something else he is going to do as soon as he is finished with his reading. As soon as he is finished, the "thorns" crowd out the good seed. The light, trashy reading, and radio programs are other good healthy thorns today. Also we can suggest the false doctrines and isms which come our way today. How quickly they crowd out the true word.

Consider for a moment the nature of thorns and weeds. They are hardy, they will grow anywhere, yet they prefer the best ground. They will crowd out anything else which is planted with them. And they exhaust the soil. Little will grow where thorns have been except the ground be once again carefully built up. Is this true in the Christian's life? Most certainly. Little do the thorn-infested Christians love the things of God. How little time they devote to the services of God's house. Is this true in our lives? If it is, now is the time for us to change. The days ahead will call for us to be as full of the good things of God's Word as we can possibly be.

4. GOOD GROUND CAN BE BARREN. Believe it or not, but there are Christians who are sincere and earnest to work for the Lord yet who can do very little. That is, no matter how hard they try to serve Him they really get very little done. These dear souls, both young and old, have good fertile soil, but they have no seed planted in them. Their zeal to serve God has overpowered their needed check-up on their own weaknesses and shortcomings. Some one perhaps has encouraged them into Christian service far beyond the training to serve. Perhaps they think they can teach and serve without personal study of the Word. This is good ground without seed, and it won't bear fruit.

If we are willing to serve God, then we must learn of His Word so that we can bear fruit. The successful teachers and workers for Christ today are the ones who in secret meet in prayer and Bible study with their Lord and Master. Fruit bearing can be ours in the Church if we present a life of fertile ground, filling it with tse seed of God's Word, and carefully tending it day after day.

5. PRACTICAL USE OF THE BIBLE TODAY. By its teachings we may live successfully among men. By its message we are saved eternally. It is our "book of instructions." Whether we depend on the minister for our Bible instruction or whether we become personal searchers of the Word, we are honor bound to pay heed to Its message. A million and one sins and distractions are at work to keep us from learning the Bible truths. If we are careful and prayerful and "Word-ful" we shall overcome the thorns and weeds, producing much fruit for Christ in the well-plowed ground of our hearts.

QUESTIONS ON THE TOPIC

1. How much Bible reading should we do each day?
2. Is it necessary to read the Bible every day?
3. What is the best use of the Bible for us?

WHAT THE BIBLE SAYS

1. Salvation—Exodus 15:2. 2. Immortality—I Corinthians 15:54. 3. Illumination—Psalms 119:105. 4. Sure foundation—I Corinthians 3:11. 5. Eternal life—John 5:39. 6. Fullness of life—II Peter 1:5-8.

Project

On blackboard, make a list of "thorns and weeds" which crowd out the true Word of God from our hearts.

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Topic for December 19, 1943

"LOVE CAME AT CHRISTMAS"

Luke 2:1-20

For The Leader

Christmas this year takes on a deeper meaning for the young Christian. For out of the turmoil and wreckage of the whole world comes this one eternal message of Hope and Love through Jesus Christ. This Christ, whom we know, is the Son of God, eternal and all-powerful. He it is who has brought to the earth this message of love. Thus our hearts are warmed and encouraged as we realize anew at Christmas that Christ is the world's hope and man's Savior.

Tonight we desire to learn something about this love. We desire to rededicate ourselves to an expression of Christ-like love at Christmas.

DISCUSSION

1. LOVE—THE MESSAGE OF CHRISTMAS. The world may laugh and make merry in its dissipation of pleasures at Christmas. But it is to their loss, for their observance as such is sin. They have no idea of the real meaning of Christmas. We as young Christians must know the real meaning. Christmas is an outgrowth of love. The love of God and Christ for man's soul. Had it not been Love, God would never have sacrificed His Son on earth. We were righteously condemned for our sins, and rightly deserving of punishment. God had the power and authority to make us pay that penalty. But did He cast us aside for our sin? No, His love for our souls compelled Him to prepare a sacrifice for us. That love was made available to us through the coming of Christ. Jesus came at Christmas in answer to that love.

Here, then, is what we have. A sinful creature, condemned to die, yet not without hope. For the love of the Triune God brought sacrifice of the second Person of that God-head, that we through Him might have forgiveness of sin Jesus came to earth at Christmas to live among men and to die the sacrificial death for us. Thus the Christmas message is one of love. Can we then, when we know the greatness of this event, do anything which will make the day unholy? Can we make of Christmas a day of pleasure and waste? Let us spend the day in righteous worship of the God of love.

2. CHRIST'S REQUIREMENT OF US. Jesus, immortal command is found in His words, "Thou shalt love the Lord thy God . . . and thy neighbor as thyself!" Herein is love revealed again. Of course, we still have enough ego left to make ourselves believe that it is impossible for us to love our neighbor as much as we love ourselves. But if we love God as we should, then we will have love for everyone else. Christ-like love is what we want. It is the love which will help us forgive one another. This love will help us serve one another. On this love the happy homes are built. It is our secret of a successful life.

As young Christians we dare do nothing less than love God first. Christmas is God's special time of making us feel stronger toward Him. It is our responsibility to see that we are doing all we can for Him. This means Church loyalty, Christian living and service. All of us know other young people who do not care much for the Church. If we have Christlike love we will try to lead them into the services, and to Christ. This is included in Christ's requirement that we "love God and man."

3. IS LOVE POSSIBLE TODAY? This question has been argued many times. It would seem from our newspapers and radios that love has been forgotten and the only driving force we know is that of hate and distrust. Are we not taught to hate our enemies and to distrust our allies? It also seems to appear that is "every man for himself." This makes us selfish and unloving. What can we young people do about it? As the boy in Holland, who put his small hand in the hole in the dike to stop the water and keep the hole from getting bigger, so can we put our efforts to holding back the tide of unrighteousness.

Today we can live Christ-like at all times. We can pray. We can work for Christ. Many a poor soul needs the encouragement or the friendly word we can give. We can stand out against the operations of evil men who are seeking to destroy love and righteousness. Love may not enter every heart in the world this year but it is possible for us to do our part by living such a life. Yes, love is possible today, through Christ, the source of Love. It is the greatest power of our life. Let us use it this Christmas, and always.

4. REDEDICATING OURSELVES THIS CHRISTMAS. If we were to take a vote here tonight of the number of us who were completely satisfied with the way we have lived this year of 1943, very few, if any, would say they had so lived. Many would regret things said or done. Some of us would say that we will try to do better next year. Here we have the need and desire to a rededication of ourselves to Christ and His love.

His love can make us what we should be. His love can bring us to a real earnest zeal in His service. His love will cause us to forsake the vain and cheap pleasures of the world for a real Christian life of testimony. His love will give to us the courage to live fully Christian in a world full of hate and sinfulness. Everywhere we read of young people getting into trouble with the police in their towns. Young people who love God and attend Church will never be mixed up with these things. Let us rededicate ourselves for life, to the Christian way of life.

5. MERRY CHRISTMAS. It is but a few days until we shall hear these timeless words. What do they mean to us? Our attitude toward God and Christ will tell what they mean to us. Merry Christmas should mean the sacred thought of a sinless Savior for sinful man. We can enjoy the day and have lots of fun and good time with presents and friends. And through it all we can remember God as the giver of love and salvation. We trust that all will have a Merry Christmas, made even merrier under the knowledge of Christ as our hope. May He brighten the clouds of the year as we trust Him and love Him more every day.

QUESTIONS ON THE TOPIC

1. What is your idea of a Christmas day well spent?
2. How can we make this Christmas a merry one?
3. Suggest some things we can do to help others have a better Christmas.
4. How can we carry them out?

Dr. W. H. Greever warned: "God have mercy upon us if we preach our own opinions and neglect God's revelation." It would be foolish, if not criminal, for a novice to try to change the mechanism of a big industrial plant or a giant bomber; and yet some novices in Bible study, in their ignorance or misguided zeal, champion some dangerous religious theory and "read into" the Bible their own ideas. They learned and inspired Paul testified that he delivered to his fellow-believers only what had been previously received by him from divine revelation. Beware that we play safe with God's Word!

News From Our Churches

(Continued from page 11)

of the evening services. Nappanee will not soon forget this great time of spiritual refreshing. We praise the Lord for His wonderful blessings upon us.

J. Milton Bowman.

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LOUISVILLE, OHIO

Since something happened along the way with our former report made by card, we will enlarge upon this one just a bit.

Louisville and Canton churches united again in the Holy Communion service on the first Sunday of October. When so many are working in our mills and with a number from each church in the Armed Forces, it is possible to do so. Brother Lindower was with his people and gave valuable assistance in the service.

Four who were baptized and received into the Louisville membership that morning, communed for the first time.

Promotion day services and also Rally Day were both observed and given their proper place in the Church School. Rev. Robert Sherfy from the Canton Church of the Brethren was our speaker.

Our plans for a new Pipe Organ to be installed by November 1st are seriously delayed due to exceptional heavy War Orders by the Schantz Co. of Orrville. It is something we cannot help, but we will be required to exercise some patience.

We have voted to co-operate with Brother Klingensmith's suggestion for a large missionary offering at this Thanksgiving, that a portion may be used for Relief work. We consider this to be one of the finest Christian opportunities that could possibly be afforded the church. Brethren, let us labor together for a great year.

E. M. Riddle.

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FAIRHAVEN REVIVAL MEETING

The Smithville Brethren Church very kindly gave us leave of absence for two weeks (the last week of October and the first week of November) to hold a meeting with the good people at the Fairhaven Brethren Church. We enjoyed those two weeks beyond measure.

It was a joy to work with their pastor, Brother Woodrow Brant, in calling among the people of the community day after day and in the services at the church. Brother Brant is a good pastor, and has the friendship and confidence of the church membership. Whenever a pastor has the friendship and confidence of the members of his church, then the other people of the community will respect him and results in fruitbearing surely follow.

The pastor led the singing and was in charge of every service. Every night just before the service hour, Brother Brant with some of the members would retire to a small side room for a season of prayer. There is always power in communion with the Lord. Their prayers were and are being answered to the glory of God. The pastor will report the visible results.

Our home was with Brother and Sister Meyers ("Uncle Charley and Aunt Nada"), and we cannot express too highly the fine Christian fellowship enjoyed in their fine home. For the noon and evening meals, the pastor and his good wife, and the evangelist feasted sumptuously in the various homes of the community. Certainly this is a land of plenty: chicken, home cured ham and beef, and all that go with them. As to cooks—no wonder the men are so happy and harmonious in the work of the Church.

Their singing, interest and attention were an inspiration to the preacher. Their earnestness in prayer and labor are indicative of spiritual power, and a manifestation of spiritual progress and future Kingdom building.

We want to thank Dean M. A. Stuckey, Dr. L. E. Lindower, and Prof. Arthur Petit for filling our pulpit at Smithville during our absence.

J. G. Dodds.

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NORTH VANDERGRIFT, PA.

We arrived on our new field of service for the Lord on Saturday, October 16th. Our first Sunday with the folks here was October 17th and we had 91 present at Sunday School, with an average church attendance of about 65 for the day. We also have a fine group of young people, about 25 or 30, who are active and willing to do things for the Lord and the Church. This group also has a cottage prayer meeting on Tuesday evening of each week with an attendance of about 20 young people from twelve to twenty years of age. We are thankful for these young people and ask an interest in your prayers in their behalf.

I do not think one could find a finer group of people to work with than these folks here, all of whom seem to desire to go forward in the work of the Lord, and have also shown all willingness to help us, as servants of theirs, and of God, to get settled and begin our ministry here.

We therefore, ask the prayers of the entire brotherhood for us and our work for the Lord in this place.

H. R. Garland.

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FALLS CITY, NEBRASKA

Since General Conference the Falls City Brethren Church has been quite busy trying to get the General Goal Program started and checking up on the Church School Standard of Excellence. We have a few points to build up in the Church School. Our Superintendent, Brother Guy Lichty, is putting in quite a little time and effort to get this work done.

Preceding our District Conference we had Dr. L. E. Lindower of Ashland Theological Seminary with us for a short series of Bible Lectures, which were well received.

We installed a large heating unit to take the place of the two smaller units which were worn out. On account of war conditions this has been a long, tedious job which has hindered our other work to some degree.

Our adult division has formed an Intercessory Prayer Group which meets during the Christian Endeavor hour each Sunday evening. We think we are already seeing small results from these prayers. So far the group is small, but we pray that more of our members may become praying members.

Mrs. Mary E. Rieger, Cor. Sec.

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CALVARY, NEW JERSEY AND VINCO, PA.

Calvary, N. J.

Sunday, October 3rd, I spent with the Brethren of Calvary, N. J. It was Homecoming Day for this people. I recommend to every church to observe "Homecoming" and other special days. Special occasions afford opportunity for the ministry of the Word to larger numbers. It was my privilege to speak at both the morning and afternoon services. There was an attentive hearing, the Word was well received by this spiritually minded people. In addition to the regulars, there were Brethren present from Sergeantsville and other points. Two ministers and their people of other denominations were present for the second service. Brother Everet J.

Black is the faithful and efficient pastor here. To Brother Black and his good people, we say, "thank you for a day of Christian fellowship and spiritual refreshment."

Vinco, Pennsylvania

The meeting with the Vinco Brethren, October 4 to 17, was looked forward to with keen interest. We had read and heard much about this church. The story of the losses here, the remarkable recovery, the numerical and spiritual growth, was familiar to us. We thought we knew but one must worship with these people, live and work among them, to know the truth about their recovery and growth. Their new church building is beautiful, serviceable, but too small, especially for their Sunday School. They have acted wisely in buying additional lots and can enlarge when conditions permit.

Brother C. Y. Gilmer is the pastor here. He, with the help of Mrs. Gilmer and their daughter, Mary Elizabeth, has led the Vinco Brethren from one accomplishment to another, and the end is not yet. We have here a well organized and growing church—a Brethren center. Conditions which make the work of the church difficult today are found here but these Brethren refuse to admit defeat. They go forward not because of difficulties, but in spite of them. Faith in God's Word, much prayer, Christian giving and living, good will and a mind to work—these things make for success. Over such Satan has no power.

I will leave it to the pastor to report the meeting. Just a few observations. There were large delegations on different evenings, as arranged from the three Brethren Churches in Johnstown, Conemaugh and the Pleasant Hill Church of the Brethren. Many of the members of these churches were present at services other than the time of their delegations. People of denominations, other than Brethren, were in attendance from night to night.

Some special nights were featured. The largest attendance of the local membership was Family Night. It was a beautiful sight to see so many whole families, fathers and mothers with their children sitting together in worship in their beautiful new church. Special music was a feature throughout the campaign. This was furnished by the local folks and each delegation. A large choir supported the meetings. The people of this church and community know how to sing the Gospel hymns. Music was under the direction of the pastor.

Too much cannot be said in praise of the hospitality here. Mrs. Benshoff was with us during part of the time. Our entertainment was in the Wakefield home. Noon and evening meals were enjoyed in the homes of the church people. Considerable time was spent in calling. Whether in a home for a brief time or longer, this gave a point of contact which contributed to success. Mrs. Benshoff and myself found ourselves in the midst of relatives. Some of these relationships are close, others more distant. But closer and more precious than blood relation is that which we have with Christ. "By one Spirit are we all baptized into one body." Over this body Christ is the head, all the saved are one in Him.

This revival meeting was well supported by much prayer, personal interest, faithful attendance and many encouraging words. To work with Brother Gilmer and the people of this church and community, was a pleasure long to be remembered. The freewill offering was large. We can only say "thank you" and "God bless you."

The writer awaits the leading of the Lord and the call of the church for further service.

W. C. Benshoff, Waterloo, Iowa.

TRAVEL FLASHES

Palestine, W. Virginia

It was a most beautiful trip all the way from North Manchester, Indiana, via Carey, Ohio, to Palestine or rather the Prosperity Brethren Church, 23 miles south of Parkersburg.

Once we had postponed the meeting on account of a pending epidemic which did not materialize. At this time conditions would have been perfect. Now, after an extended dry season of which we in the north knew nothing, it began to rain the second day of our meetings and did not stop until it had rained us out of two of four meetings and chilly weather that did bring an epidemic of colds and hoarseness, so none of us could sing well. Of all things! We had traveled 225 miles to be defeated the second time. It seemed that there was but one thing to do—quit. And we did. Came home and awaited the next offensive against apathy and sin. It was to be in Philadelphia, Pa.

After Thirty-three years

Thirty-three years since we had quit the pastorate of the First Church of the Brethren under rather abrupt circumstances, perhaps unavoidable. We were ordained in the Brethren Church at Tenth and Dauphin Streets, by our beloved Dr. Furry and even until now it was not understood how or why I did it. I still had to explain to some after thirty-three years. Such things are not easily explained or accepted.

Regrets and Rocompenses

One does not easily make such shifts. To do it I left opportunities of a larger and stronger group which had already rewarded me above my just deserts. Two years after the change was made we dedicated what Brother Gnagy reported in the **Evangelist** as the finest Dunker Church building in all our history.

Co-operation

Now this is my Triumphal Year. One year ago the sky of hope was of dark blue hue. Little did I believe in 1942 that I would help the celebration of cooperation to the furtherest limit in 1943. But that did happen. It is all we need now. Under present agreements we can originate new work together with the consent of our conferences and we can salvage many places that will be lost to each of us otherwise.

One Hundred and Thirtieth Anniversary

One hundred and thirty years before, the First Church of the Brethren was founded in the City of Brotherly Love. Before we knew that this was to be the Year of Jubilee, the agreement was reached that I was to return and spend the week of Anniversary in bringing messages of fundamental and doctrinal import, ending with a Love Feast. Seldom have I been so well received and entertained and we did end a most happy week with a Love Feast with Brethren, Church of the Brethren, Quakers, Reformed, and, I believe, twelve Lutherans at a Dunker Feast—256 of us—all proving that "The greatest of these is love."

Now we are enroute to Burlington, Indiana, for our next revival. We need and crave prayers for this trying task in Evangelism.

Charles A. Bame, Carey, Ohio.



The Business Manager's Corner

By George S. Baer

Evangelist Subscriptions

Now is the time to renew subscriptions and get new ones. **The Evangelist** ought to be in every Brethren home and every church ought to take official action to put it there. There are various ways of getting on the "100% Honor Roll," but perhaps the best way is to put the **Evangelist** in the church budget, just as you put Sunday school quarterlies in the Sunday school budget. That way everybody gets the paper and everybody helps to pay for it. Another plan is to launch a special drive with canvassers visiting every home, and with the project being urged from the pulpit. Ask individual members to pay a part of the subscription price while the church pays the remainder. Some are depending on the evangelist agent or committee to do the whole job by the solicitation method. That is a slow and hard way to the goal of "100 per centers," but we have some agents who are making fine progress, and we are very grateful to them. Every new or renewal counts. Keep it up. Get the "Subs"—some way. But why not do it up in the best way of getting the church to make a Christmas gift to every member by means of the budget plan?

Order Quarterlies AT ONCE

All Sunday school supplies should be ordered at once, and especially your Sunday school quarterlies. An official in the local post office told us that quarterlies sent out after December 10th would likely not reach their destination by January 1st. He said the trains would be unable to handle such mail when they get into the busy season for Christmas packages. So get your order in immediately. We will have them ready to ship before you read this notice. It's your move! DO IT NOW!

Re-Printing of Tracts

A splendid response has been received to our appeal for churches or individuals to sponsor the re-printing of our depleted stock of Brethren doctrinal tracts. The first check for $25.00 was received from Brother and Sister Harvey Naugle of Akron, Ohio, who acted without a personal appeal, having seen our notice in a former **Evangelist**. The second response was from Brother W. S. Crick and the Pittsburgh church. Brother C. C. Grisso was third, who spoke for the Loree-College Corner churches. Fourth, Brother J. G. Dodds wrote that the Smithville, Ohio, church would sponsor a tract. Brother Dodds is a Publication Board member. Fifth, Brother Delbert Flora of Elkhart, Indiana, said his church would cooperate. Other pastors have written that they are taking the matter up with their churches and will report soon. There is still room for other churches or individuals to get in on this tract re-printing undertaking. Just send us $25.00 and your name will be printed on the face of the tract that you sponsor.

Christmas Gift Suggestions

Give a good book, a Bible, a subscription to **The Brethren Evangelist**, a copy of some standard Sunday school commentary—Higley's, Peloubet's, Arnold's, Tarbell's, Snowden's—a copy of some religious painting. If you are a teacher of a Bible class you might give each member of the class a copy of Alexander Mack's "Rites and Ordinances" at 40c each.

"We Are In"

That "1000 Prayer Club"—we are in it, at least we are getting in. We are getting postcards and letters from individuals stating they are agreeing to pray daily for the Publishing interests until time for the lifting of the Publication Day Offering the last Sunday in January. We are really in earnest about it, and we are pleased with the responses, but we would like to be literally snowed under with replies. Drop a card saying you will pray often and earnestly. This is a critical year. Your prayers will help us through. This is YOUR PLANT, and a part of the Lord's work. Why shouldn't you pray for it? And you doubtless are. But it will add power and courage to our efforts if we know about it.

Again we say, **ORDER SUNDAY SCHOOL LESSON HELPS IMMEDIATELY.**

(Sign the below promise and send to George S. Baer, Business Manager of the Brethren Publishing Company, 524 College Avenue, Ashland, Ohio. If you do not care to mutilate your copy of **The Evangelist**, then just drop a government postal telling him you will join in this very important part of our program.)

I believe in the Publishing Interests of our Church as a vital part of the Lord's work and I agree to pray regularly that it may be prospered and be given loyal support by all the members of the Brotherhood, especially at the time of the *Publication Day Offering*, which is the last Sunday in January.

Name.....

Address.....

Name of my Church.....



The Brethren Evangelist

Official Organ of The Brethren Church

WHITE GIFTS

for

CHRISTIAN EDUCATION ENTHUSIASM ENTERPRISE

The Work of
The National Sunday School Association
of
The Brethren Church

YOUR OFFERING THIS CHRISTMAS
for
Ashland College and Seminary
Young People's Camps
Sunday School Service

Volume LXV, Number 49
December 11, 1943

Miss Maggie Witt 2-44
R#1
Meyersdale, Pa.

The Brethren Evangelist

Published fifty weeks of the year at

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ASHLAND, OHIO

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INTERESTING ITEMS

FROM DAYTON, OHIO. "On November 21, the Dayton Brethren observed their semi-annual Lord's Supper and Communion. It was held in the fellowship room, which was fully lighted with candles. More than 100 attended and it was a picture, a joy and a blessing to all."

BROTHER G. S. BAER SAYS TO TELL YOU: "Another Tract Sponsor is the aggressive Vinco, Pa., Church and pastor, Brother C. Y. Gilmer. Thank you, and there is still room for more."

MILLEDGEVILLE, ILLINOIS, HAS MADE A GOOD MOVE. From the bulletin of this church we glean the following:

"BRETHREN EVANGELIST OFFER"

"The price of this paper is only three cents a week . . . $1.50 per year. But through the interest of a friend we are able to offer you this fine paper for fifty cents for a whole year, or for one cent per week. You could not begin to buy the paper and ink of its 16 weekly pages for one cent. You could not buy the wealth of spiritual strength and news that are contained in each issue, at any cost. You can get it today for one cent a week."

Now you have read it, read it over again. You will recognize that "A Friend" has come to the rescue by paying the other DOLLAR of the subscription price. This offer was made to the Milledgeville Brethren several weeks ago. We are glad for the interest shown. Why not some of the other churches do the same???? It would mean Dollars well invested. Brother St. Clair Benshoff is pastor at Milledgeville.

WE NOTE THAT BROTHER E. M. KECK, pastor at Linwood, Md., was the Ashland College representative at the Inauguration of Dr. Lester Allen Welliver as President of The Westminster Seminary on Friday, October 29th.



WHAT IS

CAMP ? ? ? ?

Shady Trees

Boisterous Games

Joyful Work

Useful Training

Inspiring Camp-fires

Good Eats

Lasting Friendships

THAT'S CAMP ! ! ! ! !

What White Gifts Give



IN THE QUIET

AND BEAUTY

OF GOD'S NATURE

HE SPEAKS

BY HIS STILL,

SMALL VOICE

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

CHRISTMAS MEANS JOY IN GIVING—

GOD GAVE HIS SON TO THE WORLD—

THE WISE MEN GAVE GIFTS TO THE BABY JESUS—

CHRIST GAVE HIMSELF TO THE WORLD—

WHAT WILL YOU GIVE FOR HIM?????

THE NATIONAL SUNDAY SCHOOL ASSOCIATION HAS GIVEN ITSELF

FOR THE CHRISTIAN TRAINING OF YOUTH

IN COLLEGE, CAMPS AND CONGREGATIONS

YOUR WHITE GIFTS AT CHRISTMAS TIME HELP—

1. OUR SUNDAY SCHOOLS—
   They feed the Churches
2. OUR CAMPS—
   They supply the College and Seminary
3. OUR COLLEGE—
   It trains future ministers
4. OUR SEMINARY—
   It provides the Church's Ministry

$4,000.00 IS NEEDED TO CONTINUE THIS HELP, ACCORDING TO OUR PRESENT FACILITIES—

$1,500.00 for Ashland College and Seminary
$1,500.00 for Young People's Camps
$1,000.00 for Promotional Work



REMEMBER THE OLD COLLEGE HOME

"Old Ashland stands with beckoning hands,
Her dark pines breathe the songs of yore,
They weave anew the old dreams true,
Of those who Ashland's banner bore.
The golden haze of student days
Hath power to charm where'er they roam;
And often still their fancy strays
Back to the dear old College Home."



CHRISTIAN



KANSAS KAMP "KUT-UPS"
(Clay Center, Kansas)

What I Liked Best About Camp

By the Campers Themselves

I liked everything about camp so much that I cannot make a choice as to what I liked best. I found that Vespers and Morning Watch were both very impressive. Our lodging and food were very good, and I think that Shipshewana Lake is a beautiful place in which to have a camp.

We had very good teachers and directors who taught us many interesting things. I have profited by having gone these past three years, and I wish that many other girls and boys could have the same experience.

Marilyn White, Elkhart, Indiana.

* * * * *

I liked everything about camp, but the one thing that remains uppermost in my mind is Morning Watch. Just before breakfast we went quietly down to the meeting place by the lake. Rev. Delbert Flora had charge of the devotions. Then he led us down near the lake where we prayed or read our Bibles. In the meantime, a group back at the Hotel sang an appropriate hymn. At the completion of this hymn we went slowly and quietly back to the Hotel. Morning Watch was a lovely way to start the day with devotions.

Virginia Patton, Ashland, Ohio.

* * * * *

Morning Watch and Campfire, to me, were the two outstanding and expressive services of all camp activities.

Morning Watch was held by the lakeside and arranged in a manner that each felt alone with God and presented a picture that revealed the Christian's way of living as the only armor of protection in the world today.

Campfire service was held at night with everyone around the fire, singing songs along with meditation and prayer. All went away with a different attitude formed from some part of the evening.

Camp life is so completely different from every day living that it will stand out in the mind of every young person who attends.

Donna Jean Worst, West Salem, Ohio.

* * * * *

I always have such a wonderful time at Camp Juniata from the first to the last day, that it is just impossible to say what I liked best. Starting with "setting up" exercises in the morning until "lights out" at night, the days are filled with new and exciting things to learn and do.

The Christian education given at camp is something no young person should miss. Then, too, everybody at camp is treated alike and has the same rights. This teaches us to be more cooperative in our every day life. Every young person, if possible, should attend a Church Camp somewhere—it is wonderful.

Rae Musser, Berlin, Pa.

* * * * *

It is very hard to pick out the one thing which I liked best about camp because everything was very enjoyable.

The one thing I believe I really liked best was the idea of being with Christian young people in a Christian atmosphere. Everyone is, in a sense, alike because they are all Brethren and have the same ideas and beliefs. While in camp you are away from the rest of the world and can live in peace with one another.

I can truly say I have benefitted by going to camp and hope to go again in the future.

Lois Coleman, Milledgeville, Illinois.

* * * * *



BLACK-HAWK FACULTY
(Morris Isle, Cedar Falls, Iowa)

ENTHUSIASM

SHIPSHEWANA

PLAYGROUND

(*Brethren Retreat*)

Shipshewana,

Indiana



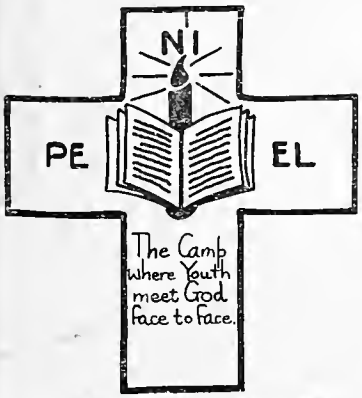
Everything about camp was delightful, especially the swimming pool. Friday night was the eventful night of the week though, for then the different tribes into which the camp was divided, gave plays from the Bible. After that we had the Candle-Light Service in which the campers took candles and formed a large cross and held a small service.

Some of the tribes' names were the "Guardhouse, Cherokees, Flying Tigers, White Eagle, Victorians and White Wolf." There was a contest to see who would have the most points at the end of camp in different things. Both times the "White Wolf and White Eagle" won.

I am very anxious for next camp time to roll around and I hope you will be able to be with us next year.

Paddy J. Krause, Falls City, Nebr.

* * * *



CAMP PENIAL EMBLEM
(Thurmont, Md.)

It was my privilege to attend Camp Penial for the first time this last summer. It afforded me one of the richest religious and social experiences I have ever known.

Morning Watch, or Meditation, fitly prepared us for the rest of the activities of our day. I was especially impressed with the Vesper and Campfire activities. It has always been my conviction that one can find a closer fellowship with God in an atmosphere of this kind. I hope it will be the privilege of all the young people to attend a Brethren camp next year, and share in the same experiences.

Georgia F. Liskey, Harrisonburg, Va.

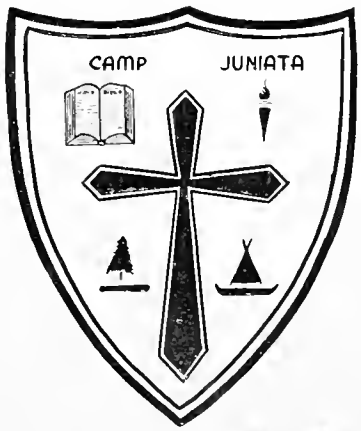
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Best of all at camp was the spiritual atmosphere and the nearness of God, whose glory was manifested not only in nature, but also in the youth. During the chapel and vesper periods one could feel the campers' worshipful attitude. I think the most beautiful and sacred service was the candle-lighting, perhaps because at a similar service my life was given to the Lord. To see the love of God and for God shine in faces was sweet, as a cross was formed with lighted candles. As a result, I know I am not the only one more determined to make my life count for Him.

Ruth Grush,
Kansas City, Mo.

* * *

The above comments were sent to Dr. L. E. Lindower, Camp Director, as an expression of the attitudes of the campers and is a cross section of camp life.



CAMP JUNIATA EMBLEM
(Entriken, Pa.)

CHRISTIAN

The National Sunday School Association

Dr. W. I. Duker, President

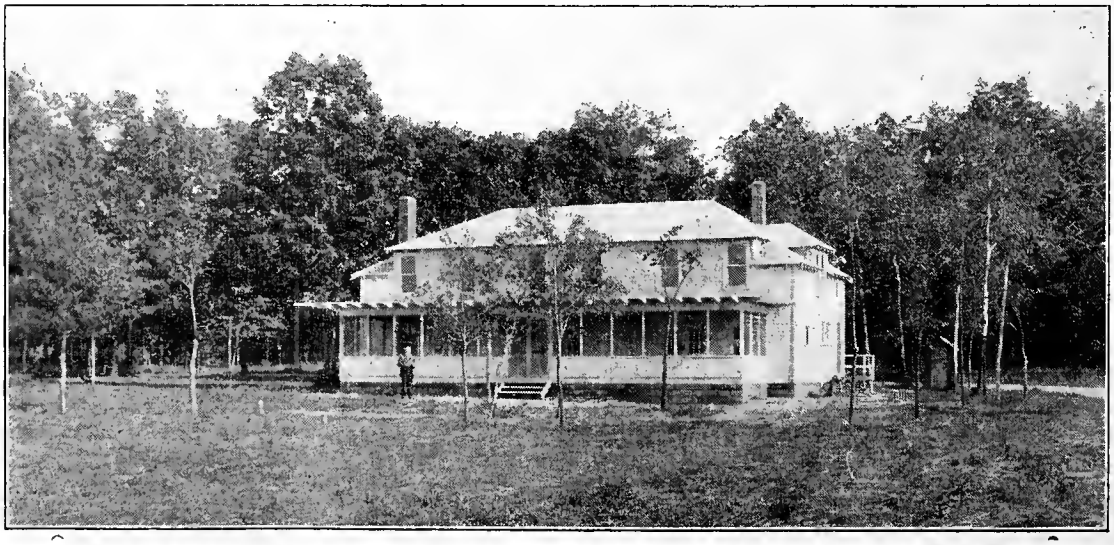
It might be well in this article to speak of the work of this association. Just what are we attempting to do and what have we done in the past. Our entire denomination is so democratic in its organization that we are obliged to depend upon voluntary support and this support will largely depend upon your approval of its work. This approval must necessarily depend upon your understanding of what we are attempting to accomplish. Since there is always a change in an organization as it attempts to meet changing social and intellectual standards we would like, in this article, to speak of our activities, past and present.

In the past our national organization was organized after the general plan of a local Sunday School. That is, a president and departmental heads. Just as you in your local Sunday School had a president of the primary department and of the adult department, so our National Organization also had the same officers. Then the missionary chairman or president and the citizenship chairman and so on. These offices in the local Sunday School were duplicated in our National organization. Then in reference to the function of the respective National officers, we anticipated that the local church districts would follow the same plan in their organization. This gave us a tie up with the local Sunday School through the state district. Then institutes and rallies would follow in which National officers and district officers would work in conjunction with members in the given Sunday Schools or schools in which the rally was held. This in addition to a budgeted sum given to the chair of religious education in our college was the major part of our work. This worked nicely and helped to hold together our different local bodies and made more pronounced our unity as a National church and Sunday School.

Then a change began to manifest itself. We began to work more and more through general promotional work of the Sunday School, the usual seminary support, increased as time went on, and even more largely through our "Summer Camps." There were two general reasons for this departure in method, if departure it was. First, our churches were growing more and more congregational in nature. Our co-operation with National organizations of the church were not only wholly voluntary but often difficult to secure. It was during that period in our history in which we became congregational in the extreme.

The second reason for our change was the fact that great virtue was found in our general promotional work and a seeming unlimited field in our summer camps. Now our National Board meets in conjunction with our National Church Conference plans its work for the coming year, secures the sanction of the General Conference and then works its budgeted plan during the year through its respective officers. For the sake of our organization and our work, this plan was followed very closely during the recent years of strife and struggle. We were extremely fortunate in holding our funds and our own organization and now face a field and a future, we hope, in which we can enlarge our activities in keeping with any request or demand that comes from proper sources within our beloved Brotherhood.

As the pendulum of the clock swings from the extreme left to the extreme right we now wish to swing back a bit into the field of institutes and rallies, in which the National Association can be of assistance and in some cases may direct and organize. If your local Sunday School wishes to be assisted in work of this type during the winter or spring months, we want you to feel free to write to Dr. Lindower at Ashland or to other members of the Association and we will give your request the proper consideration and assistance. May we all help to escape from the evils of extreme congregationalism and bring back all of our Brethren into a cooperative, harmonious body in which our only wish is to do His Will in all we do.



ENTERPRISE

Christian Education in Camps

It has been said again and again recently, that the world is growing so small that soon we will all live in one yard. We are told that the problems of any given person in the most remote part of the world, will soon become the problem of every other person in the world. This may all be true in a measure and with it will come new joys and new problems. The one outstanding good that will come from it is that as we know peoples of other lands better, we will like them better. Knowledge is a wonderful thing. Often we condemn others or efforts put forth by others just because we do not know them. A few summers ago people of a certain denomination came to our Lake for their first summer camp. Their leaders were sceptical of the good to be found and openly opposed to the whole movement. Some said that they did not think it was the duty of the church to take their young folks to a summer resort to learn the ways of the world. When the young people came, an equal number of their elders came with them to observe and I fear, to condemn.

The camp was organized and the young people became interested and soon a spirit of devotion was generated. Young people learned to pray openly. Confessions of Christ became common. The entire camp took upon itself the atmosphere of a revival. The older people were first amazed and then delighted. To them it was a revelation. Young people leading in the spiritual life and planning increased growth within the church. Before the camp was over they had planned to return the following year, and during the year I received a deluge of mail from the leaders of the denomination telling me of the wonderful work of their young people in the local church. Testimonies of a goodly number of their young people telling of the blessings received while at camp and of their determination to give their lives wholly to the Lord in some kind of special work were received. The entire denomination is now awake to the value of Christian education in summer camps. If we can but know what is taught in our summer camps and are kindly disposed toward the movement, great good can come from them. If we do not know of their purpose and control, we may remain critical and miss the blessing that awaits all who attend.

I want to add my testimony. After being associated with our summer camps since their beginning, I can say that never have I seen such open hearted worship, such devotion and service as I have found in the camps. I have seen older people come and stand afar off and criticize, while at the same time I knew the hearts of the young folks and realized that they were truly worshiping. Some of the older folks came, looked around a few hours and went away to criticize the young folks and the work of the camp. Others came, helped, and remained with the young people, sharing their sunburn and their joys, and went away with the young folks vowing an early return to once again creep up close to the very heart of the Master.

Goshen, Indiana.

I like to see a man proud of the place in which he lives. I like to see a man who lives in it so that his place will be proud of him. Be honest, but hate no one; overturn a man's wrongdoing, but do not overturn him unless it must be done in overturning the wrong. Stand with a man while he is right, and part with him when he goes wrong.—Abraham Lincoln.

Christian Enterprise In Publicity

Rev. Delbert B. Flora

Ours is the day of publicity and advertising. Pick up any daily newspaper, any magazine, and even church or religious publications, and note the amount of space that is given over to advertising. Every housewife, every one who is interested in home economy, the ordinary bargain hunter and a great many others read the ads with care. You yourself, do you not, gain your impressions of what the interior of homes of great wealth look like by studying pictures used in advertising. You see there on those pages information about almost any topic you may desire to study.

Should the church and its Bible school advertise? Why not? Might not the church learn something from the business houses of the world? Have we as members of the Church of Jesus Christ anything to offer to the world that may be of value to men? It is not probable that the time will come in the world order when the church will not need to place its message before men in every conceivable legitimate way. The most extensively advertised goods are goods which are already most widely known. The manufacturer and business man believes in consistently "telling them." He persists in it. He finds it necessary. He finds it profitable.

Jesus said, "As ye go preach!" Can we not preach the Gospel by writing and by having those things written printed? We need tracts, and more tracts. We need the printed page. Brethren doctrines, the teachings of salvation, information from the Word of God should, must be placed before the eyes of the people of our land. We are living in a time when people read and read enormously. We are reducing every year the illiteracy of America. Let us put before the eyes of young America the right kind of reading material instead of the cheap magazines that you or I would be ashamed to have seen in our homes. Yet any boy or girl with the dime can get the book.

Can we not make it possible for our publishing house in Ashland to print and distribute Gospel and Brethren tracts by the multiplied thousands? What is wrong with making that a part of the work of your Sunday School and our Sunday School Association? What better missionary work can our Sunday Schools assist in doing than that of publishing abroad the wonderful name of our wonderful Lord? Yes, many will not read, but will only throw away the tract or page, but some will read. Besides, if we keep telling them as the business man does, they will some day turn to that page for help in time of need.

§□§□§

Christian Enthusiasm In Camps

Rev. E. L. Miller

"Everything's all right, In My Father's house,—
There is joy, joy, joy."

What is it? Well, it's just a pair of lads in their late teens coming down the camp street, each carrying a bucket of water and a broom. They are intent upon house cleaning.

(Continued on page 10)

CHRISTIAN

Christian Education at Ashland College and Seminary

By President E. G. Mason

The National Sunday School Association through its White Gift offerings has long been a regular supporter of Ashland College and Seminary. Until the present year the annual gift was $1,000.00; this year it is $1,500.00. The stability of these gifts has contributed greatly toward the stability of your College and Seminary and is greatly appreciated by the College and Seminary authorities as well as by the Church at large. Obviously, the continuance of the gift will materially contribute to the perpetuation of the stability of the educational interests of our beloved Church.

It is needless to say that Christian Education is tremendously important to the Brethren Church and to the world of today. In fact, the Brethren Church and the world of today are more in need of Christian education now than at any other time either in the history of the Church or in the history of the world. If the Christian Church, which includes the Brethren Church, is to make its greatest contribution to a war-torn world society, it must do so **now** when the time is ripe. Christian education means the infiltration or the permeation of higher education with the ideals and principles of Christianity and the denominational colleges of the country are in an unique position to do that particular thing. They were founded for that purpose and Ashland College, at least, tries to uphold it. Therefore, they must be kept alive and active if Christian education is to survive and function effectively in the future.

Ashland College is one of these critical colleges. It serves the Brethren Church and the Brethren Faith and if she is to render her full measure of service to the Church and to the world, she must be encouraged to do so by sufficient support, both spiritual and material, in these days of trial and difficulty. We say trial and difficulty advisably because it is just that. With sources of income reduced and expenses of operation increased, the matter of making both ends meet is one of grave concern.

So much for the immediate material needs of the College and Seminary; but back of these stands a still greater need in the future of Christianity and Democracy. Christianity and Democracy both emphasize the importance of the individual and his responsibility as a member of society. They are components of each other. Neither can long continue to exist without the other. Both are under attack in this day by pagan forces and both must be preserved if we expect the future world to be anything like the one we live in now. Paganism operating under modern political names is the direct opposite of all the virtues and freedoms that we hold dear, and now menaces their very existence. It has gradually, and almost unnoticed, crept into our social order and the only antidote is the practice, the daily practice in our everyday living, of the simple teachings of Jesus when he mingled among men and gave them the code of behavior that promotes peace, harmony and good will toward all. The application of these teachings in the lives of individuals will insure a permanent and lasting peace more than anything else. This, I am sure the reader will agree is the crying need of the hour. Practical Christian behavior to be widely and quickly effective must be practiced by many more persons than are now practicing it. How can we get large numbers to do it? The answer is found in the Church and the auxiliaries of the Church. It is a process of education, higher education if you please.

Behavior is the outcome of thoughts and attitudes of mind. The educated man is prepared to meet life's problems with intelligence and understanding; but, intelligence and understanding must be accompanied by sound thinking in terms of Christian behavior before selfishness, greed, conquest by force, and wanton destruction of human life and property will be overcome. That is why Christian Education is so important today. Let us, then, give Christianity every chance to prove what it can do in the proper behavior of men and women!

§□§□§

"For all the gifts that Thou dost send,
For every kind and loyal friend,
For prompt supply of all my need,
For all that's good in word and deed,
For ready hands to help and cheer,
For listening ears Thy voice to hear,
For open eyes Thy Word to read,
For loving heart Thy will to heed,
I give Thee humble thanks."

—Lewis.



GREET
WHI
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W
BEAUTIES

EDUCATION

THE NEW NATIONAL PROGRAM

WHAT CAN I DO ABOUT IT?

Rev. J. G. Dodds
Chairman National Goals Committee

GOAL 6

By Dr. L. E. Lindower

GOAL VI. CHRISTIAN EDUCATIONAL AUXILIARIES

1. National Sunday School Association Goals:

a.—Three Age-Group Camps in every District.

b.—Definite Christian Education and Literature Program sponsored for all age groups for Brethren Sunday Schools.

c.—Yearly increase in White Gift Offering in the amount to cover all needs of the enlarging vision of our National Sunday School Association.

d.—All schools striving to attain unto the Standard of Excellence as set forth by the National Sunday School Association.

CHRISTIAN EDUCATIONAL AUXILIARIES

1. National Sunday School Association Goals.

a. Three age-group Camps in every District.

From a beginning of one Camp in the Indiana District for the whole year, the National Sunday School Association now approaches the realization of this goal. Last year six of our seven Districts held Young People's Camps, the Indiana and Ohio Districts being combined at Shipshewana Lake, Indiana. This combined Camp was a three age-group Camp, conforming to the goal. Three others, Juniata of the Pennsylvania District, Peniel of the Southeastern District, and the Midwest District Camp had two age-groups, with separate classes for each group. The Central District had only one group. The problem of facilities and help to conduct these many groups is just as great, if not greater, than the problem of getting campers. Camp Shipshewana has already felt the need of enlarging, and will probably have four age-groups next summer. But since this one represents two Districts, that is not more than what should be expected. This goal should be achieved easily in every District as soon as the war is over and travel assumes normal proportions again.

b. Definite Christian Education and Literature program sponsored for all age groups for Brethren Sunday Schools. There remains much to be done to achieve this goal, and we recommend that Sunday Schools take it into serious consideration. A few Pastors have classes in spiritual instruction for school children after school hours, and some schools dismiss their pupil an hour early for this instruction in the Church of their choice. We commend our Pastors for doing all they can in this regard. Any Sunday School desiring the suggestion of plans or literature for instruction of different age-groups may consult with the National Sunday School Association through its Educational Superintendent. The Superintendent will also appreciate suggestions from anyone, or samples of program and literature now being followed in any of our schools.

c. Yearly increase in White-Gift offering in the amount to cover all needs of the enlarging vision of our National Sunday School Association.

This goal involves two points. The first is that the National Sunday School Association shall have an **enlarging vision.** This vision has been enlarging, to the extent that this year we are able to enlarge our support for Camps, and also for the College. Fifteen hundred dollars is being expended for each. Then our budget for promotional work has been doubled also, to one thousand dollars. The first step in this increase is to enlarge our literature collections of helps and handbooks for Young People's Training, and especially the building up of a Brethren Library in connection with our office at Ashland College. To this end, the Brethren Publishing House of Elgin, Ill. has given us very fine and helpful consideration in the purchase of all Brethren books which they publish. This Brethren Library will be quite large in size when completed, and we hope to make it available to any who are interested. Other promotional work will be announced from time to time. Again, your suggestions will be of great help..

d. All schools striving to attain unto the Standard of Excellence as set forth by the National Sunday School Association

The Standard of Excellence was again introduced to the General Conference last fall, and later on copies of the large chart were sent out to each Pastor. If your Sunday School has not received theirs yet, find



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out if the Pastor has it laid away somewhere. Later on, the check-sheets will be sent out, and the report and awards will be prepared according to the reports received. Remember that the award will be worth-while, and we expect our Sunday Schools to be dependable.

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CHRISTIAN ENTHUSIASM IN CAMPS

(Continued from page 7)

Their cabins need some work and they are on the way. And that Christian ditty is pouring out of their mouths and hearts. Almost any time of day or evening you can hear something of the kind excepting when classes are the order of the day. And even there you can sense the real spirit of religion pure and undefiled, gripping the hearts and minds of the youngsters in camp. Oh that more of our young folks and children might have the camp influence brought to bear upon them. These youngsters take to religion and religious exercises and practices as readily as others are taking to crime and deviltry. It is altogether a matter of which shall it be?

Bunking with a group of ten to twelve year old lads tells the same story to the writer. They are orderly and yet full of spirit. The closing quarter hour each evening is to them something real and to hear such lads read the Scriptures and then each offer prayer before turning in is to let an adult know that religious enthusiasm is not reserved for older folks alone and not to be had only in the set services of the church. Out there in the woods those campers meet with their God in a real way and they know it. They understand more about God and religion than we oldsters give them credit for understanding. It is heartening to hear them ask for the privilege of reading the Word in the various meditation periods at camp.

Don't try to tell camp advisors and leaders that the young people of junior, intermediate and older intermediate ages don't have interest in the religion of their fathers. They do. And what is more, they bubble over in their experiences and they are enthusiastic. Start them on a real chorus sing and hear them go to it. Have them make requests for numbers to be sung, and then note how they ask for the old hymns of the church and the more spiritual numbers. They do have a liking for the Word and all that goes to make it stick to their minds. They are full of life and have plenty fun in many ways, but it is wonderful to note how quickly they can leave all that and come to the finest order and Christian worship in a trice. And one more thing is noteworthy in their Christian experience in camp, and that is the way they give themselves to portraying Bible stories in pageant and pantomime. Voluntarily they spend hours of their time perfecting such a presentation and close observation has told the writer that impressions are being made that will redound to the good of the young folks and the glory of God. It may be said here that much of this fine Christian spirit and enthusiasm is due to the kind of leadership that is given the campers. Yet full credit must be given the campers for the way they willingly follow such leading. May their tribe increase.

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CHRISTIAN ENTHUSIASM IN MISSIONS

By Rev. Chester F. Zimmerman

Above all we need some real enthusiasm in Christian Missions. Let me illustrate. The story is told of a lady who was obliged to leave a home, in beautifying which, she had expended much time and thought, as well as money. As she turned away from it, with tearful eyes, she said to a friend: "Ah, I have a good deal of heart stock in that house." Enthusiasm is heart stock. It was this that enabled her to make a house into a home. The people who accomplish things are those who have heart stock in the Church.

Yet mere enthusiasm is not enough. Uncle Ezra once remarked, "Enthusiasm ain't everything. Yo' got to hab judgment as well. Good intentions are responsible for some o' de worst singin' in de choir." Let us learn the facts. Let us get an over-all picture of what God wants done. Let us be guided by the Holy Spirit and in His judgment go enthusiastically on in the task of the Church.

Fra Mariano was brought to Florence to counteract the influence of the reformer Savonarola. He was a better speaker, a more cultivated orator. He had wider learning, a richer voice, and he was loved by the citizens, too. He was considered the greatest preacher in Italy, but he failed because he lacked the red-hot passion of the Florentine prophet. Nothing can take the place of enthusiasm. God can and is using you now. He can add immeasurably to your usefulness when you are genuinely enthusiastic about Him.

The National Sunday School Association is training the youth of our denomination in missions. After knowledge inevitably comes interest and then enthusiasm. The trained leaders and graduates of the camps are showing by their personal lives the value of the training. It is an irrefutable evidence.

The world is full of stumbling blocks, dark places, apparently insurmountable obstacles, forces of evil, and miscellaneous impediments to him who would do the right for God. It is the enthusiast who will not say it is impossible. Why? Because he works with God and with God nothing is impossible.

When Lord Lansdowne asked what he could do to reform the profligate people of a certain community, he was answered, "Send them an enthusiast." Christian enthusiasts can and do remove mountains of evil. Let us pray for more such individuals.

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HARNESSING YOUTH WITH CHRISTIAN ENTHUSIASM

By Rev. George H. Jones

Many years ago a famous singer was asked to donate her wonderful voice to sing at a charitable entertainment. She consented and when about to be introduced by the manager, he apologized for the half filled auditorium with the words, "Anything will do. It is just for charity." Her reply was worth remembering—"I never sing anything but my best." This is the ideal of Christian service. Recently a noted musician passed away and a commentator paid him the perfect tribute, "He played minor parts like a master."

Paul wrote to Timothy "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 1 Tim. 4:14.

Too many churches and ministers simply use the confirmation service because it is our Church practice to confrm the convert who has been baptized. As a matter of Christian truth, the laying on of hands carries an appeal that both minister and Church should remember. The gifts that men have are stirred into enthusiasm more effectively by the Spirit of God than by the appeal of ambition or money making. The right choices for a life work are best made under divine influence than secular. The Church and minister are better prepared to harness the personality of youth to noble ends than public schools and employment agencies.

We are living in a society, which in spite of its defects, has a record of achievement of youth. Jesus died while still young and no life ever lived reached its objective as surely and as effectively as He did His. The present war is being fought and won by youth. Youth under the command of age and experience. This leadership is more cautious and slower, and many people seem to think, more sure, than younger. But we wonder if more youthful enthusiasm, instead of calculating movements, based on service and seniority rights, might not hasten action and shorten long term possibilities. The conservatism, the caution, the set habit and the many other characteristics of age, often freeze activity and paralyze initiative. The roll of the accomplishments of youth, when we think of the great strides of mankind recall the age of Jesus, of Wesley, of Alexander, of Luther, of McCormick and a hundred others, none of whom had reached 35.

Here is a great reservoir of possibilities in every realm. The theoretical as well as the practical; in theology and moral progress as well as mechanical, military or social. Youth furnishes the fuel for conquest. The enthusiasm for action. The vision, not clouded with the fears of age. We are told that old men start wars and youth fight them.

How may we then utilize youth in a challenging Sunday School program? By giving definite tasks. Jesus furnishes the ideals. Men provide the applications. Here are tasks, programs, goals—let us harness youth with responsibility. Hold up the objective. Make it worthy of sacrifice and service. Stand ready with appreciation. Do not volunteer leadership, let them assume it. Expect great things. Be willing to help them do great things. The gifts within them when "stirred up" by the Holy Spirit only needs the harness of a balanced pull. We have divine help, youth needs consecrated human cooperation. Let us help them get going.

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A WORD TO OUR ADMINISTRATORS

The pastors, superintendents and other officers—
from H. H. Rowsey, Sup't Administration Division.

All of us are having our problems in promoting Church and Sunday School in these days. Many of our members are away from the home Church in the service of our country. Some are working on Sundays in war plants. Others are manifesting a Laodicean spirit. And fifty percent of our American population have no Church connections whatever. In addition there is organized opposition to Christianity all over the world.

These facts should challenge us to plan our work and work our plans as effectively as possible. We should keep in touch with Almighty God, through prayer, and receive power for the tasks which he has entrusted to us. We should keep in touch with our boys in the service, showing our interest in them and keeping them interested in the church. We should keep in touch with those who have become luke-warm and seek to stir up their enthusiasm. We should keep in touch with those who do not know the Lord Jesus Christ and seek by our witnessing and our work to win them.

At the same time we should seek to serve our active members and workers and be of service in their name. One of the ways in which we can help our local and national work is by giving enthusiastic support to our White Gift offering. This offering is used to help you, and those of your school, in the many ways described by others in the December numbers of "The Evangelist." The offering is also used to help "others," through the ministry of Christian Education. in the name of the Brethren Sunday Schools of America.



News From Our Churches

ASHLAND, OHIO CHURCH NEWS

The Ashland Church just closed a wonderful Revival under the Evangelistic leadership of Rev. John Locke. The Special Love Offering given him at the close of the Revival was proof of this fact. The Church was wonderfully blest in this special effort. And although the immediate results in members received was not so large, seed was sown and the Church aroused to her opportunities which will show some splendid results in the future.

Three were baptized Sunday evening, November 14th before the Communion service and were received into the fellowship of the Church. Three are to come by letter as soon as these arrive. We are sure that others will come in the near future. Already the results of these meetings are being felt in the College and we hope to announce some definite forward steps by individuals which will mean a great deal to the future of the Church. I believe the meetings meant as much to the College as they did to the Church.

Besides the regular sermons delivered by Bro. Locke, he spoke to the Christian Endeavor groups, the District W. M. S. meeting, twice at the College Chapel and gave eight lectures to the Pre-Seminary and Seminary Students of the College. These were greatly appreciated by the students and those who attended.

His sermons were interesting, sound and convincing. Miss Dorcas DeLozier had charge of the special music and led the congregation in music. Miss Jane King played the Organ. The membership entertained the Pastor, his wife and Evangelist in a splendid way for meals.

I would like to express publicly my appreciation of the inspiration received by the presence and messages of Bro. Locke. I wish it were possible for him to give his full time to Evangelism. He has many lovely pictures of Palestine which were greatly appreciated by the audience each evening. Again the Ashland Church says: "Thank you, Bro. Locke. You are welcome to return at any time."

At the business meeting in October, which closed the work for the year, financial reports revealed the best offerings both for local work and the denominational interests ever given by the Church, with a nice balance to start the new year. The debt of the Church, which has been a long pull, has been paid and the Church is now making plans to raise money toward the purchasing of a Parsonage.

The attendance has not been quite as large as the year 1942. This is partly due to the decrease in attendance at the College of Brethren young people, the absence of many of our boys who are serving their country and some of the wives who are living in the Camps with their husbands.

However, the interest has been even more wonderful than the Pastor expected not only this past year but during his Ministry with this Church.

Several College students were recently honored in being elected to positions in the Sr. C. E. Miss Ruth Johnson is the new President, Miss Emma Lee Wray, Vice President, Miss Loris Hibbs, Secretary-Treasurer, Loris Miller, Chorister. The remaining officers are members of the local Church.

(Continued on page 14)

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 26, 1943

"THE STAR STILL LEADS"

Scripture: Matthew 2:1-12

For The Leader

Christmas once again is over. While it is yet fresh in our minds let us think of the meaning of the Christmas Star. It will help us to be stronger in our Christian witnessing for Christ. This star, which through a period of time guided the wise men to Jesus, is symbolic of our faith which leads us onward to a closer walk with Christ.

These men followed the star as it led them to Jesus. The symbol of that star leads us to Jesus today. Let us follow it wherever it may lead us. If we follow it, we will be in the center of the will of Christ. It is our purpose tonight to learn some of the things which we may expect if we choose to follow the Star of Christ from now on.

DISCUSSION

1. THE STAR LEADS TO CHRIST. As with the wise men, this star of our faith leads us directly to Christ. Over hill and vale, through night and day, overcoming every hardship, these men were led to Christ. We must note that these men followed the star. It was a long and hard journey from the east to Bethlehem. It took them a long time. But they stayed at it until they saw Christ. To come to Christ may be the hard journey of giving up most of our earthly pleasures, but think of the joy when we have found Christ dear to our heart and soul.

2. THE STAR LEADS ON A PATH OF SELF-DENIAL. We can imagine the sensation these eastern wise men created as they passed from town to town. No doubt they brought with them a host of servants for protection. They displayed much wealth. Perhaps kings and rulers along the way desired to entertain them in pleasure and indulgences. But no, the wise men hurried onward as the star led them to Christ. They denied themselves home, comforts and friends. Not that we must give these things up, yet if they stand in the way of our finding Christ, then we must give them up. Though the wise men denied themselves much, yet they found Christ. In Christ, they had everything—eternal life, happiness, joy and comfort.

3. THE STAR LEADS ON A PATH OF SERVICE. "It may not be on the mountain's height, or over the stormy sea; It may not be at the battle's front My Lord will have need of me." When the wise men found Jesus, they served Him by giving unto the Lord the very best they had. They gave themselves, and they gave their possessions. How well they were willing to serve Jesus is shown in the way in which they willingly went home another way to save the life of Jesus. Without doubt the way home was more indirect than the way they came. Yet in their desire to serve Christ they were willing to obey. As young Christians, following the star, we must be willing to serve Him at all times. If we serve faithfully and loyally, our rewards will be with us. "But if by a still small voice He calls to paths that I do not know, I'll answer, Dear Lord, with my hand in Thine, I'll go where You want me to go."

4. IT LEADS ON A PATH OF DANGERS. We mentioned the temptations which came to the wise men and their need for self denial. Now we think of the dangers which beset them on every hand. They lived in a day when robbers lurked at every sand hill. Pirates and plunderers were near at hand always. So they brought a guard along. The star led them through dangers, yet brought them safely to their journey's end.

We young people today travel a path of dangers in following the star of Christ. Our ever-present dangers are moral, social, and spiritual. The blessed young person trying to serve the church is at once more or less set apart by other companions. There are temptations which would wreck our moral and spiritual lives. Social pleasures are also dangers which would rob us of our desire to follow the star of Christ. If we trust Christ and follow Him, He will see us through to victory and safety.

5. IT LEADS TO THE TRUE GOAL. There is only one true aim or goal in life. A mistaken idea of most young people is that to be successful in life one must have the most money or the most popularity. All this perishes with death. The true goal of life is eternal life. All else falls far below it. We must live with the thought ever before us that this life is a preparation for the greater life to come. And Christ is the only way to that life of bliss. There are no short cuts. By making our decision to accept Christ as Savior we assure ourselves of immortal happiness. If we reject this one true way, then we shall die for our sins, not once, as physically, but twice, the second being a spiritual death. This spiritual death being not the quitting of existence, but a living death in hell. By following the star of Christ in faith, we shall be led to Him and to eternal life in the mansions prepared for those who love Him.

6. WE HAVE A DUTY. Having found Jesus, the way, the truth and the life, we have a duty to perform. It is our business to see that our friends are told about Christ. We can sum it up in one word which is, "Obey." The star may not lead us where we want to go. It may stand still when we would go on. It may move when we would be content where we are. Then comes the word "obey." If we desire to follow the star then we must go where it leads. The wise men found Jesus because they followed the leading of that star. Many people today miss the real joy in Christian living because they have failed to follow the leading of Christ.

We are near the end of another year. It has been a year of war. Many of our loved ones are separated from us. Have we remembered them in prayer as we should? Have we worked for their safe return? There are those around us who are lost in the darkness of sin. Have we talked to them? Have we lived as we should? Ministers and workers in our churches have labored in years past and have gone on to their reward. Are we faithfully following the star in taking up the burdens they have laid down? These things are our responsibilities. As we follow the star let us consecrate our life, our possessions, to Christ, worshiping Him as did the wise men of old.

QUESTIONS ON THE TOPIC

17. About how long a time passed between the birth of Jesus and the arrival of the wise men?

2. Why do you suppose that king Herod wanted to know where Jesus was?

3. Why do you suppose God warned the wise men not to return through Jerusalem?

4. What are the dangers which we face today as we endeavor to follow the star of Christ?

5. What is the nature of the "star" which leads the Christian today?

PRAYER MEETING DEPARTMENT

Conducted by Mr. and Mrs. Floyd Sibert

Suggested Outlines

Lesson 48

Subject: Mary, the Mother of Jesus

1. Christ was the seed of a woman. He was born of Mary, and of Mary alone, as far as earthly people were concerned. Man had nothing to do with the birth of our Lord. He was the seed of a woman. Matthew 1:18; Luke 1:28-31; Isaiah 7:14; Matthew 1:23; Genesis 3:15.

2. Mary was a princess. She was a descendant of David. It was only through Mary that Christ could be a son of David according to the flesh. John 7:42; Romans 1:3; Luke 1:32.

3. Royal blood coursed through Mary's veins. Her true rank was that of a princess. Yet for some reason Mary belonged to a very lowly class. It is no disgrace to be married to a carpenter, certainly. But if one is the daughter of a king, she isn't likely to forget it. Mary didn't. She thought, perhaps, of those who were occupying her true place. She probably had these things in mind when she said: "My soul doth magnify the Lord . . . For He hath regarded the low estate of his handmaiden . . . He hath scattered the proud in the imagination of their hearts . . . He hath put down the mighty from their seats, and hath exalted them of low degree . . . He hath filled the hungry with good things, and the rich he hath sent empty away." Luke 1:26-27.

4. No higher honor could be bestowed upon anyone than that which Mary was permitted to receive. The angel hailed her as one who was highly favored. He said, "Blessed art thou among women." Elizabeth said the same thing. Mary herself, was conscious of this high honor, for she said, "Behold from henceforth, all generations shall call me blessed." Luke 1:28; Luke 1:41; Luke 1:46-48.

5. Mary was an elect of God in a very special sense. She was truly the most blessed among women. She has been called the "Mother of God," as indeed she was. But she was not, and is not, to be worshipped. Matthew 12:46-50.

6. We can praise Mary with a true heart. Indeed, the Scriptures lead in praising her. Like Elizabeth, we can bless her. We can be thankful for the grace which through her was granted to teach of us. But Mary was simply the handmaiden of the Lord, as she herself testified. Mary may be praised, but not worshipped. Luke 1:38.

7. So far as I know the Roman Catholic Church does not permit a woman to hold an important office in the church. Certainly, she may not worship in the church with her head uncovered. Yet this same church seems to exalt Mary to a place equal with her holy Son. This exaltation is unwarranted. Mary, too, needed a Savior. John 2:5.

8. Mary is mentioned fifteen times in the Bible after the account of the birth of Christ. It cannot be pointed out from these scriptures that she was anything but a very good woman. After the ascension, we find Mary was among the believers; but she is mentioned next to last. The apostles are mentioned first, then the other women, then the mother of Jesus, and last of all, his brethren. Acts 1:12-14.

9. The Apostles never mentioned Mary's name in preaching Christ. Paul never mentioned her name. The Epistles do not ascribe honor to her. Her opinion was never asked. All of which leads us to believe she was, as she said, merely the handmaiden of the Lord.

10. Mary is not to be worshipped. But we are to call her blessed. Do we do that? Is it true that we Protestants are "almost rude in our attitude toward the mother of our Lord?" We honor the mothers of our friends. Have we thought to give honor to the mother of our Lord? Motherhood is ever the most expensive of all earth's luxuries. Being the mother of the Messiah was a costly privilege. Yes, He was born of a virgin; but people didn't believe that. Mary must have suffered many things, but she stood true to the end. No wonder we name our daughters Mary! "She is nobler, beyond comparison, than any of the other women of the Bible, and the women on the whole stand higher in the splendor of their faith than the men. Not one unworthy woman appears in the tragedy of the crucifixion." We are not given a record of her later years, but they must have been beautiful. Tradition says that she was translated as Elijah was. The Bible gives no account of that, however. In the agonies of Calvary, our Lord planned for the future of His mother. How glad we are that we have that record! St. John 19:25-27.

The Sunday School Lesson Illustrated

Rev. E. J. Black

LESSON FOR DECEMBER 19, 1943

Christ the Fulfillment of the Law

Glory of Christ

His birth was mean on the earth below, but it was celebrated with hallelujahs by the heavenly hosts in the air above. He had a poor lodging, but a star lighted visitants to it from distant countries. Never prince had such visitants so conducted. He had not the magnificent equipage that other kings have; but he was attended by multitudes of patients, seeking and obtaining healing for their bodies and souls; that was more true greatness than if He had been attended with crowds of princes. He made the dumb that attended Him sing His praises, and the lame to leap for joy, the deaf to hear His wonders, and the blind to see His glory. He had no guard of soldiers, nor magnificent retinue of servants, but, the centurion that had both acknowledged health and sickness, life and death, took orders from Him. Even the winds and storms, which no earthly power can control, obeyed Him; and death and the grave dared not refuse to deliver up their prey when He demanded it. He did not walk upon tapestry; but, when he walked on the sea, the waters supported Him. All parts of creation, excepting sinful men, honored Him as their Creator. He kept no treasure, but when He had occasion for money, the sea sent it to him in the mouth of a fish. He had no barns, nor cornfields; but when He was inclined to make a feast, few loaves covered a sufficient table for many thousands. None of all the monarchs ever gave such entertainment. By these, and many such things, the Redeemer's glory shone through His meanness, in the several parts of his life. Nor was it wholly clouded at his death. He had not, indeed, that fantastic equipage of sorrow that other great persons have on such occasions; but the frame of Nature solemnized the death of its Author: heaven and earth were mourners. The sun was clad in black; and, if the inhabitants of the earth were unmoved, the earth itself trembled under the awful load. There were few to pay the Jewish compliment of rending their garments; but the rocks were not so insensible: they rent their bowels. He had

not a grave of his own; but other men's graves opened to him. Death and the grave might be proud of such a tenant in their territories; but as an invader, a conqueror: it was then the King of Terrors lost his sting; and on the third day the Prince of Life triumphed over him, spoiling death and the grave.—J. Maclauren.

The Treasure We Have In Christ

He is our "peace"; how then can we be sad and heavy? He is our "Saviour"; how then can we despair? He is our "way"; how then can we err? He is our "truth"; how then can we be deceived? He is our "life"; how then can we die? He is our "resurrection"; how then can we sleep in sin? He is our "physician"; how then can we be sick and diseased? He is our "light"; how then can we walk in darkness? He is our "bread"; how then can we be hungry? He is our "defender"; how then can we be afraid? He is our "wisdom"; how then can we be ignorant? He is our "righteousness"; how then can we be profane or unholy? He is our "redemption"; how then can we be damned? He is our "riches"; how then can we be poor? He is our "beauty"; how then can we be deformed and ill-favored? He is our "Advocate" and "Mediator"; how then can our matters be unheard? He is our "Head"; how then can we, His members, perish? He is our "door"; how then can we but enter into the kingdom of heaven? In fine, He is altogether ours, and all that He ever hath; how then can we but sail in a safe and quiet haven? What a high treasure Christ is to us!—Dr. Becon.

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NEWS FROM OUR CHURCHES

(Continued from page 11)

The Christian Endeavor meetings, three in number have had from 50 to 80 present each Sunday evening.

Prof. M. A. Stuckey challenged the W. M. Societies to give so many books, if they would equal the amount, to start a library for the Church. The women met the challenge and now we have a growing library. Recently 30 volumes were added.

There are two things the Pastor would like to say about the Ashland Church. First, the membership has been very loyal in standing back of their Pastor. Even the many preachers, most of whom are better sermonizers than the Pastor, yet they have been very wonderful boosters of the work and have expressed an appreciation of the sermons delivered.

Second, we appreciate the attendance at the morning worship services which is almost as large each Sunday as the Sunday School attendance. This is as it should be. There is too wide a gap in many places between the attendance of the Sunday School and the worship service. Both should have equal interest. The music too has been very much above the average. Miss Dorcas DeLozier is doing a splendid piece of work with the Choir.

As the local Pastor of what is sometimes called "the College Church" I want to say there has been a wonderful spirit on the College Hill this year. Much credit for this should go to the President of the College, Dean of the Seminary and the other acting Deans of the College. Even though the attendance is not nearly up to par, the spirit is much better than in the past. And this more than upsets the smallness of attendance. The Freshman group, many not members of the Brethren Church, have been showing a surprising interest both in the spiritual life of the College and the Church here. And we appreciate this on the part of the Teachers and Pupils. We believe great results will come to the College and the Church from this new emphasis on the Spiritual.

L. V. King.

THE ASHLAND, OHIO MEETING

Words will continue to fail me when I seek to express my appreciation for the way everyone treated me at Ashland. Surely the kindness and generosity of this church and people calls for better thanks than my poor prose can convey. The two weeks passed all too quickly. While there was much to do it was exceedingly pleasant labor. Talks to the Seminary group and in the chapel were part of the very enjoyable experience for me. A very fine Rally of W. M. S members from the area was held in the church one day during the meeting and as their guest I enjoyed their carry-in dinner and afterward talked on the fourth chapter of St. John's gospel.

My associations with the college were rejuvenating. The Hilltop Holiday with its Banquet and Play was another special feature during this period. Eating in the Dorm Dining Room brought back memories. The food was superb here and everywhere else. Being a guest so often in so short a time with so many good friends is in itself a memorable experience.

The attendance upon the services was most gratifying. The Pastor is a thoroughgoing worker and a good advertiser. No one could have wished for better publictiy for a meeting than that which was given. Better than the advertising was the faithfulness of the people in prayer. Each evening service was preceded by a prayer meeting participated in by a goodly group of earnest people.

Many commented to me privately upon the good work of the Pastor, Brother King. One man, whose opinion I value most highly, said, "He hasn't a drop of lazy blood in him, and he has a smile that won't come off." I consider that a fine tribute and a just one. In his dealing with me these attributes were outstanding for he did the hard work and was in every way a most gracious person.

The music was a very notable contribution to the services. Those in charge and participating in this work are adding greatly to the enrichment of the worship in this meeting place with God. They deserve the heartiest commendation. I will not attempt to mention names lest I fail to mention everyone who should be included.

My home was with Dean and Mrs. Stuckey. Needless to say the bed was long enough and everything else was just right in this household. I once roomed with Dean Stuckey when he was a Senior and I was a verdant freshman. My associations then were edifying and rewarding, and now they still prove to be the same. I have been a guest in this home before and now again have found them to be perfect in their hospitality and as the scripture exhorts, they are "given" to it. If there hadn't been so much to do this preacher would have been content in the Professor's study reading some of those good books, for he surely has them. Somebody ought to demand that a reading course for ministers be inaugurated by Dean Stuckey. I am sure that his choices would be excellent.

In preaching to so many former teachers as well as other good friends, and students and teachers of today I found the audience kindly disposed to my humble efforts, though my one regret is that much more was not done for the values received. Sincere and hearty thanks to you all.

John F. Locke.

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FAIRHAVEN, OHIO

The Fairhaven Church recently enjoyed a period of fellowship and revival led by Brother J. G. Dodds, pastor of our church at Smithville, Ohio. Brother Dodds is a forceful and fearless preacher, bringing the gospel truth to us each night. His messages were inspiring and soul-stirring, and won the

admiration of all the good people here at Fairhaven. In addition each evening before the message stereopticon slides were shown. These slides were based on Old and New Testament prophecy and showed how these prophecies have been fulfilled. These helped to build up our faith in the Word of God and were much appreciated.

Brother Dodds, together with the pastor and his wife, enjoyed fine fellowship with the people who entertained us and fed us most sumptuously. New faces were seen and we entered new homes, making now contacts which may prove very worth while to our church here.

The meeting lasted two full weeks and, considering our war situation, we had a very good attendance. The church is a country church and not in a thickly populated community. The people were very faithful in their attendance; the singing was inspiring. (I think that some of our city churches would do well to notice the singing in most of our rural churches.) We feel that our prayers were answered and that God has led us all the way. The church was very much revived; eleven were taken into fellowship and we have four more who will take this step in the near future. One was unable to get to our meeting and so she will wait for a convenient time to be received into our church. We are led to believe that revivals are still essential and still work in our rural churches.

Dr. Lindower, a former pastor here, did much to revive this church for us. Our attendance is holding up and all look forward to the time when we will again have a fairly large church at Fairhaven. The people here have a mind to work and to pray and with God all things are possible.

Woodrow B. Brant, Pastor.

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GREETINGS FROM SMITHVILLE, OHIO

We always enjoy reading the various items of interest from other churches to learn of their progress and blessing. So we thought it would probably be of interest to others to hear of the activities of the different organizations of our church.

We are fortunately located just thirty miles east of Ashland. I say, fortunately, for that is just a nice drive from Smithville. When we want a special speaker we are always supplied and pleased to get one from our Seminary or College.

On May 23rd our church services were dedicated to the High School graduates of our church. There were seven in all. The high points of both attendance and interest were manifest at our special programs—Mother's Day, Children's Day, Dad's Day and Rally Day. We had 185 in attendance on Rally Day, and our offering was $100.00. However we did not quite reach our goal in attendance.

The W. M. S. presented two large flags, the American and the Christian flags, to the church. We had a special dedication service and at the same time dedicated the Service Flag. We have fourteen stars on our Service Flag.

We were happy to have Rev. and Mrs. M. A. Stuckey with us on May 30th for both morning and evening. He brought two splendid messages.

We held our semi-annual business meeting on October 6th. All organizations brought very commendable reports. Our pastor, Rev. J. G. Dodds, has been called for another year with a substantial increase in salary.

Rev. Clayton Berkshire was with us on October 17th in the morning and brought a very spiritual sermon-lecture.

Our pastor held a successful two weeks meeting for the Fairhaven church. In his absence from the pulpit on October 24th, our W. M. S. had full charge of the morning service, thus observing our Public Service. The theme was, "Christ in our Crises." There were nineteen characters representing Bible characters, countries, history, Alexander Mack and the Church. Special music was furnished throughout the program.

We held our Communion Service on Sunday, October 17th with a good attendance.

Recently Dr. Lindower brought two very fine sermons, also Dean M. A. Stuckey was with us again for one of his fine addresses with the colored slides. In the interest of the college, Prof. Arthur Petit gave an interesting address on October 3rd. Our Sisterhood will hold their meetings at the church on Sunday morning for the duration. They are active and trying hard to win all their goals. Our midweek services have an increase in attendance and interest. Since the close of our union Sunday evening services we have resumed our usual combined C. E. and Church services. Last Sunday morning we had a consecration service for little children. After the evening service we had a surprise—a wedding. A wedding party of fourteen people came over from Mansfield. Miss Myers, a daughter of Rev. L. A. Myers of Oak Hill, W. Va., and Mr. Roger Eyelely were married by Rev. Dodds.

Mrs. Maude V. Rutt, Cor. Sec.

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NEW KENSINGTON, PENNA.

It was our privilege to have the Rev. Freeman Ankrum of the Masontown Brethren Church with us as Evangelist. During the weeks of October 4-17 he held a light of truth fellowship campaign. In addition to the evening messages he brought an extremely interesting and striking colored chalk talk that was thoroughly enjoyed by both children and adults. Each evening these colored sketches were presented to the children and they were so proud of them that they now hang in prominent places in the home.

This was the first any of us had opportunity to work with Brother Ankrum and we found him to be a genial, fearless preacher of the old-fashioned faith of our fathers. He drew a fine tribute from one of the younger boys. This boy said to me, "You were right. He is fun." We adults might say it a little differently but the complete attention of the audiences showed more clearly than any words could say that Church was being enjoyed and not endured.

The pastor led the singing and was excellently assisted by the young people's choir. This was composed of about twelve young ladies. Each evening the choir sang the gospel message for us. In addition there were also solos and duets to help us come before our Lord. Mrs. Zimmerman was pianist and in charge of the choir and the special music.

Brother Ankrum was entertained in the homes of the W. M. S. members and friends. His reception into the fellowship of the community was almost phenomenal. Without exception he was greeted and treated as a friend. He has made many friends and will remain for a long time in our hearts. We all tried to see that our guest did not suffer physically because of the rationing. I believe it was with no apparent loss that he parted from us.

Surprise attendance awards were given for faithful attendance. This was a 63 page booklet entitled "Pathway to Knowledge." This booklet is full of diversified Bible truth including a synopsis of each Bible book.

Delegations came from the Brush Valley Brethren Church on two occasions. We were also delighted to have visitors from the first Church of Pittsburgh. Brother Crick came both times with these friends. In spite of the usual weather difficulties the meetings averaged an attendance of 40 plus.

Brother Ankrum also fellowshipped with the Brush Valley Brethren during his two Sundays stay with us. This was his first visit with these Brethren but he found them receptive

to gospel teaching. These Brethren have told me how much they appreciated having the evangelist with them.

We had a very spiritual meetings. The saints were edified. The gospel was preached in all of its fullness. The "Light of Truth" campaign was just that. The Gospel truth always is a light in this sin darkened world. As a result of the meetings there were three baptisms and four reconsecrations.

We extend to Brother Ankrum the fellowship of the Church and our homes at any time.

Chester F. Zimmerman.

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AN APPRECIATION OF A PASTORATE

One of the hard things for a pastor to do, is to resign from a Church where he has had loyal and faithful cooperation upon the part of his members over the period of his pastorate. Such was our experience with the Muncie congregation. For almost five years we were privileged to serve one of the most appreciative congregations we ever served. Once before we had been their pastor and for almost two years we served them, when death compelled our removal east to care for an aged mother. About ten years later we had the privilege of once more serving the same congregation? The second pastorate was just as congenial as the first. Conditions incident to residence in Johnstown again compelled our return to our home city and makes necessary this letter of appreciation. We can think of no higher privilege for a minister in our brotherhood than that of serving a congregation like the Muncie Church.

The war conditions and vast migrations in war work has affected the Muncie Church more than the average by removals and change of residence. They have a wonderful field and opportunity for plenty of work upon the part of an ambitious pastor and we bespeak a fine chance for some earnest, energetic young preacher. Our prayer is that they may soon secure one.

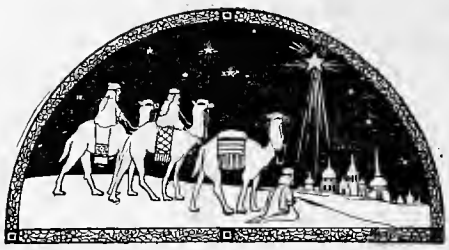
While there we baptized and received by letter just about 50 people, with several to baptize upon the coming of a new pastor. The job of raising funds for the completion of their new Church was our greatest problem when we got there. A fund of $30,000 was needed to complete their structure and during the years of our pastorate we were unfortunately compelled to persistently organize for the Building Fund and finally in the face of war shortages, to give up the idea of building until the release of material and labor. So the new minister will have the coveted honor of helping them to erect a beautiful house of worship. We thoroughly enjoyed our pastorate and treasure most of all the fine friendships we have made with one of the finest congregations in our brotherhood. May our Heavenly Father lead them and their new minister into greater fields of conquest.

George H. Jones.

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The Business Manager's Corner

George S. Baer

Your Quarterly Orders

should be sent immediately, if not already on their way. Shipments made after December 10th are likely to get clogged in the mails and arrive late. We are ready to fill all orders as soon as they arrive.

A Good Christmas Gift

to any Brethren home would be a subscription to The Brethren Evangelist. And if yours is not a 100% Church it would be a fine thing to put the paper on the budget as a Christmas gift to every home in the parish.

"Rites and Ordinances"

by Alexander Mack would be a good Christmas gift to the members of a Bible Class. We have them in any quantity at 40c each.

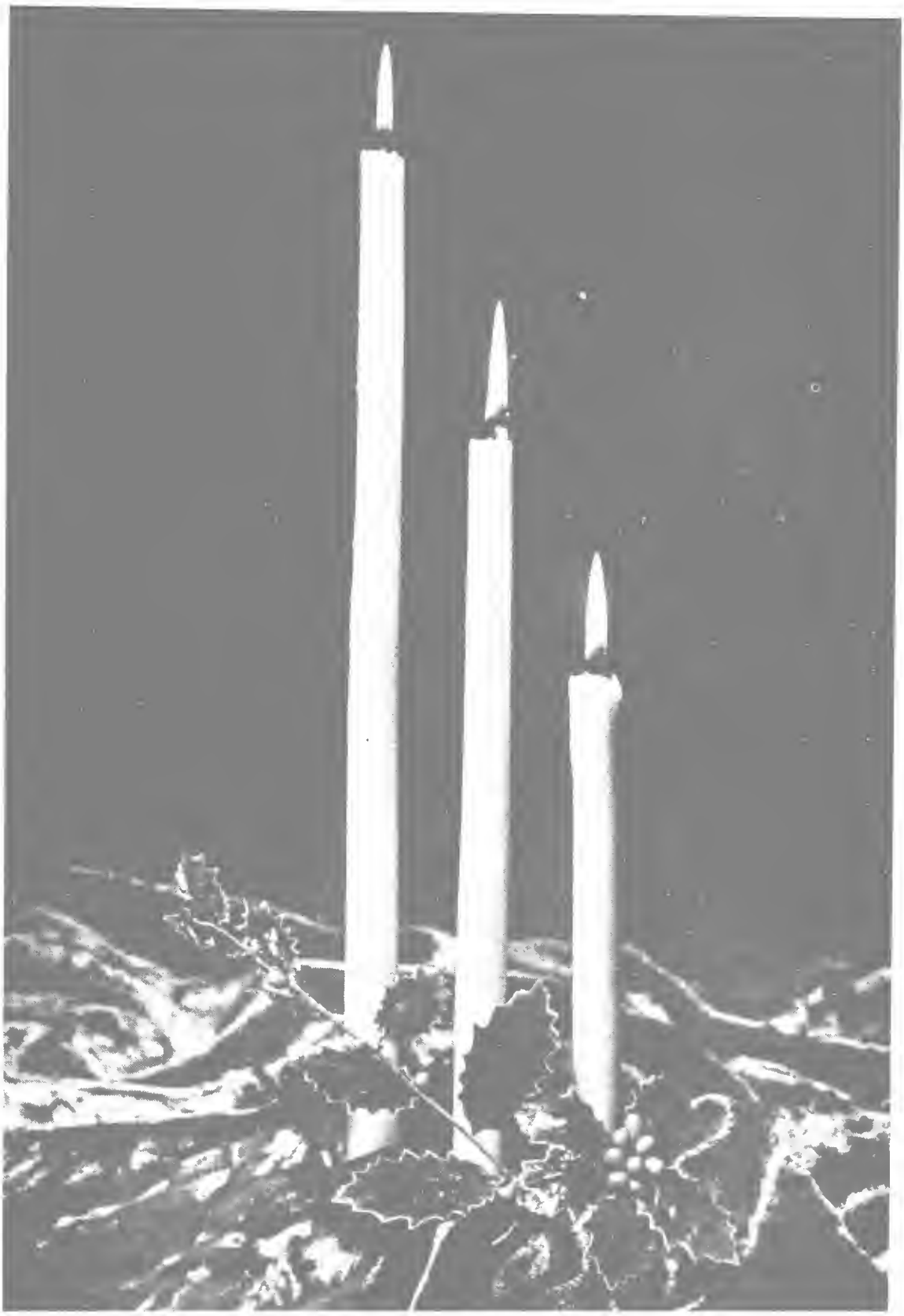
Your Prayer List

ought to include your church Publishing Interests. Every church service and every Brethren home ought to hear frequent and earnest prayers for this vital arm of the church that God may move many hearts deeply when the Publication Day Offering is lifted the last Sunday in January. Prayer and faith will conquer the obstacles we face.



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The Waiting Christ

Till men at last have had enough of greed
And lust and war; till they heed
The Master's quiet call away from hate,
The gentle Christ of Bethlehem must wait.

Till simple men, and great, have understood
Man's hungry, craving need of brotherhood;
And found Him in contrition's narrow gate,
The suffering Christ of Calvary must wait.

And He will wait! Nor turn His face away
Till strife has gone and peace has come to stay.
Then angel choirs will fill the air again
With "peace on earth, good will among God's men."

—Samuel R. Braden.



The Christmas Story

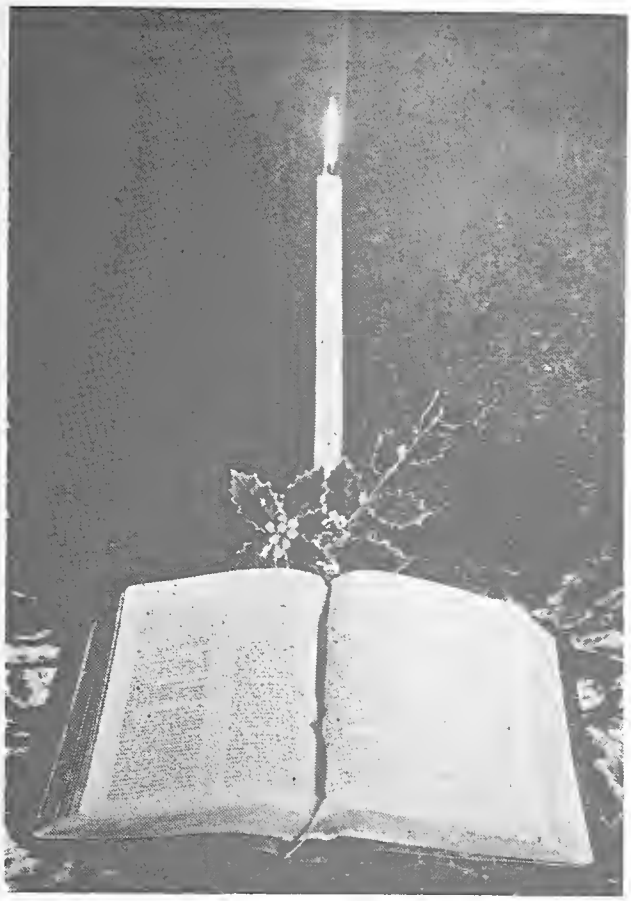
"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. Luke 2:8-20.

* * *

Love came down at Christmas,
Love so lovely, love divine;
Love was born at Christmas.
Stars and angels gave the sign.
—Christina Rosetti.

* * *

(Cover cut by R. W. Stringfield)



No Star I Saw

Maye V. Crow

The Christmas star so long ago,
Oh, it shone wondrous bright,
And gave to shepherds on the hills
An awe-inspiring sight.
I did not see the Christmas star
That holy Christmas night.

In heavenly music, long ago,
Did angel voices ring,
As songs of wondrous melody
Announced the Christ and King.
I did not hear the angel choir
With loud hosannas sing.

The Wise-men brought their frankincense
At Jesus' feet to lay;
Their myrrh and gold and precious gifts
They brought that Christmas Day.
I did not bring my gift of love,
Nor trudge their weary way.

No star I saw, no angel voice
Heard I in hymns of praise,
No gift I brought to Bethlehem
In ancient, holy days.
But, oh, I give my heart to Him;
I'll follow in His ways.

* * * * *

If He Had Not Come . . .

A STRIKING Christmas card was once published with the title "If Christ had not come." It was founded upon our Saviour's words, "If I had not come." The card represented a clergyman falling into a short sleep in his study on Christmas morning and dreaming of a world into which Jesus had never come.

In his dream he found himself looking through his home, but there were no little stockings in the chimney corner, no Christmas bells or wreaths of holly, and no Christ to comfort, gladden and save. He walked out on the public street, but there was no church with its spire pointing to Heaven. He came back and sat down in his library, but every book about the Saviour had disappeared.

A ring at the door-bell, and a messenger asked him to visit a poor, dying mother. He hastened with the weeping child and as he reached the home he sat down and said, "I have something here that will comfort you." He opened his Bible to look for a familar promise, but it ended with Malachi, and there was no Gospel and no promise of hope and salvation, and he could only bow his head and weep with her in bitter despair.

Two days afterward he stood beside her coffin and conducted the funeral service, but there was no message of consolation, no word of a glorious resurrection, no open heaven. He realized at length that "He had not come," and burst into tears and bitter weeping in his sorrowful dream.

Suddenly he awoke with a start, and a great shout of joy and praise burst from his lips as he heard his choir singing in his church close by:

"O come, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem,
Come and behold Him, born the King of angels,
O come let us adore Him, Christ, the Lord."

—Selected.

A Christmas Reverie

Jesus Christ was born in the meanest circumstances, but the air above was filled with the hallelujahs of the heavenly host. His lodging was a cattle pen, but a star drew distinguished visitants from afar to do Him homage.

His birth was contrary to the law of life. His death was contrary to the laws of death. No miracle is so inexplicable as His life and teaching.

He had no cornfields or fisheries, but He could spread a table for 5,000 and have bread and fish to spare. He walked on the waters and they supported Him.

His crucifixion was the crime of crimes, but, on God's side, no lower price than His infinite agony could have made possible our redemption. When He died, few men mourned; but a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath shook under the load. All nature honored Him; sinners alone rejected Him.

Three years He preached His Gospel. He wrote no book, built no church, had no money back of Him. After 1,900 years, He is the one central character of human history, the perpetual theme of all preaching, the pivot around which the events of the age revolve, the only Regenerator of the human race.

Was it merely the son of Joseph and Mary who crossed the world's horizon 1,900 years ago? Was it merely human blood that was spilled on Calvary's hill for the redemption of sinners and which has worked such wonders in men and nations through the centuries?

What thinking man can keep from exclaiming:

"*My Lord and my God.*"—Keith L. Brooks.



The Christmas Road

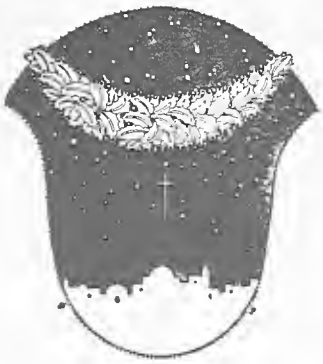
Grace Mathews Walker

I like to think of winding roads
Where at every turning
Nature holds a glad surprise
Of gorgeous, friendly trees,
And landscapes purpled
With the setting sun.
One road there is
That charms, and stills
The longings of my heart
For holy, sacred things.
I see it every Christmas Eve
Stretching out o'er mountaintops
And through the valleys deep
To a quiet little town
Wrapped in peaceful sleep,
Star lanterns hang
On silver cords
To light the way,
And angels sing
As man has never sung
Before or since
That holy night
So long ago.
The Christmas road still beckons
And through the centuries
Christmas days have come and gone
To lead mankind
For ever on to Bethlehem.
O, manger place
Wherein the tired mother
Sang sweet lullabies
That spoke of God's great love
For all mankind,
O humble, sacred shrine
For ever be the safe abode
Of all who walk the Christmas road.



"Stars always shine brightest on darkest nights. So the Star of Bethlehem, in this dark and gloomy Christmas season, shines with accentuated radiance, reminding men again of that memorable night when "God moved into human experience in the person of the Child of Bethlehem."—Missions.

The Christmas First Service



Luke 2:8-17

I. *The Place*

Not held in temple or synagogue, but out under the stars.

II. *The Time*

Night but not dark, for the "Glory of the Lord" shone all around.

III. *The Congregation*

Small, but everyone in his place. The poor and lowly shepherds. They were abiding in the field "Keeping watch over their flocks by night."

IV. *The Preacher*

"An angel of the Lord."

V. *The Message*

"Fear not."
"A Saviour, which is Christ the Lord."
"Born this day"—so great, not delayed a single day.
"Unto you"—personal message.
"City of David"—Jewish Messiah.
Confirmation and assurance—"Ye shall find the babe." He will come to any heart who will come to Him.

—Selected.



The Christmas Quest

"Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Luke 2:15.

1. A Good Resolution	—	*"Let us now go even unto Bethlehem."*
Enthusiastic	—	"Let *us* now go."
Decisive	—	"Let us *now* go."
Thorough	—	"Let us now go *even unto Bethlehem.*"
II. A Genuine Search	—	*"And see this thing which is come to pass."*
Challenging	—	*"And see* this thing."
Personal	—	"And *see this thing.*"
Complete	—	*"And see this thing which is come to pass."*
III. A Great Revelation	—	"Which the Lord hath made known."
Coming from God	—	"Which the Lord *hath made known unto us."*
Based on His Word	—	"The Lord *hath made known unto us."*
Showing His desire	—	*"Made known unto us."*
Fulfilling His desire	—	*"Which the Lord hath made known to us."*

Having heard all this—

1. Resolve to go now.
2. Search for Him.
3. Behold His purpose, be saved and rejoice—Selected.

THE GIFT

"Unto you is born . . . a Saviour, which is Christ the Lord" (Luke 2:10, 11.)

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

☆ ☆ ☆

"The Message of Christmas tells us that wars may come and go, but the peace of Christ is eternal. It tells us that the Spirit that came into the world with the Christ child is the only reality; that hate, and lust, and greed may have their day, but that love and truth are immortal. Cities and civilizations may rise and fall, but the light of Bethlehem's Star will shine on forever."—H. D. Althouse.

* * *

The priest saw in Christ an imposter, with mockery.

Angels saw in Christ love, with wonder.

Devils saw in Christ the seed of the woman, with dismay.

Jehovah saw in Christ obedience, with affection.

Passersby saw in Christ nothing, with indifference.

What do you see?

* * *



Our Work in South America

News Items translated from several issues of the local Brethren paper in South America, El Testigo Fiel.

GERLI

A good arrival was that of Brother Antonio Hejda, who had returned to Gerli after some months of absence.

Much appreciated was the visit of the brother pastors, B. Ramos de Burzaco and R. Bramatti de Lomas. Their messages were of great blessing.

A new sister, Sister Saveria de Morfeto accepted Christ years ago and has been faithful. During her residence among us, the doctrines and practices of the Brethren Church have so pleased her that she decided to ask admission as a member. Very good, sister, may you prove a blessing to all.

In the afternoon a few weeks ago a pleasant little children's feast was observed with selections appropriate to the occasion. Those who participated were very much appreciated. The congregation in Uriarte 1045, R. de Escalada were taken by surprise at the hour of evening worship, when the pastor and 14 brethren of Gerli appeared. We took the opportunity of reproducing a part of the program that had been given in the afternoon at Gerli. The response was fine and we returned content at having been able to inspire the good brethren in that district.

Every Sunday morning we have a special hour of prayer to ask the favor of the North American brethren and for workers for our missions. We believe that it is the Lord who does the work and we are His instruments to that end. Psalm 127:1, "Except the Lord build the house, they labor in vain that build it."

We desire much success in His work, and we ask the Lord to keep it with blessings.

ROSARIO

After the beautiful and enthusiastic tent meeting in the new district of Tiro Suigo, we are able with joy and by the effort of the mission to rent and open the doors of a new center of worship in Mitre Street, where with all happiness we will inaugurate. The enemy of the Lord and of our souls does not sleep, and does his work of discouragement and hindrance to prevent the children and the persons of honest judgment from coming; but he does not have much effect on the district, and a great many of the children and the older people, knowing the evil wiles of his wicked intentions do not pay attention, but attend with good enthusiasm and great love. May God reward the valiant and make them worthy servants of the Lord and His blessed cause.

Because of the good attendance of the boys and girls at night, and that there should not be a let-up in the attendance,

we are having two meetings, one of the boys and girls at 7:00 P. M., and at 8:00 P. M. the meeting for the older people, having in both meetings an assembly truly beautiful and happy.

Likewise, the young people of the Christian Endeavor will collaborate efficiently on Sundays with special programs developing talks by its various members and the personal testimonies of people that were converted.

There is a precious youth in the district that attends with good interest and enthusiasm, trusting in the Lord that in the course of the days that he will be able to be also in the ranks of the redeemed, at His time, co-workers.

We are sure that the prayers of the Brethren in our behalf will enable us to see precious fruit in the new work of this district, and will increase the celestial kingdom. The Sunday School continues with lovely attendance and in both meetings more than 120 children and adults learn the knowledge of the Bible. The following children have recited the final 13 tests: Leanor Viola, Maria Esolieri, Esther Viola, Manolo and Juan Rodrigez, Roberto Brum, Crolos Prieto, Juan Carlos Miranda. Ismael and Angela Gagna, Edwardo Romero, Esther and Hedwig, Perlita Zeche, Ilda Arce, Rolando Calderon, Elva Maria Guzman, Blanca Rosales, Mario and Josefa Munoz, and Sara Orminio.

* * *

Brother Zeche Writes . . .

Rosario, October, 1943

Our dear Brother Klingensmith:

Just a moment ago we returned from a young people's reunion where they were discussing the subjects for the preparations of a great meeting of Christian Endeavor Societies of Argentina, to be carried out in Rosario in our district here. Truly this will be of much interest for those of us here; that is to say for our youth and our Mission, through the pleasant fellowship that we will have with other churches. Only we are sorry that we do not have a building or a sufficiently large place which we can enjoy and which can give comfort to all who will come. Nevertheless, we are sure that God will provide in His good time. Dr. Charles Yoder will be present and will have the major place and theme in the meeting since he is appreciated by all here. It will meet the first of November. Actually, also, we are preparing a holiday for the twelfth of October, desirous that the children will have their pretty festival on the day of the Race.

The work of the Lord continues happily with good interest and enthusiasm. We now have two districts that meet in Rosario, with good attendance and two lovely Sunday Schools with 70 children in each. These children attend various study classes for separate societies of boys and girls, with many good spiritual results.

We are very grateful to God for the blessings that we receive, and give many thanks to all the zealous brothers that aid us with their prayers to God before the Throne of Grace. We hope that God may bless you much and give you much joy in the Lord.

We have been made very sad by the death of Mrs. Pearl Yoder because she was very well known to all of us, and was a very beloved sister to all the members of the church; and we are saddened because Dr. Yoder remains now alone. But we know that the Lord is with Him and the Divine presence of the Lord will be the best consolation and the best spiritual comfort for him. For many of us brothers in the faith in Christ Jesus, the memory of Dr. Yoder and his beloved wife is so intimate and dear that it is impossible to forget them; also, they were the first missionaries of the Brethren Church that brought us the wonderful news of salvation through the Lord Jesus Christ by their precious evangelical message. Thus we consider ourselves spiritual sons of theirs, loving them with all our hearts.

We are praying to the Lord that new missionaries will be sent to Argentina who are able to replace the pioneers who are going into the presence of the Lord to receive their royal crowns of Glory for their abnegation and work in the great missionary task; God will reward them truly.

We have had fine success with the tent work that the mission has given us during the past summer, and God helping, we are thinking of using it again this summer for we are very content that the work of the Lord is going forward with success and many souls are being won to be carried to the foot of the cross of Christ.

Receive our greetings and love in the Lord.

Adopho Zeche.

Rosario, Argentina

Our dear Brother in Christ Jesus:

I was very happy to receive your letter and I am very happy in writing you about the work and its activities, which are many.

Just in these past few days, we had immense jubilation because of a great meeting, or congress, of the Union of Christian Endeavor Societies made possible by the youth of the various churches here in Rosario. We have had a great deal of work for days in organizing it. November 1st was the day devoted to this, and although it was rainy, we had more than 300 persons present at the meeting. There were dele-

gates from various cities of Argentina. These had much joy and immense pleasure this day with us.

This Congress gave a vision of much faith and Christian fraternity to the Brethren Church in Argentina, and we enjoyed meeting with all the other denominations such as the Baptists, Methodists, etc. having gained much through the love that reigned in all the meetings. We glorify the Lord for it!

Now I come to the most important subject, and perhaps most difficult for me. You say in your fine letter that they wish me to come to the United States. Oh, this is too much for an Argentinian. My heart beats hard on thinking that I am able to do this. The happiness is too great. But if I am able to be useful in some manner, and if I am able to tell something of the work of the Brethren Church in Argentina personally there, I will go very contentedly. I wish to study more of the English language in the coming interval in order that I will be able to speak more ably when I go on the trip.

Possibly I will be able to be there next August, God willing, to attend the Conference that you mention in your letter. Also, it will be necessary to have some funds for equipment and the voyage, as also to help me prepare for so long a journey.

Yes, it is true that Brother Yoder has asked the favor of a church at Rosario, i. e., the building of a temple or church, which is a great necessity here, and which will be a very great favor. Possibly a good church can be built with a parsonage also. Many thanks if we are able to have this satisfaction and happiness. Our desire is not to have a large church, but only a comfortable one with sufficient room for the largest capacity of the people which attend as also accommodations for the departments of Sunday School and the young peoples' meetings, etc. Always when we are doing something special, we are sad because we do not have an adequate place nor sufficient accommodations for doing the Work of the Lord, and we have more work and fewer results than if we should have our own building with enough room.

We see that God is answering our prayers and we ourselves, also, and the works of His in Argentina are growing very beautifully and there is confidence in the future.

We are happy that you also, beloved brothers in Christ, have the same great plans for the great things in the Lord, and we congratulate you for it, and we desire the richest blessing of God on these plans for the good of the precious Gospel and of the Brethren Church. Many thanks to all you beloved brethren in the United States for your sacrificing and cooperation and efforts on behalf of the mission in the Argentine Republic. Receive our affectionate greetings and a sincere embrace of brotherly love from me and all the other brethren.

Your brother in Christ,

Adolfo Zeche.

* * * *

Letters from Corboba

From Juan Istueta . . .

October, 1943

Dear Brother in Christ:

I am very happy to acknowledge receipt of your kind letter of September 14. The work in which we are engaged is common to us in the Lord, with the same responsibilities and privileges in Him, who is overabundant in grace towards those who faithfully serve Him. And this is a service which, to my mind, requires more fellowship among co-workers, in order that our thoughts and wills might be unified in the fulfillment of our common mission, the ministering of the heavenly blessings to our fellowmen who are in the spiritual bonds of darkness and sin. I am therefore very grateful to you, my dear brother, for the suggestion for more frequent communications from us. Many thanks.

Our work in the Argentine today is like a beautiful day after a terrible storm which has shaken and destroyed the wormeaten and corroded. I Cor. 11:19 presents itself as a tempest such as came upon us a few years ago and it seemed as though the forces of evil would like to take advantage of the circumstances to carry away and destroy everything in its way. But this did not happen; how beautiful it is to see again a clear day with a bright sun and a purified and refreshened atmosphere. This alone lifts the spirits, filling our hearts with enthusiasm and optimism, and invites us again to our work, looking upon the storm as something past, and renewing our faith in the creative forces of the Spirit.

During my visit to Rosario and Gerli the latter part of August, I was able to sense well the feelings of each and every worker, and which is reflected in what I have written above. I returned to Cordoba with my heart filled with gratitude to the Lord because of the fine spirit manifested by all those who labour with our beloved brother and superintendent, Dr. Charles F. Yoder.

Here in Cordoba the attendance is increasing in both meeting halls, especially in the Sunday Schools. For tomorrow, the 12th of October, we have prepared a special program for the expansion of our work among the young and old. Although the field is difficult, we are winning the battle. Your prayers are much appreciated. May I extend to you, and the

Here are pictured our new national workers in Cordoba, Argentina, Brother Alberto Andematen and Sister Maria Andematen, with their daughter, Marta. They have charge of the Sunday Schools, children's meetings and women's and girls activities in the several groups in Cordoba.



board and the brethren in general my sincere appreciation and love in Christ. May the presence of Him who loved us and washed us in His blood be with you all. Amen.

Yours in Him,
Juan Istueta.

November 12, 1943

Dear Brother in Christ:

In your last letter you expressed a desire to know something of my problems, victories, and work among the Jews. Complying with this wish, I will give you some impressions of my recent visit to Rosario.

On the morning of the 20th I was on the train to Rosario, where I arrived the evening of the same day. Sunday the 31st and Monday the 1st were days of great blessings for our congregation in Rosario as well as for all of us who had the opportunity of attending the Convention of the Christian Endeavor Societies which took place during those days. The bad weather (a lot of rain) in no way hindered the enthusiasm of the Rosario brethren. The delegations from Santa Fe, San Nicolas, Buenos Aires and surrounding towns had only words of gratitude and praise for the entertaining church. The convention proved magnificent; the Christian youth gathered there, although coming from different towns and denominations, were all brethren in Christ. It was so wonderful to see such a spirit of brotherhood, with none of the sectarian narrowness, that even we older ones felt our weariness in the battle disappear, giving place to renewed zeal and enthusiasm to go on in our work, feeling again as young as those who were about us. On the evening of the first with an attendance of about 300, the convention closed having been a real success.

No more for this time, and wishing you all a very Happy Christmas and prosperous New Year, greetings to you all in the name of Jesus Christ our Lord.

Yours in Him,
Juan Istueta.

Letters from the Antons

From Jose Anton . . .

Gerli, October 11, 1943

Esteemed brother:

Your agreeable letter arrived today and I am going to answer it immediately.

We have been having bad weather here this month; it has been raining much and the roads are impassable when it rains. Nevertheless, we have made many visits and passed out many folders of invitation to worship. From the 17th of September to the 5th of October we enjoyed the visit of the Senorita Louisa Kugler, of Rosario, who brought us beautiful messages of encouragement and stimulation. Also, we directed a Bible study at the meeting dedicated to the task of gaining souls for Christ. Her visit and her messages were very much appreciated.

We here are working in a very difficult district: the results of the preaching and of the personal work are very slow. Now there are two more missions in the district: those of the Pentecostals and those of the Apostolics. We do not know where they will be able to find support with three missions in a district like this. But we have confidence in the Lord that He will aid us to effect conversion of many more souls to His Kingdom. The 3d of this month a youth decided to accept Christ as his personal Saviour. This boy is 20 years old. We hope that he will remain faithful to the Lord, strong against the adversaries, since there are many obstacles that will rise in the way when a soul wishes to serve the Lord.

We are passing through difficult times, since now all costs are a third or a fourth more than those of two years ago. Here in Buenos Aires all cost is more than in Rosario or Cordoba. For example, one dozen eggs costs $1.00 here; in Cordoba it only costs 60

cents, and likewise in Rosario. The life here is very costly and it takes much sacrifice to subsist without incurring debts. I was contemplating how I made a suit last for three and a half years. I am able to say that God made it last, as the shoes of the Israelites on the desert. The believers here are very poor and do not aid much, that is to say that the offering lifted is more or less $15 a month and the greater part is what we ourselves are giving to the work.

I hasten to say that we are not complaining; just hoping that soon the war ends and all will cost less. We ask that you will continue prayers for the progress and development of our mission here. Many thanks for your words of encouragement, they aid and strengthen us more in the glorious task that we are given to carry on with the aid of the All-Powerful. We are much pleased for all that the good brothers of North America do for the work here, and we ask God to bless them much and prosper them in all. Only in eternity will we understand the bravery of what you have done for its salvation and the good of the souls. Here we are not the only ones who pray for you there; the believers also pray and ask that God will protect and bless you all. May God richly bless you all.

Your brother in Christ,

Jose Anton.

From Mrs. Anton . . .

October 13, 1943

Worthy Brother in Christ,

I take pleasure in saluting you, and it is a great privilege for me to be able to write you these lines. I wish to acquaint you with something of my labor in the work that the Lord has entrusted to us in the district of Gerli.

As Magdalena tells you in her report, she visits the sick, prays for them, reads the Word of God, etc., and I accompany her on all of these visits. Besides, I have charge of the women's meetings and a class in Sunday School. It is a pleasure for me to work among the children; I always think that on the morrow they will be able to be the strong pillars of the church. I am preparing a small program for a special meeting.

I have very little free time, because I have besides my charge, 7 books that I have to keep, already being the secretary of the church, the C. E., the board of directors, treasury, etc. Each day I am more grateful to my God because He permits me to be occupied in this branch of His work.

I am studying music. My only ambition is to consecrate my life to the work of the Lord and to concentrate all my energies to be able to be useful to my fellow men. I think with the aid of the Lord, to be able to play the hymns in the meetings this coming year.

All the moments that I have free I occupy myself in preparing material for the Vacation Bible School which I believe we will hold in the tent. I am, besides, looking for children for the Sunday School and Kindergarten. Every year I have the Kindergarten because I believe it is a practical manner of inculcating religion into the children. Besides reading and writing they learn Scriptures, the Lord's Prayer, texts for memory, etc. I believe that this year is going to find it somewhat difficult to gain children because next door to our place there is a little school of Catholics which gives teaching to children. Besides they see them and seize them and prepare them to take communion. There they teach them not to come to our mission. Nevertheless, I hope with the aid of God to have impetus in my work. Already I think on the words of the hymn that says, "Firm and forward, hosts of the faith. Without any fear, as Jesus goes with us." I believe positively that if we work with faith and enthusiasm, knowing that the work is that of the Lord, He will prosper it. We shall wish to see great results of our work, but if as we go the field is hard, at least we have the satisfaction of completing it to the best of our ability.

Without other motive than to salute you in the love of Christ, I remain your sister in the faith of the Lord.

Josefa M. Anton.

From Magdalena . . .

Worthy Brother in Christ,

It is with great pleasure that I write these lines in order to greet you in the love of Christ. We give thanks to God that we, too, find ourselves occupied in the task of gaining souls for our Lord.

My work is of visiting from house to house, especially the sick, and to pray with them with the end in view of gaining them for Christ. During the month of October we had the visit of our sister, Louisa Kugler, of Rosario. She accompanied me on some of the visits on which we were able to pray and to read the Word of God.

We believe this work is very important as the people do not come looking for the salvation—so we try

to take it to them. For a while I have been studying English. I hope with the aid of God to learn this language very soon in order to be able to write my correspondence in that language, and in this manner be able to serve us better. It is true that I am handicapped in learning because I have to do it thus: Since I have to go to the center, it costs me for the trip and schooling $15 a month. But in spite of these difficulties, I have confidence that the Lord will give me aid.

Always we remember you and the other brethren there with much affection and sympathy in our prayers, and we are pleased with our delightful cooperation and we set our minds much on the work that the Lord has committed to us.

We just returned from a visit to Rosario where we had gone for the Christian Endeavor meetings. We returned very happy for the success attained and for the rich showers of blessings with which our Heavenly Father heaped us.

Without other reason than to salute you, your sister in Christ,

Magdalena Anton.

Beloved Brother,

I only wish to add two or three more lines to those written by Madalena. On the seventh of this month (November), Dr. Yoder was with us. He spoke to us at several meetings. His counsels and admonitions are always very much appreciated by all the believers. He is a brother whom we prize so much.

At the end of this month or the beginning of December, we will have the joy of seeing various believers who have found salvation in our locality pass through the waters of Baptism. May the Lord be able to use them to His good, and with the aid of God may they remain firm and faithful to the Savior to the end of their days.

We ask you, beloved brother, for your prayers on behalf of the work here which is difficult because of the hardness of the life. The people suffer much because they are not able to have the things of prime need, far less any luxury. The brethren here are all very poor and some are without work.

I appreciate the opportunity to greet you in the love of our Saviour.

Your co-worker in the vineyard of the Lord,

Jose Anton.

The Word At Work

OAK HILL, WEST VIRGINIA

The two weeks of revival effort at Oak Hill were definitely on the pleasure side so far as the evangelist is concerned. We were gratified with every single angle of the work. The attendance, the interest and the spirit of every night was delightful. The Methodist minister, Reverend Tyler, came almost every night of the meeting with a delegation and also one night with his choir. The Baptist minister, Reverend Cross, also came with a choir and delegation. The Presbyterian minister also came and brought some of his people with him, and likewise did the Church of God minister, Reverend Rice. This was surely a beautiful contribution and a very helpful one to the meetings.

Our own choir performed excellently every night excepting when a guest choir took over. Mr. Sam Duncan is the choir master and Mrs. Louise Smith is pianist. These Brethren with their choir gave us every help possible.

Brother and Sister L. A. Myers deserve the thanks of the entire denomination as well as the Brethren Church of Oak Hill for the exceptionally fine work they have already accomplished there. So far as we know that work is in the best and healthiest condition it has ever enjoyed. At a sacrifice salary and with distinct disadvantages cast against them, they have led the Oak Hill church through a great achievement. Their indebtedness is practically erased. Some of the good members there and friends of the church have cancelled the interest that was due them and much of the principle of the bonds held against the church. Thus John Duncan, postmaster, and his wife at Fayetteville, and Doctor Harry Duncan and Mrs. Sally Singer contributed heavily to the church's present well-being by generously helping in this way. There was almost $500 in cash turned in during the two weeks for paying off debts on the building, future repairs on a furnace, and the expense of the meeting.

We thoroughly enjoyed working with our mission church at Oak Hill. We gained a great inspiration from their fine and appreciative spirit. It will not be so very long until this church will not need help from the Board.

J. Ray Klingensmith.

Every Thanksgiving Offering in thus far from churches, and there have been a number, is an increased offering over their last Thanksgiving Offering. We are hoping that great blessings may be far reaching to many because of these "extra handsful."

OAK HILL, WEST VIRGINIA

The month of November is one of our outstanding months of this year. We have had them in other years, but from every consideration this has surpassed all of them. It is first to be remembered because it is in this month that we took up the last bond of indebtedness on the church, which bond was carried at 6% for approximately 15 years. Other obligations held by members of the church were also reduced until our total indebtedness now stands at $800, with all interest donated. Times before money has been raised and the debt let go until the interest devoured what had been given. This was one of the discouraging features of this whole debt. Now it is no more.

This month we have been honored with the presence of the Secretary of the Board, Brother J. Ray Klingensmith. His two weeks with us has been very highly appreciated, so much so that we can not express it in language. His guiding in the highly Scriptural messages received the highest tributes wherever he went, whether from Baptists, Brethren, Methodist, in the school or wherever. The tributes were all of the same nature.

The spirit of the meeting was without a ripple. The very best of cooperation was enjoyed with the choir, laity and everybody. The other churches attended the services as has not been known since we have been here. The choirs of two of the denominations came in and sang for the meetings two different nights. This has not occurred inside the last five years.

But as usual, only a small number of unconverted folks came into the services. Three came forward accepting their Lord with conscientious resolutions to follow their Lord and Saviour. One lady presented herself for membership, coming from another Brethren church. There were others who should have come, but they have repeatedly turned down the offer of salvation and this was only a repetition of the same act. The fruit of these services will continue to be gathered in months to come.

We wish to thank the Board for the presence of their Secretary these two weeks. We hope to prove our worthiness of his services in the years to come.

L. A. Myers.

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CUMBERLAND, MARYLAND

The Brethren Church of Cumberland recently had the privilege of fellowshipping with two other churches of our city in what we regard as a work very near to the heart of our Blessed Lord Jesus. That is, an effort to interest the church people in the evangelization of the Jews. The effort took the form of having two speakers, representatives of the American Board of Missions to the Jews, Brooklyn, N. Y., come to our city and speak on matters pertaining to the present conditions of the Jews and what is prophesied in the Word of God concerning them. Accordingly, Dr. J. H. Cohn and Rev. S. C. Mills, both Jewish Christians, were with us from Sunday morning until Tuesday evening.

The following may be of interest to some organization. The Faithful Workers class of our Sunday School, desiring to engage in the highly commendable (at least politically speaking) project of Balancing the Budget; i. e., fattening the class treasury, accepted the suggestion of the pastor that they have a BAKELESS, SALELESS BAKESALE, paradoxes, impossibilities and contradictions notwithstanding. The class members prepared envelopes on which was typed the request that the receiver of the envelope take a recipe, their favorite cook-book recipe, and estimate the cost of the amount of each article called for in that recipe, add the costs and deposit the sum of the costs in the envelope. These instructions were followed by the invitation to bring the envelope to a tea served by the class. The proceeds helped the class purse to recover from its famine-struck appearance and we have heard expressions such as this: "I am in favor of another bakeless bakesale any time."

P. M. Naff.

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NEW KENSINGTON, PENNA.

It was our privilege to have the Rev. Freeman Ankrum, of the Masontown Brethren Church, with us as evangelist. During the weeks of October 4-17 he held a light of truth fellowship campaign. In addition to the evening messages he brought an extremely interesting and striking colored chalk talk that was thoroughly enjoyed by both children and adults. Each evening these colored sketches were presented to the children and they were so proud of them that they now hang in prominent places in he home.

This was the first any of us had opportunity to work with Brother Ankrum and we found him to be a genial, fearless preacher of the old-fashioned faith of our fathers. He drew a fine tribute from one of the younger boys. This boy said to me, "You were right. He is fun." We adults might say it a little differently, but the complete attention of the audiences showed more clearly than any words could say that Church was being enjoyed and endured.

The pastor led the singing and was excellently assisted by the young peoples' choir. This was composed of about twelve young ladies. Each evening the choir sang the Gospel message for us. In addition there were also solos and duets to help us come before our Lord. Mrs. Zimmerman was pianist and in charge of the choir and the special music.

Brother Ankrum was entertained in the homes of the W. M. S. members and friends. His reception into the fellowship of the community was almost phenomenal. Without exception he was greeted and treated as a friend. He has made many friends and will remain for a long time in our hearts.

Surprise attendance awards were given for faithful attenc ance. This was a 63 page booklet entitled "Pathway to Knowledge." This booklet is full of diversified Bible truth including a synopsis of each Bible book.

Delegations came from the Brush Valley Brethren Church on two occasions. We were also delighted to have visitors from the First Church of Pittsburgh. Brother Crick came both times with these friends. In spite of the usual weather difficulties the meetings averaged an attendance of 40 plus.

Brother Ankrum also fellowshipped with the Brush Valley

Brethren during his two Sunday stay with us. This was his first visit with these Brethren, but he found them receptive to Gospel teaching.

We had a very spiritual meeting. The saints were edified. The Gospel was preached in all of its fullness. The "Light of Truth" campaign was just that. The Gospel truth always is a light in this sin-darkened world. As a result of the meetings there were three baptisms and four reconsecrations.

We extend to Brother Ankrum the fellowship of the church and our homes at any time.

Chester Zimmerman.

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MEETINGS AT HUNTINGTON

It was the writer's privilege to spend the time from November 2 to and including November 17 with Brother Harvey Oberholtzer and his good folks at Huntington, Ind. This church is not large in numbers, but there are some real children of God in that group and they lack nothing so far as zeal and interest in the work of the Kingdom are concerned. The attendance was not large at any service, but the attention and interest were high. This church has gone through some troublous times, but now it seems that perfect harmony and peace prevail. Years ago the writer as a member of the Indiana District Mission Board made several trips to this church and they were not so peaceful and harmonious. But now that they have lived through these tougher times, we pray and feel that they are out on the main line and ready for real growth. But of course, living down some of the past things will take a little time.

And right here we must say that not too much credit can be given our good Brother Oberholtzer for the victory now in sight. He took over and stuck to the work when the going was at its worst. He has been a faithful shepherd of the sheep and not a hireling. When the wolf, bear and lion raided the fold he just stuck to the job and kept the real sheep from floundering to their destruction. May God bless this faithful brother and this fine group of real Brethren. And Sister Oberholtzer, more recently on the field, is also doing her part to keep everyone happy and anxious for the success that we feel they are rightly entitled to.

The one lack in the meetings, as in most meetings recently reported, was that the unchurched and those having drifted from the fold could not be induced to attend the meetings. The pastor and evangelist made many calls on such and got lots of promises but still they did not come. But that is in God's hands, we did our best to get them there. Of course the defense activities, and Huntington has several defense works, kept some from the services, and also gave others excuses of some sort or other. But again we can say that those who did attend gave such attention to the speaker that it was a real pleasure to speak to them and an inspiration to that end.

The fine assistance of the General Mission Board to this church is fully appreciated by them and their pastor. It has been a long haul, but they are now looking to the time in the near future when they go it alone and not look for such Board assistance any more. They are liberal to the nth degree and give to all the works of the church. May the good Lord keep them on the up grade and bring them greatest blessings, is the prayer of the brother who so recently shared their hospitality and friendship. We made our home with Brother and Sister Oberholtzer and they did all in their power to make the stay enjoyable. God bless you Huntington folks and may you be able to make the fullest use of your beautiful and useful church house during the years ahead. You deserve success and victory for you have shown the proper spirit in not giving up when under the most difficult and trying circumstances. May your tribe indeed increase.

E. L. Miller, Evangelist.

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HUNTINGTON, INDIANA

The Huntington Brethren are very courageous. They ask great things of God and attempt great things for Him. Although they are a small group, they are willing to make the necessary sacrifices. Eager to strengthen ourselves and to win others to Christ, we considered that it would be wise to put forth at least two special evangelistic and revival efforts within a year. Our effort in May, under the leadership of Dr. C. A. Bame, was very successful. To conserve our gains and to make further advance, we decided to put forth another such effort in November.

We had been trying for more than a year to secure the help of Brother E. L. Miller, of Maurertown, Virginia. Finally he promised to come this fall and arrangements were made for him to help us two weeks and two nights, beginning November 2. We tried to make the best possible preparations and Brother Miller came at the appointed time. We launched out into the effort, which turned out to be a real testing time. The beautiful weather we had enjoyed through October turned to cloudy, rainy and cold weather. Nearly everybody was working so constantly that they had little time for rest or leisure and thought they had no time to go to church. Other unforeseen conditions also hindered much. Consequently our audiences were unusually small. Very few unsaved people attended the meetings and none of them often or regularly. There were no conversions, but the meetings were not in vain. All who attended were greatly benefitted and the church was strengthened very much.

Brother Miller is a fearless and forceful preacher. His sermons were doctrinally sound and very helpful and were delightfully seasoned with wholesome wit and humor. It is no fault of his that there were no conversions, for his evangelistic appeal was strong. His stereopticon pictures of Bible characters and incidents were very interesting and instructive. Brother Miller is very eager and willing to work anywhere. We made many calls, and, although we failed to get many out to church, much helpful teaching and advice was thus given out. Many homes did not respond to our call because the people were away at work. I fear for the homes, especially for the children of the homes, that are robbed of the mother's care.

My wife and I were very happy to have Brother Miller with us in our home. He was splendid company. We had many delightful conversations. Sometimes the hours of slumber were reduced, but we did not seem to care much. It is a great joy for God's servants to talk over those things that pertain to the work of the Lord and to exchange thoughts upon the Word of God.

We are now back to our usual routine. We observed the Love-feast and Communion service November 21. It was well attended and a delightful and harmonious spirit of faith and brotherly love prevailed. Our Thanksgiving Offering for Home Missions and War Relief claims our immediate consideration now. Some have been planning for this for some time. Although we have had two revival efforts within a little more than six months, we hope to go beyond last year's offering.

H. M. Oberholtzer.

CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 2, 1944

"PRAYER IN THESE TIMES"

Scripture: Matt. 9:27-29; 18:19, 20

For The Leader

A question which is in the minds of most of us right now is what this year of 1944 will bring forth in world events, rationing, church programs and our own lives. Some of the pictures look pretty dark. But when the days are the darkest then is when we need faith in our Lord. It is the assurance for the Christian that their Lord is ever near them. Regardless of what the year brings forth remember that we have a commission or a job to do. We are to win souls to Christ.

We cannot say what the year will bring. We can say, though, that for the souls that is grounded in faith and prayer, the year will be one of work and peace within and without. If there are doubts or problems, let us pray to our Lord for the strength to overcome them. Our C. E work. being also the Lord's work, must be blessed with prayer. Let us learn to pray powerfully and then let us pray.

DISCUSSION

1. FAITH BRINGS SIGHT TO BLIND EYES. Consider the plight of the two poor blind men who met Jesus. It does not say how long they had been blind. It does say, though, that they were blind. They themselves were unable to do anything about it. The fact that they called on Jesus for help showed that they believed He could help them. How many of us today when we pray do not actually believe that Christ is able to help us. The condition of answered prayer is our faith in Christ as the Son of God. The blind men called Him "Lord." This was a new confession of Christ's Deity—a fresh evidence of their faith.

If we believe that Jesus is the Christ, the Son of the living God, and if we believe that He is able to answer our prayers, then we are ready to pray. He is not far off, but near at hand. Do we have the faith of the blind men? If we do, it will make a real difference in our year's work. There is no limit to the success of a C. E. Society in which the members believe fully in prayer. There is no success for a C. E. Society in which the members do not believe fully in prayer. A brand new year is ahead. Its days will take much prayer if we are to make it count for the glory of our Lord.

2. WHAT IS PRAYER? We can say that prayer is the communion of the soul of the Christian with the heart of God as directed through the Spirit. We come to God through the Priesthood of Jesus Christ, what we pray must be in accord with the plan of God. Too often our prayers go unanswered because the things for which we pray are not according to the will of God. The Holy Spirit has the full revelation of the things of God. If our life is yielded to the Spirit's control and influence, then our prayers will bear fruit.

True prayer is the steady flow of power between God's throne and our hearts. It is never ceasing. It is ever more powerful as we use it more. The thing we need to fear as much as anything is carelessness in prayer. For its results are so good that we tend to forget to be faithful in prayer when we get the answers to our prayers. It is easy to "skip" our morning prayers. It is easy to make "short work" of our prayers in C. E. meetings. When we rush prayer we lose its power. Prayer is the lifeblood of the Christian flowing from God to us in mercy and back to him for cleansing and in petition and praise. If we would be successful in Church work we must pray the prayer of faith.

3. PRAYER IS NECESSARY TO GROWTH. History brings to our attention the heroes of the Church. What outstanding one of them was not a man or woman of deep convincing and powerful prayer? Yet they were once all young people just like ourselves. Though they lived in a different period of time yet they lived in a world with the same moral and spiritual weaknesses we have today. They had the same temptations. Yet they overcame them and rose to heights of glory for God. How? Simply because they kept the prayer channels open. Prayer and communion gave them conviction against the evils of the day. Prayer helped them to grow in grace and in the work of the Lord. Prayer helped them to lead other people to Christ. From young people just like us they grew to powerful men and women whose names we can reacall by the dozens.

What they have done is not impossible for us. Among our groups tonight there are those whose names will some day shine in Christian history as men and women of prayer. We can be in this group if we wield to the power of prayer. Even as average Christians, which includes the most of us, we need prayer so that we can grow spiritually. We hear much today on what is right or wrong to do. If we are young people of prayer, this will be no issue, for spiritual growth overcomes these indecisions. Let us pray and pray and pray.

4. PRAYER BRINGS STRENGTH. We who are striving to serve the Lord have in one way or another learned that without prayer we are weak. It puts power in our plans. Take away prayer and you have let the steam out of the boiler of the Christian Church. Prayer is the one thing which every Christian can do. There is no person too humble or too great, too rich or too poor, but who can pray. Prayers gives us strength to rise from the common things of life. Everything within the will of God is within the reach of the Christian who prays. If we learn how to pray we have learned how to conquer. Revivals cannot be planned. They must be prepared by bathing them in prayer. A weakness of many present day revivals is the absence of true prayer on the part of the Church members. Our Sunday services are the same way. Be honest. How many of us prayed for this C. E. meeting just before we stepped outside the door of our house on the way to the Church tonight? This would have been a better meeting had we all done this. All of our services would be better. For prayer is the strength of every Christian endeavor.

5. USING PRAYER IN THE NEW YEAR. When two or more Christians are agreed on a certain thing, then the Lord will bless that work. We are agreed on the work of the Church. Let us use prayer to put power in our plans. We can make prayer the ruling pasesion of 1944. By faith and prayer we can receive spiritual sight which will give us new visions of service, new hope and new successes. Let us pray daily. Let us pray as we should—with our hearts burned clean of evil and our lives yielded to Christ. Then the answers to our prayers will come.

QUESTIONS TO MAKE YOU THINK

1. How does prayer open our eyes to the future?
2. What kind of a Church would ours be if every member prayed?
3. What kind of a Church would it be if every member prayed just like we did this last year?
4. How best can we solve the "rushed" attitude toward prayer at home, in our churches?
5. What suggestions do you have for improving the prayer times of our church services?
6. How valuable is the Mid-Week service today?

PRAYER MEETING DEPARTMENT

Conducted by Mr. and Mrs. Floyd Sibert

Suggested Outlines

Lesson 49

Subject: Ananias (Not the husband of Sapphira)

1. Some of earth's greatest men and women are unnoticed and unknown. They do their work, and then disappear. Such a man was Ananias. He was merely a disciple. He is not described as a pastor. evangelist or deacon—just a disciple Acts 9:10.

2. The young man Saul, who afterward became Paul, had started to Damascus with murder in his heart. He expected to round up a bunch of Christians and bring them to Jerusalem to be slaughtered. Instead he met Jesus in the way, and now he lay helpless and blind in the house of Judas. Acts 9:1-9.

3. Ananias was a good man. He was in close touch with the saints of God. He was a devout man, of good report. Acts 22:12.

4. He was on speaking terms with his Lord. The Lord called him. He answered promptly, heartily. How often God speaks to us and gets no answer! How often we are half-hearted in our response! Notice how Ananias answered. Acts 9:10.

5. Ananias was told all that he needed to know. The Lord told him when to go—now, "Arise." He was told where to go— the street and the house. He was told to whom to go—Saul of Tarsus. He was told why to go—"Behold he prayeth." Any servant of the Lord can find his marching orders in the Holy Word. Acts 9:11.

6. Ananias was a little afraid. Saul was a dangerous man with authority from the chief priests. He told the Lord about his fears, and the Lord gave him courage. He was told to go his way. An old colored man said "If de Lord done tell dis here nigger to jump through this brick wall it would be dis nigger's business to jump, and de Lord's business to make de hole." Acts 9:13-16.

7. Ananias obeyed promptly and exactly. Jonah had to serve time in the belly of the great fish before he was willing to do what he was told. Many of us have to be punished in various ways before we learn to obey. Ananias did exactly what he was told to do. He found the street and the house, went in and put his hands on Saul the persecutor of Christians. He who issues the order will supply the courage to obey. Acts 9:17.

8. Ananias was faithful. He told exactly who had sent him and for what purpose. There was no virtue in the hands of Ananias, and he claimed none. He said "The Lord, even Jesus, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost." Oh! if we could only remember that there is no good in us—that we are merely ambassadors for our Lord! 2 Corinthians 5:20.

9. Jesus, through the hands of Ananias, caused a miracle to take place. Paul's sight was restored, and he arose and was baptized immediately.

10. Ten thousand ministers were asked to name the greatest man in the Bible. The great majority of votes were cast for St. Paul. Not one thought of the humble, inconspicuous, faithful Ananias through whose ministry Paul received the Holy Spirit. Like many another person, Ananias passed from the stage quietly and unobtrusively, but what a ministry! And what a reward awaits him! 1 Corinthians 15:57-58.

PENNSYLVANIA DISTRICT NEWS

Conducted by Rev. C. Y. Gilmer

The North Vandergrift Brethren Church

is planning to celebrate the Christmas event. The choir is presenting a Christmas Cantata, and the primary department of the Sunday School and the Christian Endeavor Society are each presenting a play. There is a fine group of young peolpe in the Christian Endeavor which conducts a Young People's Prayer Meeting every Tuesday night. Almost all the youth take part in public prayers. Since the pastor, Brother H. R. Garland, has arrived on the field, seven have made the good confession requesting Christian baptism. Rev. Garland makes every Sunday evening an evangelistic service. The church expects to hold an evangelistic meeting after the New Year begins.

Miscellaneous Items

The Brethren Church at Cameron, W. Va., has purchased a residence to be used for a parsonage. The manse will not be far from the church. Rev. Arthur Baer is the pastor.

At Brush Valley,, the "Bereans," a group of adolescent girls, presented for the Thanksgiving Service a play entitled, "Thankful at Last." The Young Men's Class is sending a sixty page booklet entitled "Pathway to Knowledge" to the thirty-six persons listed on the Church Service Roll of the Church and Sunday School.

The New Kensington Choir is preparing the Christmas Cantata entitled, "The Heavenly Child," which is a three part chorus for women's voices. Rev. Zimmerman, the pastor, will speak over Radio Station WKPA, 1150 on the dial. at 10:15 A. M., on the week of December 20th, on the general topic, "What is the Hope of the Church?"

At the Highland Brethren Church the Friendly Bible Class is providing a new tract rack for the vestibule of the church. The rack will be built by Brother E. R. DeBolt and the tracts will be secured by the pastor, Rev. Dyoll Belote.

The Laymen's Gospel Team of the Vinco Church conducted the evening service at the Christian Church of Ebensburg, the County Seat of Cambria County, on December 12. This is the sixth service that the team has conducted outside the home church since September 19th. The W. M. S. has sent 150 pounds of used clothing to the Kentucky Mission Field. Among the 216 articles sent were 20 ladies' and girls' coats, 21 silk and rayon dresses, and 15 cotton dresses.

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TWO CHRISTMAS STARS

By one clear star three men were led
To Bethlehem's crude manger-bed
Where lo, they found another Star.
Not heaven-hung, but in a stall—
The greatest Christmas-Gift of all.
O Star, gleam steadily, gleam far,
Until Your brightness quells all hate—
Leaving but love to radiate.

Annabelle Merrifield.

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THE CHRISTIAN'S TRUE AIM

"Find out what God would have you do,
And do that service well;
For what is great and what is small,
'Tis only God can tell."



Christmas

CHRISTMAS EVERYWHERE

Everywhere, everywhere Christmas tonight!
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine,
Christmas where cornfields stand sunny and bright.
Christmas where old men are patient and gray,
Christmas where peace, like a dove in flight,
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere Christmas tonight!
For the Christ-child who comes, the Master of all;
No Palace too great, no cottage too small.

—Phillips Brooks.





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